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The Missionary Visitor

Volume XVII

JANUARY, 1915

Number 1

EDITORIALS

An enterprising class of junior boys in the Waterloo Sunday-school, Iowa, is raising money to buy farming implements for Bro. D. J. Lichty, in India.



The North Manchester Sunday-school, Indiana, has funds to support a missionary on the foreign field. The school is asking for a missionary. Who will volunteer to go out as its representative? Will we allow funds to remain idle?



Postcards have been mailed to each minister in the Brotherhood, reminding him that this is the time of year to renew his VISITOR subscription. Hundreds of cards are coming back to us, requesting the paper for another year. In years past hundreds have never been heard from. From the return of these cards we can form a fairly good estimate of the number of ministers really in earnest in mission work.



A brother in Kansas, instead of protecting his wheat crop by fire insurance, insured it with the Lord and has sent in for His work the premium he would have paid on an insurance policy. The wheat crop was amply protected, the insurer pleased, and the premium, \$25, will be enough to keep an India boy in school for one year.



Word comes that ground has been staked off for a new church at Umalla, India, Bro. D. J. Lichty's station. Excavating will begin at once. This will be the second permanent churchhouse

built in India, the other being at Bulsar. Each congregation there is looking forward to a time when it, too, may have a good, substantial building.



The offering for World-Wide Missions in Denmark for the last nine months has been over 100 kroners, or Danish dollars. This is from a membership of scarcely 100 souls.



Bro. Ross D. Murphy is spending a part of November and the months of December and January among the churches of Northern Indiana. He is especially emphasizing the new mission-study course, and is hopeful for a number of classes for the winter, in the new book, "Christian Heroism in Heathen Lands."



A few of the State Districts have not selected missionary secretaries for the year 1915. Evidently they have overlooked the matter or considered it unimportant. Inasmuch as the General Mission Board is very desirous of pushing missionary education in the churches, and Conference assisted by creating the office of District Missionary Secretary, this failure to appoint works considerable inconvenience.



The churches of Denmark, in their last District Conference, adopted for themselves the gospel rule of giving as laid down in 1 Cor. 16:2. They stand in defense of the full Gospel in giving as well as in their other activities. Let us

pray that we may all get back to this apostolic method.



There are for this year twenty-one members in the Bridgewater Volunteer Band. A brother recently wrote from there saying, "They are a bunch of faithful people, who believe in work."



Lordsburg Volunteer Band, California, in November assigned the names of all our foreign missionaries to different members of the band, so that Christmas letters might be sent to each one.



A brother says: "In this church everything is stiff and suspicious. But the sheep are just like the shepherd." From this we would gather that this shepherd leads his flock into very stony pastures, on thorny ground. Christ leads His sheep into green pastures. The shepherds appointed over His flocks can likewise do so if they have the disposition.



A new leaflet, "Sidetracking, Satan's Trick," is out for free distribution. We shall be glad to send copies to all who may ask for them.



Bombay, India, is on exactly the opposite side of the world from Denver, Colo. While the children in Denver are going to sleep, those in Bombay are just getting ready for their morning rice and curry.



God had but one Son and He made Him a Missionary. If He should come to your church, brother, what welcome would He receive? Would you be willing to have Him publicly speak of your faithfulness to missionary tasks? Would your life please Him? Would the ideals of your church find favor with Him?



The American section of the World's Sunday-school Association has recently made an appeal for "a million nickels from a million Sunday-school scholars

for a million Testaments for a million soldiers in the hospitals, camps, war prisons and battlefields of the Great War." Nickels for this purpose should be sent to Arthur M. Harris, Metropolitan Tower, New York City.



Millions of children in different parts of Europe at this time are perishing for want of proper nourishment. Half-starved mothers must watch by their babies as their little lives go out in death. One can hear the appeal of these famishing babes:

"Give me three grains of corn, mother;
Give me three grains of corn;
'Twill keep the little life I have
Till the coming of the morn."



The Chinese Christian churches generally lack young men and maidens. Congregations are 80 per cent adults, and many *little* children, but few youths between 15 and 25 years of age. They must be won for Christ through the Sunday-school.



The VISITOR recently sent to Bro. J. F. Graybill in Sweden a number of cuts which will appear in the new Swedish paper, "Evangelii Búdbaräre." This paper is proving a blessing to our work in that land.



Bro. E. H. Eby, from Seattle, sends an order for eighteen copies of "Christian Heroism" for their mission-study classes. This is the largest order yet received.



The largest cash donation received this month is \$20,000 endowment, the proceeds of a farm in Ohio given to the Board a couple of years ago by a faithful brother and sister. The brother has since gone to his heavenly home. There are a good many farms over the Brotherhood that the Lord should have, and by His grace they are being given into His hands.

Bro. D. J. Blickenstaff, District Missionary Secretary for Southern Illinois, plans on getting into every home in his District in the interest of systematic giving and mission study. We shall expect even greater things from this District. This is an example of what any District may do, when it chooses the right man for secretary and then opens the way for him to give his time to the work.



A sister in Canada, in asking us to assign two China orphans to their union Sunday-school, says their Sunday-school superintendent is a faithful one, always prompt and on time. She says he gets up on the Lord's Day the same as on any other. The late sleeping superintendent is a relic of the antiquated past. He usually does not inspire his Sunday-school to support many orphans abroad.



The missionary committee of Elizabethtown church, Pennsylvania, almost a year ago introduced systematic giving into the church. Ninety-four members have already adopted the plan. For the first six months of the year they received more money under this plan than had been given for the whole year before the plan was introduced.



Many churches think they need financial assistance. They teach themselves to believe that they are poor. Many of these need only assistance to lead them into the blessings of systematic giving. They then discover that they are rich and that they had known it not.



We are very glad indeed to turn over to the India missionaries the major portion of this issue of the VISITOR. The credit belongs to them. Special credit must be given Bro. W. B. Stover for assembling the material and forwarding it to the office. The editorials succeeding this one were written by Bro. Stover.

The war is the topic of conversation all over the land. We are in no physical danger, so far as we can see, but the work in hand takes a second place in the thought of many. When we can explain the situation to illiterate peoples, who have been frightened by stories by the police, or other persons, perhaps Mohammedans, telling them they will be caught, they will be carried to Europe, they will be killed there, etc., then we do them a good turn, as well as prepare the way for conversation on spiritual things; e. g., the war between the flesh and the spirit; the war with the evil one. For the missionary, who is a missionary indeed, there are few incidents which can not be made to do service in preaching the Gospel.



"Near the town of Songhad, in a little village place, were recently found in one house a father and mother, four brothers and the wife of one of them, also eleven children, making eighteen in all. When the old man was asked the names of his household, he could give only his own and the names of two brothers. When a man can not tell the names of his own children, how can he remember the name of the Lord? Yet even this man can be led into the way of Truth."
—*Prakash Patra.*



A certain amount of building is always a necessity at every mission station. If new structures are not needed, then repairs are sure to be. Yet the missionary whose report is composed of brick and mortar, is a mission field necessity. Some must do building, and some must do teaching, but every missionary, builder, doctor, teacher or anything else, ought to be a preacher of the Gospel to the non-Christian people, and as he insists on regularly getting out several days every month to do such work, his burden will be lightened, for to this end have we come.

Sister Ida Shumaker has found a new place in her missionary experience, thus giving an example and stimulus to the rest of us. She has received a welcome in the high school at Bulsar, and goes to it once a week, sometimes once in two weeks, to deliver before the boys a lecture in English on some familiar topic. Of course such lectures are not sermons, but talks on familiar subjects, which prove helpful to all. It seems to me that this is exceedingly good.



Bro. Lichty makes mention of three s's, saloon, saukar, and sagga. No one except those who have had experience can fully appreciate what the money-lender means to the people of India. Often he is an aid in time of need, but very much more frequently is he the source of all mischief, lending money on terms which only severe necessity would permit, and collecting with a spirit that only saukars know. But the sagga, why should they hinder? A man's relationship, his kin in India, have a great deal to do with him. They arrange for his marriage, and they dispose of his body when he dies. How can he ignore them? So, whoever has anything, he becomes the life of those who have nothing, and so very often remains, till they all have nothing alike!



The map of the field which appears in this issue is quite true to the facts. It was prepared by Bro. S. Ira Arnold, and we are glad to be able to present such a map, which we know will be appreciated by all who are interested in our India mission field. This will fill a long-felt want. It is up to date, and in colors, and should go into every home. It will help you to study our big field, 200 miles from Ankleshwer to Bombay!



"In the new government third reader is an interesting story, in which four men meet their just end. The four are robbers, two of whom took money and

went to a town to buy food. The other two said to each other that 'when they return, if we kill them, all will be ours.' These two, while on the way, said to each other, 'If we poison the food, the other two will eat and die, and all will be ours.' So it was done, and all four died! Unfaithful irreligious men can not trust each other, even if they are banded together, but men faithful and true incline to trust every one, for they themselves are honest."—*Prakash Patra*.



The work of the single sisters always is at a premium, whether it be in the dispensary or in the schoolroom, or in the villages among the people. The women are the greatest sufferers from real rank darkness. The men regard themselves as their lords, and they lord it often over the bit of a heritage they have. The sister gets into the hearts and homes of the women, speaks to them of better things to come, explains the common affairs of life, tells them what oftentimes their husbands might tell them if they would, and shows them the message of the Word.



I am finishing these notes, and mailing all the manuscript for the January VISITOR today. Twenty years ago today we sailed for India. Then it was a venture. We felt that God was the only One to Whom we could look for guidance and help. Twenty years have passed. We find our faith in Him greatly increased. Something for him has been done, whereof we are very glad. But how much more ought we to do! With the Bible School closed, with Bro. Blough almost broken in health, away in the mountains, with the work growing all round us, how much more ought we to do! How much more! I pray the church at home may see it—how much more!

W. B. STOVER.

Ankleshwer, India, Oct. 16, 1914.



Scene at Anklesvar.

A boy plays on his one string instrument and sings. Then asks alms.

TWENTY YEARS AGO

Mary Stover.

IS it really twenty years since we landed in Bombay—Wilbur, Sister Bertha and I? Yes, it is twenty years, though it scarcely seems so long ago. I remember how lonely we were after leaving acquaintances formed on the ship, and when we realized that we had come to the end of our long journey. We were face to face with the problem of beginning the work in a strange land for our church. It was a time of relying earnestly upon the Lord, and of seeking His direction, and surely He has not failed us.

Deciding upon a location, renting a house, beginning life in our new home at Bulsar, difficulty of getting a teacher, having to manage for a time without being able to converse with any one in Gujarati—all these were more serious problems than they now seem, viewed from so long a time afterward.

We remember gratefully our fellowship with Bro. Laperson and family, who were friends indeed. After our hours of language study (for we usually

put in ten hours a day at it), how refreshing were the evenings spent together in English conversation, hymns and prayer! Sometimes they came to our house; sometimes we went to theirs. We enjoyed together services on Sunday and Wednesday evenings in English in the small room set apart as a railway library. At these services there were frequently several non-Christians who understood English. Several were converted. These were seasons of refreshing which stand out prominently now as we remember the beginning of the work in India.

At the end of our first year Brother and Sister Miller made their initial visit to us. This and their later visits were times of joy and blessing.

How to get a start was the question. As soon as we could repeat the Lord's Prayer in Gujarati, and put together several short petitions, we had daily Gujarati prayers in our home. Soon we had Sunday-school on Sunday mornings, showing pictures and telling about

them. We secured a man from the Methodist Mission, with whom Wilbur went preaching in the bazar and villages. At first people were distrustful, but soon they stopped to listen and became friends. Then came two other workers from the Salvation Army. In the spring of 1897 eleven were received by baptism into the church. The famine of the same year gave us about thirty orphan children to care for; besides there was relief work to do among famine sufferers, which led many people to think favorably of the missionaries.

How gladly we welcomed the coming of Brother and Sister Forney and little Ruth, Brother McCann and Sister Gibbel (afterwards Sister McCann)! In due time two new stations, Jalalpor and Ankleshwer, were opened by these

brethren, and so the work began to spread and the gospel seed continued to be sown in wider fields.

The first years had their problems, but also their joys. Several times serious illness seized one or another of our little number, but the Lord sustained us and kept us from the temptation to give up. And when restored to health we were surer than ever that the Lord has a work for our church here, and will give us the joy of seeing it well established.

It is with heartfelt thanksgiving that we recall the experiences of our first years in India. We made plenty of blunders, but could we do better were we to live those years over? To our loving Heavenly Father be the praise for all the good that was done.

FIFTEEN YEARS AGO

Eliza B. Miller.

FIFTEEN years ago in India our missionary staff numbered ten; four men, four four married women and two "Miss Sahibs." One missionary was on furlough after five years on the field, two had been on the field six years, four three years, and three had just arrived. Of the ten only five are on the field now. I wonder if half of the present number will drop out within the next fifteen years. I hope and pray that they will not, for some one has said, "Old missionaries are the mission assets."

Fifteen years ago only four children were in the mission family, all but one born in India. One was four years old, one three years, one two years, and one only a baby. There were two boys and two girls. A school for missionary children was not then a mission problem.

Fifteen years ago India was scourged

with famine. There was want and suffering, so that government and the missions had opened many relief stations. Our mission also engaged in this good work. Grain was being given out at Bulsar every Saturday afternoon to hundreds of people. Bro. McCann was distributing supplies at several stations on the Raj Pipla State Railway. Conditions were most distressing. Many children were left homeless and quite penniless. A number of them were gathered into our three mission stations, Bulsar, Jalalpor, and Ankleshwer. The Stovers and the new missionaries were at Bulsar. The mission bungalow and other buildings had just been completed. The Forneys were at Jalalpor and the McCanns were at Ankleshwer. At both places they were building, and meanwhile living in rented houses. Most of the time of the missionaries was taken up in looking after the orphan

children, and in helping the starving. Pestilence followed famine, and all workers were attending to the physical needs of the afflicted people. May the Lord spare us from a repetition of such times!

Fifteen years have passed rapidly away. Years full of joyous work, of new experiences, and of happy service

they have been. We have had our sorrows and our causes for rejoicing; we have had successes and reverses, but the Lord has been very gracious, and we praise Him for all He has done for us. "The Lord hath done great things for us, whereof we are glad." We will love Him and serve Him as long as we may live.



Brethren Stover and H. C. Early.

Street preaching in Bhil quarters, Anklesvar. A street sprinkler is in the foreground.

TEN YEARS AGO

Nora Lichty.

AS we look into the future we wonder what it will be to us, but as we look back we know what has been. Ten years is not a long time in history, but during the past decade we have made some progress, and we hope we have laid a good foundation for future work. Ten years of history has been made. What will the next ten years bring forth?

Ten years ago our missionaries numbered twenty-six. Of these, nine were newly arrived, eight had been here only one year, two had been at work two years, and seven only were in real active service. We had two languages,

Marathi and Gujarati. Seven of us were in Marathi and nineteen in the Gujarati field. Of the twenty-six there are at present only fourteen on the field. Sister Quinter has gone to her long home, and eleven are in America. Of these some are on furlough, others are there because of health conditions, but we know their hearts are with us.

Ten years ago there were only the three main stations, but soon afterward work was opened at Vyara, an entirely new field, and at Vali, where much had been done before. Here at Vali famine relief work had been carried on, and in this village and others a number had

already been baptized. At the three older stations orphanages existed, but presently, to relieve workers for the field, all the children were sent to Bulsar. In Marathi, Dahanu was the main station. Here medical work was carried on rather extensively. Vada and Ahwa were new fields.

As we look back, every one of us can easily see plenty of mistakes. We humbly confess to have made many, but even with occasional failure we are not discouraged. The years have been full of joy in serving our Master.

What is past is past. We have done the best we knew how to do. There have been a number of accessions to the church, and there has been a falling away from grace by some. But the future looks encouraging to us, and we press on. We have met with difficulties, but we have never felt like giving up. Sickness laid upon us a heavy hand, but the Lord has been good. Only two of our number have fallen asleep. A few have been compelled to remain at home, but we do not feel they have lost out. We know they are serving the Master there. We can truly say, "The



Keep the Birds from the Growing Crops.

mercy of the Lord endureth for ever," and "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

NOW

Anna M. Eby.

OUR present force of missionaries numbers thirty-five, including seven on furlough. Eight stations are occupied, five in Gujerat and three in Marathi. In Gujerat there are twenty-six workers, and nine in the Marathi field.

Two missionary physicians joined us a year ago, and one (I hope) is now on her way. A dispensary to suit present needs is being planned for Bulsar. One competent nurse has been on the field for six years, and the results of her efforts are very satisfactory. Others,

also, who did not come as nurse or missionary, are administering to many of the needy ones of India.

A Bible Teachers' Training School at Bulsar for Gujerati workers is a valuable addition. One year of successful effort has been completed. But at this writing (October) the school is closed because of the breakdown to Bro. Blough's health. No one could be found who might take up the labor. Such a training school is needed also in Marathi.

The mission at present has about 150

Indian workers, men and women. They are either teachers in schools or helpers with the evangelistic missionary.

Four boarding-schools are in operation, one boys' school and one girls' school each at Bulsar and Vyara. Others have been asked for. The boarding-schools have been opened within the last few years. Fifty-three village schools are in session in the territory covered by our mission.

A monthly paper called the *Prakash Patra* ("Letter of Light") and a Sunday-school quarterly are published in Gujarati by the mission.

We have seven organized congregations with a membership of about 1,300 Indian Christians. They contribute annually about \$333 (1,000 rupees) for home mission work in Raj Pipla State,

where two workers are supported. Their efforts began five years ago.

A goodly number are received into the church each year. Last year 115 were baptized, but others were withheld for further teaching. Most of us feel that the work would better be intensive than extensive, though when large numbers show signs of conversion they are certainly welcome. We need more workers if we would reach the masses. Our field is too large to be properly cared for by the present limited force. Some have broken down under the strain and others will do so unless we have reinforcements soon. Who will answer the call from this needy field? "Lift up your eyes, and look on the fields, that they are white already unto harvest."



Six Hundred at Dinner in the Open Air Dining Room. District Meeting, Anklesvar, India.

A PRAYER

From North and South and East and West,
When shall the peoples, long unblest,
All find their everlasting rest,
O Christ, in Thee?

When shall the climes of ageless snow
Be with the gospel light aglow;
And all men their Redeemer know,
O Christ, in Thee?

When on each southern balmy coast
Shall ransomed men, in countless host,
Rise, heart and voice, to make sweet boast,
O Christ, in Thee?

Oh, when, in all the Orient lands,
From cities white and flaming sands,
Shall men lift dedicated hands,
O Christ, to Thee?

Oh, when shall heathen darkness roll
Away in light from pole to pole,
And endless day by every soul
Be found in Thee?

Bring, Lord, the long-predicted hour,
The ages' diadem and flower,
When all shall find their Refuge, Tower,
And Home in Thee!

G. T. Coster.

A REVERIE

Rosa Kaylor.

In the library of Father Time
A vision of books of every kind.
We began their titles to scan.
Of fiction and poetry, great volumes are
there;
Of history and art more than their share;
And many on the works of man.

Among the rest, almost hid from sight,
Are books on "Salvation," "Life," and
"Light,"

And how man may be freed from sin.
A small volume, too, whence, hand in hand
God and man have taken a stand
To fight against the wicked one.

As we turn the pages of the book
We stop to ponder, to think, and look;
Past and present seem almost together.
But many pages come between,
Struggles and joys are noted therein,
Showing cloudy and sunny weather.

But shall we begin at the first again
And read the foreword written so plain?
It was copied from another Book—
"Go and disciple every nation"—
Who can ignore this obligation,
When in the Master's face we look?

Here is a page from ninety-four,
With many pictures, yes, quite a score,
Scenes of twenty years ago.
Three sturdy souls, with purpose true,
On India's soil, which to each was new,
Began the seed to sow.

Then we read of anguish and pain,
The cry of the famished ones for grain;
Disease and death were rife.
Some were rescued—dark was the hour,
Yet out of the darkness came a power—
They "passed from death unto life."

Then followed joys, yet mixed with grief,
Struggles and victories. Leaf after leaf
We turn in anxious quest.
Of new souls answering the gospel call,
New lives ready to surrender all,
While some are laid to rest.

As the leaves are turned we come to a place,
Where to the present year is given a space,
And a picture at the last:
A bird's-eye view of result of toil,
And the fruitfulness of India's soil
After a score of years are past.

Schools, churches, and villages are seen—
The result of those who were gathered in.
And what a change it has wrought—
Taught trades of all kinds, you have heard,
Books secular, and the Holy Word—
Say you it has been for naught?

Then the book was closed, we peered into
space
To look the future in the face.
O Father, our vision enlarge!
Help us to gather the multitudes in,
Who still are so helpless in their sin!
Give us strength our work to discharge!

OUR BIG FIELD

Wilbur B. Stover.

IN looking at the map, in contemplating the figures, and in going up and down through the talukas (counties), I have often felt deeply impressed with the bigness of our India mission field. I trust this presentation may help many of our good people at home to get that impression more vividly fixed in their minds.

Dealing with figures is sometimes called "conjuring with figures," because figures so often mislead. There are facts that figures can not show.

There are also facts that figures alone can show, and we are after these.

In Table I the great first fact is that our field has a population of one and a fourth million of souls! This is equal to the population of Maryland, and is more than Nebraska! The backward classes, who are comparatively easy to reach, number almost as many as the population of the whole State of Maine, and more than Oregon! And when we speak of our territory, our India field covers about the same as Connecticut

and Delaware taken together! Raj Pipla State is larger than Rhode Island! All this is our India field! Read it slowly—o-u-r *India f-i-e-l-d*! The last column shows the number of literate over twenty years of age.

Now take the same, and cluster the talukas and half talukas round about the stations where we have missionaries located, and we get a new view of our big field. Chikhli and Vansda talukas I

are missionary people. They make converts whenever they can, not questioning the methods used. Now all these hosts cluster around eight mission stations! Compare the backward classes to the total population. Count it out for yourself. Add the columns for yourself. Get the conviction. Grip the fact that constantly stares us in the face, and it will grip you henceforth! Eight mission stations. Eight centers of light

Table I.

Talukas	Square Miles	Whole Population	Villages	Population Square Mile	Back'd. Class	Mohammedan	Christians	Lit. 20
Ankleshwer,	153	45,083	57	295	22,094	8,537	168	4,000
Bulsar,	209	89,404	95	428	46,549	3,857	315	7,644
Chikhli,	167	62,774	63	376	39,615	5,628	43	3,373
Dahanu,	308 ?	84,673	133	257	45,272	1,327	94	2,596
Dharampur,	704	114,995	270	163	102,444	1,314	1	1,285
Dong States,	996	29,345	84	29	15,848	135	48	104
Gandevi,	50 ?	33,058	30	600	1,745	3,121	5	.....
Hansot,	154	23,848	47	155	5,989	3,386	4	2,460
Jalalpor,	184	75,252	91	409	28,238	3,708	46	6,213
Jawhar,	310	53,489	105	173	43,148	445	23	546
Mahuva,	100 ?	39,742	96	-300	20,918	1,048	....	.....
Navsari,	130 ?	55,270	61	400	733	5,676	20	.....
Palghar,	406	92,958	187	229	29,465	2,501	201	2,609
Raj Pipla,	1,517	161,588	682	107	-108,097	6,376	219	7,532
Songhad,	250 ?	42,446	224	-150	14,425	329	6	.....
Umbargam,	274 ?	80,142	79	257	63,497	1,498	63	2,287
Vada,	300 ?	44,372	159	140	18,317	1,638	136	872
Vankul,	75 ?	10,812	34	-150	10,187	247	1	.....
Vansda,	215	44,594	86	207	38,428	1,034	4	957
Velachha,	190 ?	27,431	58	-200	2,619	5,648	7	.....
Vyara,	250 ?	57,477	154	-200	31,090	579	21	.....

have placed alone, for they come between Bulsar and Jalalpor, and, in fact, have not been worked by either, except a very little. The area of Gaequar territory is approximately correct, and marked with (?). Mohammedan population shows large alongside the little Christian population. Mohammedans

and learning to penetrate into the darkness! How many centers of light and learning in Nebraska? How many in Maryland? How many in Maine? How many in Oregon? And how does the darkness compare with that of India? The figures given are from the government census of 1911.

Table II.

Stations (Grouped)	Square Miles	Villages	Population Square Mile	Whole Population	Back'd. Class	Mohammedan	Christians
Ankleshwer,	153	57	295	45,083	22,094	8,537	166
Hansot,	154	47	155	23,848	5,989	3,386	4
Velachha,	190 ?	58	-200	27,431	2,619	5,648	7
Vankul,	75 ?	34	-150	10,812	10,187	247	1
Raj Pipla,	1,517	682	107	161,588	108,097	6,376	219
Vyara,	250 ?	154	-200	57,477	31,090	579	21
Mahuva,	100 ?	96	-300	39,742	20,918	1,048	...
Songhad,	250 ?	224	-150	42,446	14,425	329	6
Jalalpor,	184	91	409	75,252	28,238	3,708	46
Navsari,	130 ?	61	400	55,270	733	5,676	20
Gandevi,	50 ?	30	600	33,058	1,745	3,121	5
Chikhli,	167	63	376	62,744	39,615	5,628	43
Vansda,	215	86	207	44,594	38,428	1,034	4
Bulsar,	209	95	428	89,404	46,549	3,857	315
Dharampor,	704	270	163	114,995	102,444	1,314	1
Dong States,	996	84	29	29,345	15,848	135	48
Dahanu Road,	642	133	257	84,673	45,272	1,327	94
Umbargam,	79	79	80,142	63,497	1,498	63	
Palghar,	406	187	229	92,958	29,465	2,501	201
Jawhar,	310	105	173	53,489	43,148	445	23
Vada,	300 ?	159	140	44,372	18,317	1,638	136

Let us take another view of the big field. Let us divide it into "State Districts," as we do at home. It naturally falls into three parts, the Northern, the Central, and the Southern. The Central might be divided into eastern and western, but since the Dong Forests speak Marathi, and must be classed with the Marathis, we will count but the three. The Northern District speaks Gujerati, the Central speaks Gujerati, and the Southern speaks Marathi. The Marathi part of the field is just a bit less than a third of the whole field. The backward classes of Raj Pipla State and Dharampor State are about equal in

number, but work has made much more progress among those of Raj Pipla State. The Bhils in the north are very accessible. In the Gaequar territory the compulsory education law makes an entering wedge for schools, where there are none by government. In the Dongs and in the other parts of the South the door is open when we do the work. Three Districts show numbers as follows:

If we undertake mission work with the same business enterprise and genius that we show in other things, this problem will not be so serious. If we were at war with another country, we would

Table III.

	Square Miles	Cities	Towns	Villages	Population	Back. Class	Christians
North District,	2,089	1	3	878	268,762	148,986	397
Central District,	2,259	1	8	1,170	614,982	324,185	461
Southern District,	2,654	0	4	747	384,979	215,547	565
	7,002	2	15	2,795	1,268,723	688,718	1,423

have generalship to figure out the need in men and money. Why can we not do the same when we are in the battle for the right and for the Lord? Several of us have worked out our needs for this big field as follows:

in missionary circles. If we are working the field, none else will. If we fail to do so, how can we say NO to others? Now if the home church will grasp the situation, and help us lay hold of this field, we will occupy for the Master,

Table IV.

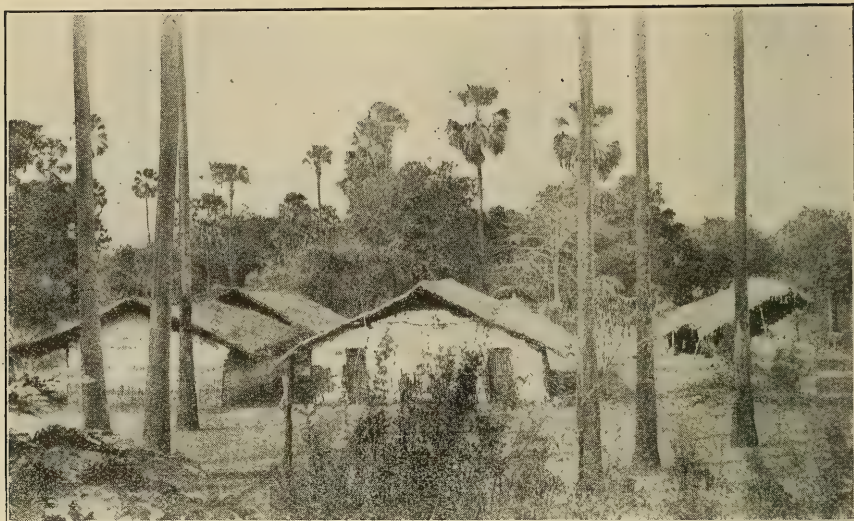
12 Mission stations at 500 rupees per month,	\$24,000 a year
7 Boarding-schools would cost about,	13,000 a year
60 Missionaries, 49 always on field, at \$300 a head,	18,000 a year
30 Children of missionaries, which is variant,	3,000 a year
New buildings and repairs, annual for some years,	8,000 a year
Furloughs home, also a yearly expenditure,	2,000 a year
Land purchase, and miscellaneous,	7,000 a year
Total annual expenditure of men and means required,	\$75,000

We can not now be said adequately to be occupying the whole field. If another mission should want to share with us, we can not say *No*. Adequate occupancy is the one word which has force

and for the Brethren! But if you will let us stick, why, we will do the best we can, even though we lose much! *Shall we occupy our big field?*



Public Highway in Front of Bulsar Mission House, Showing Teacher's Line in Fore-ground and Brethren Church in the Distance.



At Vull. Center Building is Old Church. Soon to be Replaced.

THE INDIAN CHURCH OF THE BRETHREN

D. J. Lichty.

THREE main sources have supplied the membership of the Indian church up to date. A few came from neighboring missions, a large number of boys and girls were reared in the orphanages, but by far the largest number are from the villages, the direct result of evangelistic effort. It is noteworthy and is gratifying to know that the latter will continue to be the principal field of our future activities.

Representatives of eight castes are to be found among our people. Our village Christians are mostly from the common people. They are poor in spirit and needy in every way. Only a painfully limited number of high-castes, though not less needy, have joined us in Christ. Besides the above a Parsee, one Syrian, some Eurasians and several Europeans have been received into membership. It can not be said that caste feeling has been entirely eliminated from the Indian church, yet it is very evident that the grace of our Lord has

wrought great wonders in this respect.

In 1899 Eld. D. L. Miller presided at the organization of the first Brethren church in India. Anklesvar followed in 1901, and Jalalpor shortly after. Vali came next, in 1907, Amletha (without a resident missionary) in 1909, Vyara in 1910, and Ahwa in 1914. These seven churches of Asia, respectively, had an initial membership of 45, 38(?), 22, 20 (?), 21. In December, 1913, they had respectively, 201, 436, 24, 114, 22, 345, and 37 members, which shows not a phenomenal growth, but a steady one. Six of these churches are Gujarati and one Marathi. All are comprised in one church District, which is usually represented on Annual Meeting Standing Committee by one or another of our missionaries on furlough. Missionaries on furlough serve as delegates from local churches to Annual Conference.

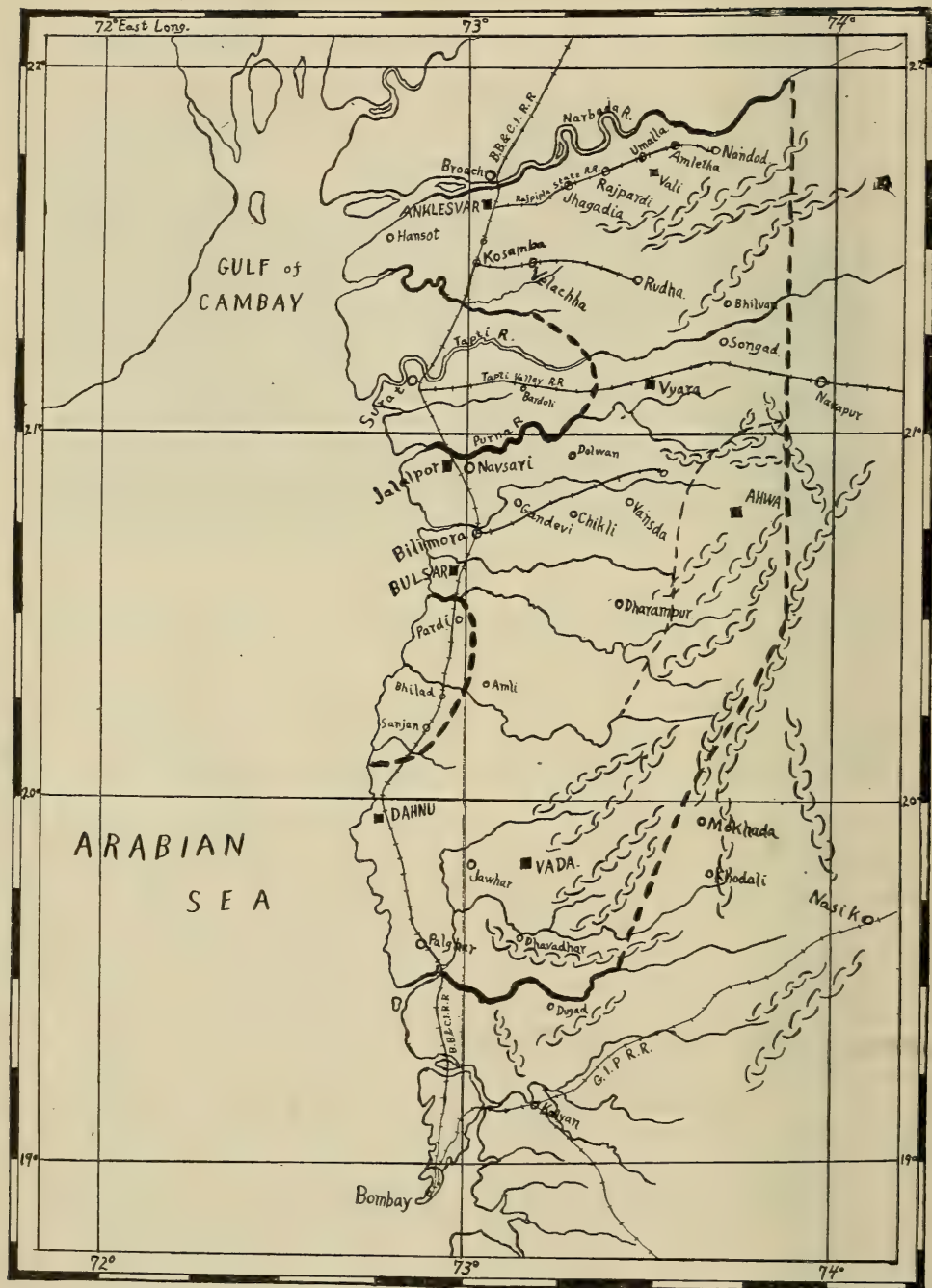
Four of the above churches have entertained our District Meetings. Each congregation sends its delegates, and a

good portion of the membership also attends. These meetings have more to do with the immediate needs of the field, than with questions intended for Annual Conference, and are usually of short duration. The Sunday-school, Missionary, and Workers' Meetings held in connection with them arouse much enthusiasm and inspiration. Since four years our District, through a Home Mission Board, has been maintaining a mission among the Bhils of Rajpipla State. Thus far the work has been mostly pioneering. Because of this and the lack of competent workers the result has not been as great as we hope it will be in the future.

In 1909 the Mission Board, assisted by the local congregation, erected a permanent church edifice at Bulsar. The Vali church is preparing to build a place of worship under similar conditions, during the current year. The little church at Amledha is trying to pay for a small hall which the mission built last year. It is encouraging to note that in 1913 our Indian Christians gave on an average .14 cents per member for charity and local expenses and about 35 cents per member for District mission work. The Indian church needs to go a good way yet to attain unto self-government, but in so far as we have persisted in our counsels in their assuming responsibility, results have been encouraging. Each congregation has chosen a full complement of deacons, but not of ministers. Only three of the latter have to date been chosen, and one of them is not acting. Possibly we, as missionaries, are equally to blame with the Indian church in this lamentable paucity of leadership and in the limited confidence she has in her own men as leaders.

The Indian church is not an exhibi-

tion of modern machinery, nor a museum filled with cold statuary and fine art. Rather, it is a field with teeming life and vegetation in various stages of growth and fructivity. It is wheat in the making. It will finally be what it now is becoming. Hand weeding is one of the principal agricultural operations in India and we have had to do a good bit of it in the Indian church. I am afraid that the birds got some of the seed that was not covered properly, and just as surely some seed germinated on stony ground, while some of it sprung up among thorns. There are tares, but we leave them to the mercy of the reapers. If there is any good in comparing or classifying the kinds of sins, our experience is that the sins of the flesh are more persistent than those of the disposition. A more pleasing operation is the cultivation of the wheat. Our Indian Christians yield to intellectual and heart culture in proportion as we are willing and able to give it to them. By "we" I mean ourselves and you who are in America. It is to our shame and discredit that there are hundreds of village Christians who, because of existing conditions in our mission, are without adequate shepherding and teaching. In our parts, three "Bs" are the natural enemies of a ripening field of grain; viz., birds, beasts and Bhils. They require watching day and night. The natural and ever-present enemies of the Indian church consists of three "Ss"; i. e., saloons, saukars (money-lenders) and sagga (relatives). The stability of our membership depends a good bit on how close a watch we keep over the field. One of the main duties of a missionary at the older stations is the care of the churches. The future of the Indian church will depend largely on how well he performs this duty.



Map of the Brethren's India Mission Field.

Boundary marked thus — — — —. Brethren Mission stations marked by large black square; railroads by barred line. From extreme north to extreme south of map, 225 miles. Latitude of Anklesvar (Northern boundary) same as Havana, Cuba. Our time is exactly opposite that of Colorado. When it is noon at Denver it is midnight with us. (Map drawn by Bro. S. Ira Arnold.)

OUR STATISTICS

Adam Ebey.

FIGURES! I like them sometimes and sometimes I do not. It is a pleasure to watch the growth of good things and the decrease of the evil. Here are a few figures and tables:

Table I. Missionary Service.

Date.	On the Field.				On Furlough.				Total.
	Married Men.	Married Women.	Single Men.	Single Women.	On Field.	Married Men.	Married Women.	Single Men.	On Furlough.
1894,	1	1	1	1	3	..	..	..	3
1895,	1	1	1	1	3	..	..	..	3
1896,	1	1	1	1	3	..	..	..	3
1897,	1	1	1	1	3	..	..	..	3
1898,	2	2	1	2	7	..	..	..	7
1899,	3	3	..	1	7	..	..	..	7
1900,	3	3	..	..	6	..	..	1	7
1901,	4	4	..	1	9	..	..	..	9
1902,	3	3	..	1	7	1	1	..	9
1903,	4	4	2	1	11	..	..	..	11
1904,	6	5	3	4	18	..	1	..	19
1905,	10	10	2	4	26	1	1	..	28
1906,	11	11	1	3	26	..	..	..	26
1907,	10	10	1	5	26	1	1	1	3
1908,	10	10	..	3	23	2	2	1	5
1909,	11	11	..	6	28	1	1	..	2
1910,	9	9	..	6	24	2	2	..	4
1911,	8	8	..	5	21	2	3	..	2
1912,	10	10	..	7	27	2	2	..	4
1913,	10	10	..	9	29	3	3	..	6
1914,	10	10	..	9	29	5	5	1	11
Total,	128	127	10	71	336	20	22	1	5
									48
									384

From the table we see that there have been 336 years spent on the field and forty-eight on furlough, with a total service of 384 years in twenty years of missionary effort in India.

The total cost of sending the missionaries to the field, their support on the field and while on furlough, and all living expenses, has been about \$160,000; that is \$8,000 per year, average. This means that the average cost per missionary per year for the above items

is about \$440. Has it been well spent? We think it has.

Table II. Age On Coming to India.

Youngest man was 21; youngest woman was 19; oldest man was 40; oldest woman was 40.

Of the age of 25, 26, 27, 28, and 29, number of men, 12, of women, 14, a total of 26, which is more than one-half of the number. Under 25, were three men and five women; total, eight. Over 29, were five men and ten women; total, fifteen.

Table III. Birthplace.

Pennsylvania gave	13
Ohio gave	7
Indiana gave	7
Illinois gave	7
Iowa gave	5
Maryland gave	2
Virginia gave	2
Nebraska gave	2
West Virginia gave	1
Tennessee gave	1
Missouri gave	1
Europe gave	1

Table IV. Families.

3 missionaries came from families of	2
3 missionaries came from families of	3
5 missionaries came from families of	4
4 missionaries came from families of	5
8 missionaries came from families of	6
3 missionaries came from families of	7
4 missionaries came from families of	8
1 missionary came from a family of	9
4 missionaries came from families of	11
2 missionaries came from families of	13
5 missionaries came from families of	14
7 not ascertained.	

Table V. Age of Conversion.

9 years,	1
10 years,	2
11 years,	4
12 years,	3
13 years,	7
14 years,	9
15 years,	4
16 years,	5
17 years,	3
18 years,	2
19 years,	4
22 years,	1
Not ascertained,	4

Of the figures at hand, nineteen were converted in series of meetings and ten at regular services. Twenty are not at hand. Nine were the children of elders, four of other ministers and two of deacons.

Parents were all Christians but one, and all members of the Church of the Brethren but eleven.

Of the four not ascertained, three were converted early and possibly the fourth.

Sixteen men and twenty-three women are country-born and five men and four women from the town. One not ascertained.

Thirty-two were converted at 11, 12, 13, 14, 15, and 16 years of age; three before 11 and ten after 16. Four not ascertained, but early.

Forty-three have German, Swiss, and Dutch blood in them, whatever else they may have. Two are of Irish extraction, one other and three not ascertained.

In the main, these figures are correct. There are, perhaps, a few errors. They are not intentional.

Karadoho, via Dahanu, India, Aug. 22, 1914.

VILLAGE SCHOOLS AND SUNDAY-SCHOOLS

J. B. Emmert, Dist. S. S. Sec.

Their Relation.

THE relation between these two kinds of schools on the mission field is most natural. The teacher is a Christian. He is there to do the people good, and there is scarcely any better way for him to teach them the Bible than in the Sunday-school. So he has a Sunday-school.

The Great Need of Village Schools.

The illiterate in our field are exceedingly plentiful. The government is supplying schools as revenue allows, but there is so much to be done that there are parts of our field in which there are practically no schools. Only the lack of teachers and money prevents the mission from opening hundreds of schools. If for no other reason, the progress of the mission demands that education increase.

The Great Opportunity.

If we are in earnest in our efforts to lead this people to Christ speedily we can scarcely find a better way for doing it than through the Sunday-school. Five dollars a month is sufficient to meet the expenses of such a school and give opportunity for the Christian

teacher to get in vital touch with from six to sixty pupils. Realizing the worth of the village school, the mission early decided that every worker should, as far as possible, be a teacher of a village school. This kind of work is popular with the villagers and sometimes people come many miles to ask



They Are Now Christians.

for a teacher. The getting of teachers is the problem.

How We Get Teachers.

At first we tried to use stray Christians who came to us. They promised well but proved good for nothing. Then we tried Hindu teachers. They were but hired servants, and turned against us and counteracted our teaching as it suited them. During these experiments others were getting ready. If you could look back over the VISITORS of ten years ago and see pictures of groups of children rescued from famine, you would see the raw material. The monotony of long, trying years in the orphanage—treating vile sores, pouring in medicine, giving daily lessons, line upon line, and occasionally wielding the rod—it is all so hard; but the fruits are encouraging. Already we have from among these children fifty-one teachers, of whom twenty-seven are qualified according to the government standard, and five have a three years' course in a government training college.

What the School Is Like.

You will not find it in a little red schoolhouse on the hill. In many cases it finds shelter on some one's front porch, or perhaps in a room, one end of which is used for cattle at night. In case some of the villagers have already united with the church you may find a nice schoolroom in one end of the house, occupied by the teacher, who is also the leader of the little church. There are no desks or benches. The pupils sit on the floor with their books and slates in front of them. The pupils range in age from tots of four or five to boys of twelve or more. They have not worried their mothers much in getting ready for school. The smaller ones wear a coat, which usually hangs open, while the older ones add to this a loin cloth, varying in size according to the boy's age. Excepting the daugh-

ters of Christians, there are very few girls to be seen.

Night Schools.

Many of these are conducted in the Anklesvar and Vali districts. Boys and men, anxious to learn to read, go to school at night, after a day of hard work in the field. They do it just like the children, and it is almost amusing to see them sit on the floor, and with big fingers, callous with hard work, endeavor to execute on a slate the crooked characters which the teacher has told them represent the sounds of their language.

A Sunday-School in Every Village School.

As soon as our own boys and girls began to go out as teachers we conceived the idea of having a Sunday-school in every village school. Easy to do? Yes, and no. Yes, if the teacher is well up and able; no, if he is but a mere boy of fifteen, as some are when first put out in the field. Year by year we are coming nearer our idea, and I am glad to say that during the past few years we have not only been having Sunday-schools, but better ones.

Our First Sunday-Schools.

Away back almost twenty years ago the Sunday-school work was commenced in Bulsar. The missionaries soon found that one of the best ways of reaching the people was through their children. Before they could talk Gujarati, they gathered together the few English-speaking people of the town and had a Sunday-school for them. Sometimes there were enough to form two classes. This first effort was made by Sisters Ryan and Stover. Later, as they got the use of their tongues, they took picture rolls and made a "house-to-house visitation," or perhaps you would call it a kind of "home department" work.

Famine Children in Sunday-School.

The awful famines of 1897 and 1900 drove thousands of children to missionaries for food. Of these seven or eight

hundred came to our mission. They were stationed at Bulsar, Anklesvar, and Jalalpor. Among other valuable services rendered these distressed ones they were placed in schools and Sunday-schools. Surely only faith in Christ's marvelous power to transform a soul was enough to inspire those early workers to endeavor to give such children the light of truth. Their Hindu and Parsi friends told them the attempt would be fruitless. But they began. The missionary had to be superintendent, chorister, secretary, teacher, and all. No, they did have a few other teachers. Bro. Ranchod and his wife,

tics for 1902, when but three Sunday-schools were reported with a statement from Anklesvar that something like Sunday-schools were conducted in the out-stations. If you are at all interested in the development of the work in India, a study of the accompanying statistical table will reveal some interesting facts.

Look at the Statistical Table.

See the steady increase in the number of schools. This represents a lot of hard work. Schools were conducted even if the teacher were the only Christian in the village and often, too, the only one able to read.

Twelve Years of Sunday-Schools in India.

Year.	Sunday-schools.	Enrollment.	Average Attendance.	Teachers.	Offerings.	Given to Missions.	Baptisms.	Teachers' Meetings.	Entered Examination.	Passed.	Silver Medals.
1902,	3	665	547	33	\$ 37.60	.....	46	3	....	....	..
1903,	4	493	417	38	35.00	\$ 35.00	128	3	15	3	..
1904,	8	547	455	41	99.85	178.00	72	3	50	26	..
1905,	11	558	540	38	120.39	20.00	63	3	100	69	..
1906,	14	612	561	41	151.38	38.04	22	1	185	130	2
1907,	35	955	1017	78	192.38	135.04	23	3	300	237	..
1908,	38	1372	1163	87	165.00	82.30	31	5	342	283	2
1909,	35	1033	881	67	215.88	67.50	32	4	288	177	..
1910,	34	1102	814	65	234.01	115.50	67	2	246	196	2
1911,	37	1169	795	70	239.33	112.25	60	10	219	160	1
1912,	45	1358	1003	81	275.74	120.94	239	6	318	227	1
1913,	48	1449	1069	95	297.09	198.79	47	8	405	307	3
Totals, ...	..	....	....	..	\$2073.63	\$1103.36	600	..	2303	1717	..

Bhuri, who had given such valuable service in those early years, were among the first teachers. They were unable to read the lesson, but after having some one else read it for them they tried to tell what they had learned in the teachers' meeting.

Records and Reports.

During these early days careful records were not kept. Things were as they could be and not as the workers wanted. At the request of the Jalalpor church, the District Meeting of 1903 appointed the first District Sunday-school Secretary. He gathered statis-

The first three schools were very large ones. They were composed of famine children. For several years so many died or ran away that even though the number of schools greatly increased the total enrollment decreased.

I am very much gratified to be able to say that, as compared with that first year, when practically 100 per cent of all the pupils were in mission boarding-institutions, in 1913 not quite 10 per cent of the total enrollment were in such institutions, and of this 10 per cent less than one-third are orphans.

The offerings in twelve years show an increase of almost 790 per cent. Total offerings recorded amount to \$2,073.63—not a mean sum for a people whose average wage is ten or twelve cents a day.

Study the number of baptisms. Did you help to support an orphan? Then you will rejoice to see how well they have come into the church. Most of the baptisms recorded in the Sunday-schools up to 1908 were from among the famine children.

The All-India Scripture Examination.

Did you say you don't believe in examinations? They may not be so necessary where you have first-class teachers. We find them good here. We have been sending up candidates since 1903. The records show only three passes that year. There were 305 in 1913. The pupils enjoy it. In 1913 twenty-four schools had special drills and reviews preparatory to the examination. Many pupils commit all the lessons to memory. In ten years 1,815 pupils passed, this number being just about three-fourths of all that entered. Almost every year our mission captured at least one of the five silver medals given for the best papers in Gujarati. Several times we took two, and last year we got three.

A Move Forward.

In order to show the workers of the District the need of improvement in our Sunday-schools, the District Sunday-school Secretary had his report printed in Gujarati and distributed at the District Meeting of 1913. The weak places were pointed out and ways of improving them suggested. This led to the adoption of a standard of excellence for the year. It was suited to the needs of the hour. It was adopted with enthusiasm and many determined to bring their schools up to it.

At the following District Meeting the report was again printed and the schools attaining a place of distinction

in the standard were so marked. On a separate sheet a whole list of suggestions and comments, all lending encouragement, were also distributed. Two schools were in the Front Line, four were Banner Schools, and six Star Schools.

The Standard of Excellence for 1914.

Much enthusiasm was shown, and it was easy to raise the standard a notch by adding teacher training. The first six points attained put the school in the Star Line, the first eight, in the Banner Line, and all ten in the Front Line. We don't allow a choice of any six or eight, for we think the first are too important to be neglected by a Star or Banner School. Here are the ten points of the Standard:

1. Keep a good report and send early to the District Secretary.
2. Average attendance not less than three-fourths of enrollment.
3. An offering to be taken weekly.
4. The school is to be organized.
5. The school is to be in session twelve months of the year.
6. Give special drill for the All-India Scripture Examination.
7. At least one-half of the enrolled pupils to enter examination.
8. At least half of the Christians of the village to attend Sunday-school.
9. Have a teachers' meeting.
10. At least one member of the school in a Teacher-training Class.

Teacher Training.

The course of study was outlined at the District Meeting of 1914. Teacher training was placed in the standard of excellence for 1914. A canvass for those willing to take up such work was made, and seventy-five names were secured. In a report recently made by the examining secretary it was stated that most of the candidates thus far entered in the examinations were from the mission of the Church of the Brethren.

Our Sunday-School Committee.

The District Meeting of 1914 appointed a committee of three Indian Brethren to study Sunday-school prob-

lems as they relate to our field, and work with the District Secretary for the improvement of our schools. May they have great success in their work!

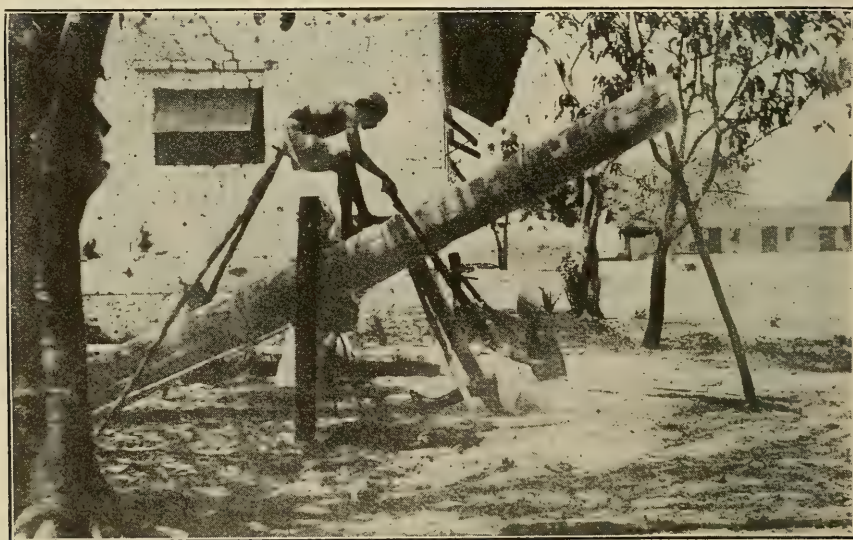
OUR INDUSTRIAL WORK

Q. A. Holsopple.

THE time has come when missionaries need not defend the existence of industrial work. It is its own argument and defense. In the early years of our mission, work was provided largely in order that the poor, famine-stricken might earn a living. In purpose it resembled the famine relief measures instituted by government.

(1) That the child may learn to express himself in some form of productive effort. (2) That the idea that work is honorable may be inculcated. (3) Industrial work may be a source of revenue to the institution. The form this training should take depends on the history of the people as well as the child's prospects.

Vyara is situated in a farming com-



Sawing Lumber for Repairing Mission Buildings.

But as the mission becomes more organized and established the industrial work takes on the educational idea. Industrial work is naturally correlated with the mission-school system, and is hence found in connection with the boarding-schools at Vyara and Bulsar.

The fundamental principles underlying industrial training are threefold:

munity and the peoples are of that class. Perhaps eighty per cent of the pupils will return to the farming communities, and so it is well if they receive some training which will help them to deal with the problems of the soil. It is hoped that a considerable number of these students will develop into mission agents, but as such they

will have more influence if they show ability in dealing with everyday problems. The land at Vyara being limited, the farming is intensive rather than extensive; for the most part gardening.

At Vali the mission owns more land, and there, under the supervision of Bro. D. J. Lichty, a number of boys have been taught how properly to cultivate suitable Indian crops. As a result of this work a number of men have become self-supporting and are making honorable homes for their families. Several unmarried boys are still under instruction.

At Bulsar the shop work was developed under the skillful oversight of Bro. J. B. Emmert. In the shop formerly there were three departments—carpentry, weaving, and tailoring. The last of these was soon discontinued, as it did not seem to appeal to the boys as a life occupation. The weaving persisted somewhat longer and provided a good hand training. With the advent of power looms the hand loom became unprofitable, and hence does not provide an inviting field for manual labor. On the other hand, carpentry affords a more and more attractive field of service. A number of men have been trained and gone forth as fairly-skillful carpenters. Others are engaged, under mission supervision, in the manufacture of furniture. Practically all the carpenter work for buildings constructed in the mission during the past five years has been done by mission-trained men.

With the development of a few lines of staple products a carpenter shop will serve as a useful adjunct to the boarding-school in the training of its boys. Most of the boys at Bulsar get from

four to eight years' training in the garden. Under an industrious and fairly-competent instructor they learn all forms of garden work. This includes horticulture and gardening and the raising of various crops in the fields. Owing to the lack of animal-proof fence the garden experience has been somewhat discouraging. When a good fence is built and a pump installed for irrigation more attention will be given to this phase of industrial work.

A couple of boys are employed for several hours each week in the laundry, and two boys are learning to cook and do housework. With the exception of three boys all are in school from nine o'clock to four o'clock, and for one and one-half hours at night. All are employed for three hours each day, and Saturdays until noon. On Saturday afternoons they wash their clothes, bathe, and what time is left they play. School is in session for about eleven months each year. One hour on Wednesday evenings also is given to play.

The girls' school is in session the same number of hours as the boys' school. Under the competent direction of Sister Ida C. Shumaker the girls are taught the arts of homemaking, which include sewing, mending and knitting, grinding and cooking, sweeping and washing. The larger girls each have charge of one of the smaller girls, and thus they get a training that is useful to them as teachers and homemakers.

The methods employed in the industrial work are American, adapted to meet the conditions of Indian life.

Bulsar, India, Oct. 14, 1914.

The Holy Scriptures are literally heaven speaking on earth. They are the maxims of the kingdom of heaven communicated to men in human language, as if the invisible world were come down amongst us and placed before our eyes.—Adolph Monod.

OUR INDIA WORKERS: THE MEN

I. S. Long.

SOON after our first missionaries came to India, famine stalked over parts of the land. At this time, with others, we brought together a number of orphans for whose care and instruction teachers were at once needed. The teachers came to us from other missions, and were not the choice, but rather the "not wanted" of said missions. With these, generally speaking, our experience has not been the happiest. It is only fair to admit, however, that we do have a number of good helpers who later came to us from other missions.

From these early famine days till the present we have been earnestly endeavoring to train a corps of men and women, fit in every way for the Lord's service. A large percentage of our workers today are children of the orphanage at Bulsar, and we are glad for every one of them. Your gifts and prayers, with the missionary's labor, have not been in vain.

On the children of our orphanages and boarding-schools we depend for our strong leaders and helpful assistants. These children hear more prayers and sermons, are more regular in Sunday-school—yea, know more of God's Holy Word—than 90 per cent of American children of the same ages. And if they were tenth or twentieth generation Christians, instead of the first or second, they would, we may safely infer, be proportionately ahead of us.

Seeing that the loud call for workers is not being readily answered, whether for India, China or Europe; that workers are breaking down under pressure of overwork, and stations are not opened, or, as in case of Vada, left vacant for lack of helpers from the home base, it behooves the missionary all the

more to think of redoubling his diligence in the effort to raise workers from among the people themselves. And this is praiseworthy and has the sanction of High Heaven, for, instead of each missionary directing six or a dozen, he might as well direct several times that number, thus doing that much more work. Besides, we see Indians in important positions in other missions; leaders indeed, who really *do* the work, while the missionaries give their time to teaching, whether in the arts college, the training school, or the Bible School; or else are occupied in the general direction of large numbers of Indian teachers and village preachers. Our Lord Jesus saw the wisdom of raising a large host of workers, the Twelve and the Seventy, to carry on His mission when He could no longer visibly be present with them.

Like the Master, we would train our young people as far as they are able to go. Several, therefore, have passed through a good training college in the vernacular; a dozen or more have a part or all of the high-school work in English; several dozen have passed through all the common branches and have obtained third-grade certificates from government, while the remainder of our men helpers have passed the fourth to the seventh standard in government schools. Besides, our Indian workers are specially versatile in speaking and in prayer.

Likewise, our first class in the Bible Teachers' Training School at Bulsar is working on a course covering the entire Bible, exegetically taught by verse or paragraph, as well as topically or doctrinally taught, this course continuing for twenty-four solid months, in four sessions. Thus, by combining lit-



An Indian Thresher. Winnowing Grain, Vull.

erary and biblical training with a few years of practical experience in the work, with the constant association of the missionaries, we trust that in the not-distant future we shall have a goodly number of "workmen that need not be ashamed, rightly dividing the word of truth."

Here is a young man of promise who will, it is hoped, become the principal of our future Normal Training School. A second comes to mind who will, perhaps, be a most valuable assistant in the Bible School. A third is greatly needed in translation work, whether for the Sunday-school supplies or the monthly paper for Christians. There is necessity for a fourth, to teach the new missionaries the vernacular. A dozen or more would be of great value, even now, to direct younger and less experienced helpers, thus assisting the missionary very specifically. These midway men, overseers of others, can be with the village teachers far more frequently, due to climate, than can the missionary. Besides they can more truly inspect the work of the under teachers than can we, if they are pre-

pared and true to their calling. So we look to the future with hope and faith — nay, with positive assurance of a great and glorious day for the India Mission.

Here follow a few sample sketches, handed me, at my request:

1. "Bro. ———, a family man, successful school-teacher, the most eloquent preacher at our station, impetuous and enthusiastic. He is lacking in persistence, but growing in that respect; is charitable and loyal to the church, honest but not efficient in economy, though having good leadership; has room for growth along this line. Altogether promising."

2. "Bro. ———, seventh-book boy, educated in the school at Bulsar, has a good wife. Both are of irreproachable character, never in a quarrel and never give occasion for reproach; he is faithful to his work, eminently successful in teaching, not loud or brilliant, but deep and plodding. The influence of his life is ideal."

3. "Bro. ———, another of our workers whose education did not get beyond the common branches, but be-

ing a good singer, he wins the hearts of the people by song. He can easily hold a crowd of interested listeners till after midnight, and often does so. Exhorting some, singing some, answering questions and sometimes asking some—this is his method. There is no program, no form, but all is spontaneous and natural, and it is appreciated fully."

4. "Bro. ———, a young man of twenty-five years, who has been with us from childhood, and has therefore imbibed ideas he could not have gotten otherwise. He is not very well educated, but makes a good pastor of a village congregation of seventy members. He knows his Bible, and declares the 'whole counsel of God.'"

And one adds, "None of these men ever question the divinity of Christ."

It will be fair to admit that these workers are better usually in head knowledge than in practical application. As a rule they are not original, but once shown or well taught they often outteach their teacher-missionary. And they ought to, for they know their language, its idioms, poetry, etc., and their people and their very simple needs. It must be admitted that some lack in zeal and willingness to sacrifice for Jesus' sake; and all perhaps, are

easily cowed by keen criticism of the higher castes.

Nevertheless, we are proud of our constantly-growing young workers. They are our joy and our hope. Their life is before them. We are here to work with them, and we and they are "workers together with God" in reclaiming their lost kinsmen from darkness to light. True, there is in them room for growth in grace, for more knowledge of His will, for fuller yielding to the Spirit's control; but these things may as truly be said of the missionary.

These intelligent, consecrated Indian workers will save the missionary from abroad many heartaches; will save from many costly mistakes—costly as to health and to the work—and will take from his shoulders a thousand and one details in building and in village pioneer work, as well as in the pastoral care of the simple Christians with whom we deal. Soon, not we, but *they* will be the pastors of the churches; and *then* our India Mission will come into its own. With a large host of shepherds we rightly expect large gatherings. Wherefore, brethren, let us pray confidently, "forasmuch as ye [we] know that our labor is not in vain in the Lord."



Out to the Villages by Oxcart.

OUR INDIA WORKERS: WOMEN

Effie V. Long.

OUR sisters in India who help in mission work may be divided into two classes; namely, school-teachers and Bible women. All told, we have only about fifty Indian sisters engaged in this service. They, as also the men, are supported by funds from home, just as the missionaries are. And

tend the Bible School along with their husbands, and some are in classes with, and are quite equal to, their husbands in Bible study.

Of the teachers, there may be two classes made. First, there is the village school-teacher. A young man is placed in a village to teach the school, and to be a kind of leader among the people, whether there are Christians or not. His wife becomes his assistant and, if possible, gathers some little girls into the school. If she fills the place open to her she becomes a helper and example to her ignorant village sisters who have accepted the Lord. She also acts as helper and Bible woman to the sister missionary who visits her village from time to time. Our greatest number of women helpers are of this kind—teacher and Bible woman combined, we might say.

Second, there is the boarding-school teacher. We have about five women employed in this work, and a wonderful sphere of usefulness they have. The children may come from Christian homes or from heathen homes. This teacher, instead of the mother, is wielding her influence over them. If they be heathen, their ideals are almost altogether changed as they see the superior life of their Christian teacher. She has prayer at the opening of school and is with them daily, thus raising them to her own level of Christian life and example. A missionary seldom teaches in such schools unless it be to give instruction in the Bible, though she directs the teachers under her.

And then we have the Bible women. Their duties are varied, but always under the supervision of the lady missionary. The Bible Society in Bombay considers this work so important that



A Type of Our Indian Christian Womanhood. Bulsar School Teacher's Wife.

some churches and aid societies, and even consecrated individuals, are supporting such workers in India and China, thus doing a noble deed and one that will tell for eternity.

As a rule, our women helpers are educated, though good has been done by consecrated women who were unable to read. We have two women who have graduated from a three years' course in the training college. One other is there at present. Some others have enough education for a third-grade certificate. The women at-

it supports capable Bible women who go about from house to house, *reading* the Word to women who cannot read and do not know of our Christ.

A lady missionary who goes among villagers and jungle people is handicapped and almost helpless without *one* Bible woman, at least, to help her. Her work may be manifolded if she has a number of helpers, especially if her work be in a district with a large Christian community, or if she lives in a town or city with many homes to be visited. At one station of which I know, in India, there are as many as fifty-five Bible women under the direction of a lady missionary. Of course there is a very large Christian community.

A Bible woman *may* go alone in her house-to-house visiting, but usually there are two, and the lady missionary accompanies them as often as possible. They read the Bible in some homes, sing and pray in others, teach simple hymns and short prayers to the women, and teach others to read. Many secluded women have thus learned to read the Bible in their own homes. Sometimes they instruct in sewing or knitting, to get them interested in *something*, and then the way is open to teach them the Bible.

The Bible woman has been trained, and can give advice about having a clean house and children, and open the eyes of the poor mothers to the fact that a child *needs* care and training.

She is adviser to the Christian women in time of sickness, and induces them to be regular in attendance at daily prayers and church services. Her sphere of work is unlimited, and if she uses her opportunity she may do a world of good. Her work is among India's *women*—the greatest of all needs, and perhaps the most slowly-developing of all lines of work. The teacher has the young minds to train and so sees results more quickly. But, because of faithful Bible women's work, both high and low among the women have turned to the Lord.

There are some hindrances in our labors among the women at present. We do not have the number we need and could use. Then, our women helpers almost all are young, raised up in our own mission, and have small children and home to take their time and attention, and, as Paul says, they "do not care for the things of the Lord" as they should. This is natural; but, as they grow older, we hope their value will increase as helpers. Now they lack zeal and energy. As they advance in Bible knowledge and Christian experience they will become more zealous workers for the Lord.

The missionary's duty is to be a leader, to train, to direct, to accompany, to inspire, to teach, to plan, to pray *with* and *for* them, until they become in every way "vessels meet for the Master's use."

INDIA MUSIC

Sadie J. Miller.

IT is a well-known fact that the music of the East and that of the West are vastly different. It is also said that the West can not appreciate the music of the East, and vice versa.

What we call good singing the people of India look upon as a sort of wail-

ing, and often we hear them say, "Why, is that singing? I thought it was some one crying." On the other hand, if you ask one from the West what he thinks of a good Eastern song, he is likely to compare it to some screeching he has heard. I've known jungle peo-

ple to be unable to discriminate between the bass of an instrument and the bel-
lowing of a buffalo.

All India sings in unison. So also they play the organ. Because we play four parts they have an idea that the organ we use is American. So, when I play for the people, to please them I adapt myself to their custom, and they like it. I have seen an Indian organist play with but one finger of each hand and be termed a good musician.

Missionaries sometimes come to India thinking it is their first duty to translate English hymns and teach English tunes. This results in poor poetry, which we should certainly feel abashed to show to Indian poets, so different is English and vernacular poetry. We are in India for the salvation of people, and we should remember that while our souls are stirred with tunes we know and love, theirs are stirred by tunes they know and love. Strike an Indian tune, and notice how heads and feet move in response.

India will be won, in great part, through holy song and poetry, for is not all Hinduism, all religion, done in this way? They sing their scriptures because much of it comes in poetic form. I dare say much has been lost by the use of English tunes, which few can understand and fewer appreciate and enjoy to spiritual awakening. Too much has been done that appeals to us rather than to them, and then we wonder why there is not more and better response.

I am glad to say that our missionaries, especially those who are engaged in evangelistic work among the backward classes, where this question becomes a vital one, have long since abandoned English tunes and have given place to the Indian ways and means of appeal in the use of Indian tunes, often accompanied with drum and cymbals. May the Lord teach us to be humble enough to prefer Indian tunes to our own, when thereby better work can be done for the Master we serve.

LOVE'S REPLY

Ernest Wellesley Wesley.

An ancient legend tells that once
Three earnest men before their Lord,
Awaiting stood, to know His will.
A preacher one, a student one,
The third—a timid, loving heart.

Unto the first one day there came
His call: "Go thou, without delay,
And bear My words where snows are deep:
Where day and night the icy hands
Of chilling frosts in bondage hold
The frozen earth."

The preacher paused
To ask the question: "Why should I
Go there, when harvests here await?"
The scholar also heard His call:
"Go thou and bear My message true
O'er mountain heights, o'er pathless plains,
Through rivers deep and swift, where I
Thy paths may choose."

The scholar stood
To ask his Lord: "I would, but **how**
Can I go forth to bear Thy words

To regions which the feet of man
Have never trod?"

By loving heart,
So timid, weak, the Master's call
Was heard: "Go thou where cruel hate,
Where wrath of man doth bar thy way.
Fierce foes thy path oppose and wild
Their rage. Thy life may be the price
Of thee I ask."

Then love replied:
"I go, dear Lord. Show Thou me **where**
I toil may find to prove my love,
And in Thy strength I gladly serve.
All, all I ask is life or death
For Thee, as Thou for me dost will.
Thine own I am and only Thine,
To be, to do, to go, to speak
Wherever Thou my life canst use,
In Thine own Name."

And legend asks:
"Which of the waiting three art thou?"
—Christian Advocate.

MORNING WATCH--Mark 1: 35

J. M. Blough.

(Weekly Prayer Cycle.)

Take time to be holy, speak oft with thy Lord;

Abide in Him always, and feed on His Word.

Take time to be holy, the world rushes on; Spend much time in secret with Jesus alone.

Sunday—The church and her seryices; Sunday-school and Christian Workers; ministers, pastors, officers and teachers (Ex. 20: 8; Luke 11: 1-13, Acts 20: 28; Eph. 5: 25-27; Rev. 19: 5-10).

Monday—Home and foreign missionaries: fellow-workers and their work (Matt. 28: 16-20; John 14: 1-15; 1 Thess. 5: 25; 2 Tim. 1: 1-14; Heb. 11).

Tuesday—Church in mission lands; native workers; Bible societies and col-porteurs (1 Sam. 12: 23; Mark 11: 22-26; 1 Thess. 1; Philpp. 1: 1-11; Eph. 1: 15-23).

Wednesday—Supporters of the Lord's work; General and District Mission Boards; Publishing House and editors;

schools and colleges (Luke 18: 1-8; John 15: 1-16; Philpp. 4: 10-20; 1 Thess. 5: 17; 1 Tim. 2: 1).

Thursday—"Thy kingdom come"; evangelization of the world; more laborers; volunteers; peace and temperance (Matt. 6: 10; 24: 14; Luke 10: 2; Isa. 11: 1-9; Micah 4: 1-5; Acts 1: 1-11; Rev. 22: 20).

Friday—Relatives and friends; persons on the prayer list; the unconverted (Luke 22: 31, 32; Matt. 8: 5-13; 17: 14-21; John 4: 46-54; Acts 9: 40; 12: 5).

Saturday—Self (crucifixion of the flesh and filling of the Spirit; greater faith, love, humanity and efficiency in service); "Thy will be done" (Luke 22: 39-46; Matt. 5: 1-16; Rom. 12; 1 Cor. 13; Gal. 5; Psalms. 34).

To Him be glory and honor and dominion forever and ever. Amen.

INDIA NOTES FOR NOVEMBER

Alice K. Ebey.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40: 31).

IN these days we need to learn how to wait upon the Lord. There has, perhaps, never been such a strenuous time during the twenty years of our India Mission. The work looms before us larger than ever. Doors of unprecedented opportunity are open on all sides. Our plans and hopes have been large. But delays and hindrances and handicaps have been many. Some of our most efficient missionaries have been

compelled to lay aside work for a season, on account of broken health. War conditions detain some of our number in the homeland. New recruits have been slow to come, but the Lord has promised to renew our strength if we wait upon Him. We plead with God's children in the homeland to join with us in patient waiting and earnest prayer. The Lord is eager to bless us. He will give us strength to mount up on wings, to run without being weary, and to walk and not faint. Let us wait to know God's will and strive earnestly to do it. Surely He wants His work to grow and prosper. Surely the Spirit is calling some

to come over and fill these gaps and enter the open doors of larger opportunity. Surely hearts will be prompted speedily to replenish the treasury of the Lord, that in these trying times the work of God may not long be hindered on account of lack of means and workers.

Oct. 24 a new member was added to our mission family. Her name is Frances Elizabeth Holsopple, and her coming brings great joy to the household at Bulsar.

Sisters Eliza and Sadie Miller had the unique experience of an earthquake shock while at Simla. The shocks were slight and no harm or damage followed, though all were ordered out of the hotel.

The new bungalow which is being built at Bulsar will be ready to be occupied in a few months. A second bungalow at this station has been needed for some time. The one mission bungalow there has been occupied by two families and often a single sister or two. Besides, many guests come and go, for Bulsar is an important railway town and easy of access.

The October meeting of the field committee was held in the railway station at Surat, Oct. 19. Only seven missionaries were present and the session lasted only half a day. Most of the business was postponed until the December meeting, when we hope for a larger attendance, for those who are at the hills expect to be at home and those shut in the jungle by swollen streams will be able to come. The Bible Teachers' Training School, temporarily closed on account of ill health, has been indefinitely closed for lack of workers. This is sincerely regretted by all who have the work on their hearts.

Susanbai, wife of Bro. S. Mahadev, quietly but unexpectedly passed away last week in Bombay. She had not been well for some time, but no one thought the end so near. However, pneumonia set in and soon wrought its deadly work.

She and her husband had charge of a mission dispensary at Palghar, twenty miles south of Dahanu. Both have been much interested in the spread of the kingdom among the people about them. Our dear sister, always cheery and gentle, will be greatly missed in her home and among her Christian friends, as well as among the children and poor in the neighborhood.

The financial condition of the continental missions in India has not been improved by the continuation of the war. Many missionaries are in great straits. They have curtailed their work in every possible way. Help is needed to supply them with the actual necessities of life, as many are wholly cut off from their home base. The National Missionary Society is endeavoring to provide each of these needy foreign workers with fifty rupees (sixteen dollars) per month. This is no easy task, as all missions are feeling the financial stress, more or less, but these missionaries have wrought such great benefit, religious, educational and philanthropic, to India, that we trust their work may not be permanently injured.

The plague at Dahanu seems to be over and the people will soon be returning to their deserted homes. There were only six deaths. A few cases of cholera were reported, but probably they were only severe cases of bowel complaint, caused by eating unripe grain. In times of epidemic Christians usually reveal the caliber in their characters, or the lack of it. Some are at once excited and seek safety in some other community, sometimes unwisely neglecting the simplest means for insuring health. They seem to forget that God's care and protection are always over His own and that He wants His servants to be brave and helpful in times of distress, when the heathen know not where to turn for comfort or help. On the other hand, there are Indian Christians who show

remarkable trust and courage in such trying times. During the recent scourge of cholera in the Anklesvar district, one Christian worker remained in the village, administering medicine and good cheer to the stricken villagers. God blessed his efforts, and thirty cholera victims in his village recovered. Such unselfish service counts much for the furtherance of the Gospel.

NOTES FOR OCTOBER.

IN these days of wars and rumors of wars it is good for the child of God to keep his own heart filled with this wonderful peace. Everywhere people are talking about the war in Europe. Every paper is filled with war news. Even mission journals devote as much space to discussions about the war as about mission work.

It is not without reason, for this war greatly affects Christian missions. The financial stress is being especially felt by the German missionaries in India. They are cut off from all communication with home friends. No funds have come since the outbreak of the struggle; nor are any likely to arrive until peace is restored. Already they have been forced to dismiss hundreds of their mission agents and to close a number of their schools and seminaries. Other continental missions also suffer through failure to receive their regular allowance from the home base. Contributions in England will likely be much reduced on account of the immense expense of the war. However, American missions may find the rate of exchange greatly reduced.

The German missionaries, who have wrought much good in India, have the sympathy of their fellow missionaries. The National Missionary Council has taken steps to secure help for these missions which are in financial straits, and is appealing to friends in India, England, and America.

Another effect this war has upon mis-

sions, especially among educated non-Christians. They can not understand how nations whose God is a God of love and whose King is the Prince of Peace, should be engaged in such bloodshed and strife. The missionary's task is to explain that the Spirit of Christ does not prompt strife or bloodshed.

In these days, when the work of God seems greatly hindered, it is not for us to lose courage. Nay, rather with the peace of God filling our hearts, we should buckle on the sword of the Spirit and press forward in the warfare against spiritual darkness and all manner of evil. We need to keep our eyes turned towards the coming of the Prince of Peace, Who will fill the earth with righteousness.

Several men near Vada are asking for baptism. The seed that has been sown there is bearing fruit, but reapers are sadly needed.

The cholera that has been raging in the villages about Anklesvar and Vali seems to be abated. The good hand of the Lord has kept the Christians from being further touched by the scourge.

Bro. Long and family are spending two months at Ootacamund, in the Nilgiri Hills of South India. They report a cool, invigorating atmosphere, and they are gaining in health and strength.

Rats have been dying in Dahanu, and most of the people have fled to near-by villages. Dying rats are an indication of approaching plague, and people who move out of the infected houses usually escape. As yet there have been no cases, and this precaution may prevent an epidemic. Lately, plague over the country has been on the decrease.

At last the Raj Pipla Government has granted the privilege for the building of a church in Vali. The officials told Bro. Lichty that ordinarily it required six years to secure permission from the native king to erect any sort of a permanent building in the state, so they felt

that Bro. Lichty has been specially favored to secure a grant in less than three years after making the first appeal.

The monsoon was unusually heavy and long-continued throughout the country. But now the hot October sun shines and stagnant water in pools and rice fields is evaporating. Mosquitoes are plentiful, and they know how to scatter the malaria germs. Some of our missionaries have suffered. Brother and Sister Arnold had their first experience with Indian fever. The latter was anointed for the healing of the body, and thereby was blessed and strengthened.

Bro. Blough is gaining, and we hope a prolonged rest in the cool mountain region of Landour will fully restore him to health and strength for the work which so much needs him. Sister Eliza B. Miller, who had suffered with fever during her first weeks at Simla, also is feeling much better. She and her sister Sadie enjoy long tramps up and down the beautiful fern-clad slopes of the Himalayas.

The conference of all missionaries in the Gujarati language area was held at Anklesvar Sept. 30. Some thirty were present. Various phases of mission work were discussed and all felt much benefited by the exchange of views. Several papers were read,

among them being one by Sister Ida C. Shumaker on "The Benefit of a Teachers' Training Class." Her production was highly appreciated, for she is quite familiar with the subject, both in theory and practice.

A few years ago, in a little village of fisher-farmer people, near here, our Christian workers and the missionaries always were welcomed. The people heard the Gospel gladly, and seemed not far from the kingdom. But one day they refused to let either the missionary or the Indian worker speak in their village. A guru (religious teacher) had turned the minds of the people against the Gospel. For two years or more no gospel work had been done in their village, and somehow these simple folk missed the regular gospel preaching. To the surprise of the missionary, the other day one of these villagers came running after him, begging him to send a Christian teacher to open a school in their village. So the seed that seemed to have fallen on stony ground had not all been snatched away. There is today no larger opportunity for mission work than among the children of this land. Most people are willing and even eager to have their children under the instruction of Christian teachers.



You're Next! An India Barber Shop.

The Little Missionary

OUR MISSIONARY CHILDREN

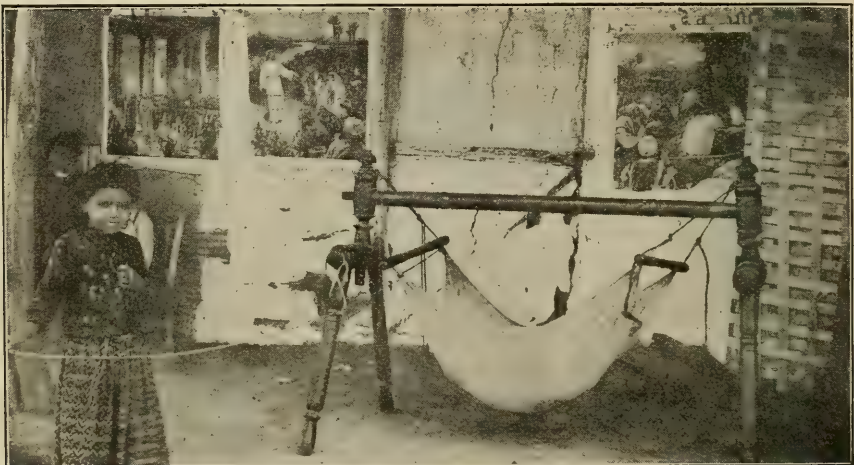
Alice K. Ebey.

TWENTY years ago there were but three in our mission family, and no children brightened the lone mission home. Since then just forty little lives have come fresh from the hand of God to bless the homes of our India missionaries.

There are only ten on the field at present, but we hope that several others will join the little band in a few months, when their parents return from furlough. Eight have been called to the city where the streets are full of boys and girls. Three are in American schools, with wide seas separating them from their parents, who are willing to make this supreme sacrifice for the sake of India's needy ones. Several

are detained in America on account of their parents' physical inability to return. But these children have imbibed the missionary spirit, and some of them hope to fill the places of their parents in this Christless land.

Seven of these missionary sons and daughters have already joined the church, and others doubtless will do so as they grow old enough to understand. Four are in college preparatory work. Bro. J. Emmert Stover, only seventeen years old, recently was called to the ministry. He is preparing himself for mission work, and we hope that the Lord may in a few years bring him back to the land of his birth for many years of useful service among the com-



Rock-a-bye. Putting Brother to Sleep. Type of Better Class of Cradle.

panions of his childhood days. Both Emmert and Miriam have taken the volunteer pledge for foreign missions.

"But missionaries' children lack the advantages of life," do you say? It depends on what we call advantages. They know little of ease and wealth and social diversions. But, truly, is there no advantage for the child who, from his earliest years, must learn lessons of economy and self-sacrifice? Does a child gain nothing by being in a home where the spirit of prayer and helpfulness prevails? Does it mean nothing for the young to see the lives

of their elders daily being spent for the salvation of souls?

True, the tropical climate has its disadvantages, especially for young children. But this is partly compensated for by the freedom of open-door life. Contagious diseases abound and segregation is practically unknown. But, on the other hand, scarlet fever, diphtheria, and other cold-climate diseases are very rare.

The missionary child also lacks the advantage of a well-organized public school. This is a matter of no small concern to the parents, who desire edu-



Boys at Play. An Indian "Palm Leaf" Express.

cational and social opportunities for their children. But into the mission homes come the best magazines, papers, and books. Questionable books, sensational newspapers, and obscene pictures do not find their way to these children. Idolatry, vice, and sin are constantly before the children outside their own homes. Deplorable though this is, sin at least shows itself unveiled, and will not easily be mistaken for virtue by a child of Christian training.

The lack of wholesome association

with other children of their own age and race is also a matter for deep regret. Our mission homes are far apart, and often for months, in some of our stations, no white face is seen except those of the household. Indian children, both by nature and training, are exceedingly docile and yielding, so the spirited missionary child is in danger of becoming domineering and selfish.

So there are advantages and disadvantages. Most of our missionary children are quite young. How well missionary parents may succeed or how

sadly they may fail, the future must reveal. But it behooves them to train patiently and carefully the lives entrusted to them, looking to the Lord for wisdom and guidance. Let loved ones, who feel a concern for the wel-

fare of missionary children, continue to pray that the grace of the Lord may be upon the children and the parents who are deprived of some of the joys and blessings of the homeland!

Karadoho, via Dahanu, India.

NOTES FROM CHINA FOR OCTOBER

Anna N. Crumpacker.

OCTOBER always is a beautiful month with us, and so it has been this year. The weather is neither hot or cold. Some of the season's busiest work is finished and the women are not so rushed with their winter sewing. There is no better time for going among the women unless it be right after the Chinese New Year. It is also a good season for itinerating, and some has been done. The baptisms and love feast have been held at Liao Chou. The love feast and baptisms at Ping Ting Hsien will be held the second week in November.

Brother and Sister Beckner are still with us. Their visit is a real treat to us all. Bro. Beckner preached in our chapel, while Bro. Crumpacker interpreted for him. The natives enjoyed the service as one would think from their close attention. The visitors seem to be enjoying China, and we can not help wishing they had come to stay.

October 10 was a national holiday, the anniversary of the breaking out of the revolution. It was observed in all parts of the republic. In Peking the president reviewed the troops. The diplomatic receptions were dispensed with on account of the war.

The great war in progress has a serious effect upon the indigo trade and consequently upon the dyeing industry of China. The Chinese wear immense quantities of blue cloth. Until recent years they produced their own indigo, but of late have been importing it large-

ly from Belgium and Germany, to the amount of nearly 7,000,000 haikwan tael a year (a haikwan tael equals nearly 80 cents gold). What imported indigo is available is very expensive. Well may we hope that this temporary hardship will help China to see another resource of her own, and that she may grow greater quantities of indigo. Some is produced in this section where we live, but the industrious housewives are already complaining of the high price of indigo, and many are using more of the purple dyes.

At times it seems that there is prospect for a very bloody battle between the Germans and Japanese on Chinese soil. China attempted to limit the war zone, but to the dismay of Germany. Thus far, however, China's diplomats have succeeded in remaining neutral. The president issued an order instructing the high provincial officials to "exercise the greatest endurance, restraint, and calmness towards the foreigners, especially toward those belonging to the belligerent powers, and not to afford a pretext giving any foreign power cause for intervention."

Another cause for deep regret is that the opium dens continue to increase in number in the foreign settlements of Shanghai. These, to be sure, are licensed. To the protest against the increase of licenses the council replied that that did not enlarge the amount sold, but only divided the profits. It is perhaps true that opium still is grown

in certain localities, but there seems to be little intention on the part of the council gradually to diminish the sale of opium in the port, as was stated in the treaty.

China is waking up to her opportunities in educational lines. President Yuan is reported recently to have given \$50,000, Vice-president Li \$20,000, and State Secretary Hsu \$10,000 to the funds for Chunghua University. Steps have been taken to preserve some of the national art treasures. The West has little idea of the beauty, the magnificence or the number of these treasures. Recently two of the largest halls in Peking were converted into museums into which have been placed the antique treasures of the imperial palaces of Mukden and Jehol. China has been accused of not caring for her treasures, but that can scarcely be true any more.

During this month Liao has been fortunate in securing a location for a chapel in a public part of the city. For more than a year the workers there have

been trying to get a suitable place for their public worship, and we certainly have cause to thank our Heavenly Father for this blessing. They have also been successful in securing land on which to build the boys' school. This is in a desirable locality. Buying land is such a long, slow process in China that when it is accomplished there always is a sigh of relief and a heart of thankfulness.

Another blessing is the securing of good quarters at He Shen for the out-station compound. This is a very promising out-station from Liao,—in fact, their largest one—and is on the road between Ping Ting and Liao. Perhaps we who are here feel the joy a little more, because now the trip can be made from one station to the other without being compelled to stay nights in the cold, dirty Chinese inns. And yet, far more than this, is the assurance that God is opening the way, and these people will have an opportunity to hear of the Christ Who died for them.

ECHOES FROM THE SOUTHLAND

Wm. E. White.

THE MISSIONARY VISITOR is again with us, with its volume of trial and success, of pleasure and pain, of hope and disappointment. But of the latter we of the Southern mission work could write much; not so much of disappointment this time, but of hope, even if somewhat deferred, and of success almost in sight.

Additions to the church are coming slowly but continuously, and of the best element for stability. Workers are few, but we now have four in a Brethren College training for service. This is trying us financially, almost to the limit of possibility, but we trust for strength to carry the burden, knowing that success

in training means success in the church work in the near future.

Sitting, thinking of the material here needing training, and the cause demanding workers, we often wonder why some, whom our Father has blessed so abundantly, do not use a part of their means to turn this material into skilled workers. Two hundred dollars could be used over and over, and at each turn place a worker, native-born, into the field, each time returning to bless another, and all this, where the results could be seen. It would be an endless chain of blessings to individuals and the church.

Our labors in teaching compel us to neglect much of the church work, but

we do all we can, trusting that the Father knows best and will bring some one to assist or help us carry the load. We now have four ministers, three organized churches, nine regular preaching points, and about eighty members scattered among these places.

The number given in the last VISITOR for Fruitdale should be nearly double that stated. They now have more than fifty members. Let us have your prayers, at least, that this work may be permanently and well laid.

Vinegar Bend, Ala.

HAVE YOU STARTED YOUR MISSION STUDY CLASS?

The Editor.

IF you have not started one, why not? Why not, elder or pastor? Why not, president of Christian Workers' Society? Why not, missionary committee? Is it because of an indisposition on the part of your membership? Is it because it is something new? Or is it simply because no one has seen fit to suggest the matter this winter, or to push it to a successful conclusion?

The busy holidays, with their various activities, pleasures, entertainments, and duties, are now past. The real genuine winter is here, except in those rare portions of our Brotherhood where they enjoy and advertise perpetual sunshine. The only way that we can defeat the grip of winter is to keep our hearths and hearts and bodies and minds warm, each with the food necessary for its existence. The fire on the hearth devours all that you place into it, the body must consume for its physical comfort, but the mind and heart when full have consumed only to preserve and inspire, and not to destroy. Therefore for the next few months we should like to suggest something that will be of vital interest to your church, elders, to your society, Christian Workers, and to your all-inclusive field, missionary committees.

Our suggestion is a mission-study class. Before you allow a question

mark to rise above your mental horizon regarding this read the next sentence. We suggest a mission-study class in Bro. Galen B. Royer's new mission-study textbook, "Christian Heroism in Heathen Lands." This book is written especially as a first book in mission study. Its chapters are short and each one complete. Its scope is broad, for there is the biography of a missionary from each of the world's greatest missionary fields, if one field be greater than another. Faithful work in the course will earn for you a certificate, beautifully designed, suitable for framing, as a lasting recognition of your research.

But after you have completed one book and received your certificate, you will not want to quit studying missions. Your appetite will not be satisfied. It will only be whetted. This is not said to discourage or overwhelm you, but merely to forecast your feelings. To provide for your future mission quest there is arranged a course of several books for reading and study. Upon completion of each of these a seal will be supplied for attaching to the certificate already received by you, and thus you will have the additional recognition that each one gives.

Would you be a factor in the world's conquest? Would you help to inspire others to help? Then a mission-study

class will assist you. The world's great missionary heroes, both of today and yesterday, were influenced in the choice of a career by reading biographies and missionary literature. Buchanan's "Star of the East" led Judson into benighted Burmah. Gutzlaff's "Appeal in Behalf of China" awakened Livingstone for service in the Celestial Kingdom, but the opium war blocking the way, Moffat turned him to Africa. A missionary tract, loaned to Dr. Scudder by a lady patient, led him to Ceylon as the first medical missionary sent out from America. Edwards' life of David Brainerd sent Martyn to India with a burning zeal, and inspired Samuel Marsden to a great work among the Maoris of New Zealand. A weekly missionary magazine, borrowed from a friend, so touched the heart of Robert

Morrison as to prompt him to become a pioneer apostle in China. Our church, growing as she is, in knowledge, love, and zeal, with expectant eyes turns to her young people who study, for the leaders of tomorrow, leaders both at home and abroad. How necessary that they study! The greatest enemies of missions today are prejudice and indifference, twin monsters, thriving at the breast of ignorance and rocked in the cradle of inactivity.

The General Mission Board would like to hear from all who are interested in this subject, and will be only too glad to assist in a campaign of missionary education during this winter. Begin now to urge the matter. There is time yet to study this book and complete it before the busy season of the spring sets in.

A SPECIAL MISSIONARY CONFERENCE

Ross D. Murphy.

NOVEMBER 17 no fewer than two hundred returned missionaries, mostly medical, gathered at the sanitarium in Battle Creek, Mich., for a four days' conference. Their purpose was to relate experiences of the field, to exchange ideas, and thereby strengthen each other. Nearly every Protestant mission field of the world was represented. With such a company, fresh from the frontier, one could expect a most interesting and helpful discussion of live topics. Not theory, but real things were talked about.

Several lines of activity were treated by the speakers. One told of the medical missionary and his duties. The speakers agreed that a course in medicine is not enough. There is something more important, and that something must be supplied or the missionary is inefficient. It is a deepening love for

souls, prompted in and through Christ. A knowledge of medicine is not first; a personal touch with and a knowledge of Christ is first.

Some of the experiences related by those who have spent a number of years on the field seemed almost unbelievable; but when considered in the light of the miraculous healings by Christ, and His declaration, that if we believe on Him we shall do the works He did (John 14: 12), our faith is strengthened. We are reminded that the power of God is not withheld from us though we are feeble, if we are believably faithful.

Another discussion was on the social aspect of missions. This was in harmony with the effort put forth by the home boards of the various denominations. We have a social Gospel, and in carrying the same to non-Christian lands we must meet men and women

as social beings. Social service should not be overlooked. The brotherhood of man in everyday life must be realized, to be of greatest service. Social service in the home churches also was treated.

The European war and its effects upon missions received attention from Bishop Hendrix, a member of the World's Peace Conference which was to have met at Constance. It so happened that on the day for the opening of that conference the war began. He showed how the German and English mission stations have been almost, if not altogether, compelled to close, and this for good. This is because, (1) funds have been cut off, and (2) a number of the missionaries have left the field to go home to fight. It is difficult for the natives to harmonize the Gospel and war, and understand why those preaching the Gospel of "Peace

on earth and good will to men" should leave the native church and go home to engage in shedding blood.

Other addresses of profound interest were given. A Chinese lady, at present attending a Chicago medical school, spoke on the new China. She pointed out how Persia, Babylon, Greece, and other nations rose into world prominence, flourished for awhile, yet long since crumbled into oblivion, while China, more ancient than they, witnessed their rise and fall, and today shows no signs of decay but rather unmistakable evidence of growth.

A missionary from among the Crow Indians gave an illustrated lecture. Missions among the lepers, also, were illustrated. The meetings closed with a lecture by Dr. Kellogg, the head of the sanitarium.

THREE NEW BOOKS

In the last days of November there came from the press of the Brethren Publishing House three new books, each one full of more than ordinary interest for readers in the Church of the Brethren. Each was written with a definite purpose in mind and each with a definite mission to perform. A book on New Testament doctrines is needed. We have tracts in abundance and some books on doctrines, but none so complete as the new one issued. In the present formative period of the church's missionary ideals, all too few books have appeared to assist us in shaping them. The two new ones should find a hearty welcome.

When men, who have devoted the best years of their lives to any cause, feel to write, the reader can expect something. Eld. J. H. Moore, author of "New Testament Doctrines," has given more than thirty-one of his best

years to the church as an editor of her largest weekly periodical; Eld. W. B. Stover, author of "Missions and the Church," has seen more than twenty years of service as a missionary in India; Eld. Galen B. Royer, author of "Christian Heroism in Heathen Lands," has for more than twenty-four years been Secretary of the General Mission Board. Each has written much in these years, and each one previously had written at least one book.

Our church does not have sufficient books from our own members, and the VISITOR editor contends, as he always has, that we have in our ranks men who can write books and who should write them, and who are the peers of many whose books find their way into our homes. We should in turn, as readers, be sure to secure the books that our authors write.

NEW TESTAMENT DOCTRINES.

By J. H. Moore.

This production is the cream from the author's study of his favorite theme. It is the product of ripened thought on the fundamentals of the Christian religion in general and the tenets of our church in particular. In it New Testament doctrines are handled under one hundred and three chapters or subjects. Beginning with, "Is There a God?" the reader is conducted in an interesting manner through the discussion of God's Revelation, the Old and New Testaments, Christ, Our Creed, Love, Obedience, the Word, Faith, Repentance, Confession, Baptism, Forgiveness, New Birth, the Church, Her Various Functions and Organizations, Our Distinctive Doctrines, the Clean Life, Honesty, Christian Giving, Service, Marriage, the Dead, Resurrection, the Judgment, Destiny of the Wicked, and a final chapter on the Home of the Righteous. These are but few of the many treated. Each chapter is complete in itself, and yet there is a thread of interrelation between all the chapters, and an orderly sequence in their arrangement. The perusal and consideration of one subject is sufficient meat for a "supper of reading," and with the abundant Scripture references given should provoke the honest student into further inquiry. Written in a simple, pleasing style, characteristic of the author, the book is intended for the rank and file of the church. It is nicely bound in brown cloth, contains 192 pages, and just now can be secured at a special price of 35 cents with the Gospel Messenger. The price of the Messenger is \$1.50. Do not fail to secure the book at the special rate.

MISSIONS AND THE CHURCH.

By W. B. Stover.

This book has to do with the pulsating life of the church in her vigor. It is intended for study, yet is suitable as an inspirational book of reading. Though somewhat wide in its range of subjects treated, it seeks to do justice to each one, and to supply the reader or student with a clear conception of the subject. Chapters are devoted to the following subjects: The Missionary Zeal of the Early Church, Ancient Churches of the East, The Roman Catholic World, The Mohammedan World, The Mormon World, A Survey of China, A Survey of India, Other Opportune Fields, The

Need of the City, The Call of the Country, The Landlord and the Tenant (an excellent chapter on stewardship), and finally, What 100,000 Good People Can Do If They Want To. The book contains twenty-six illustrations, including a map of the China and India mission fields, and pictures of our bungalows in India. For the student the books suggested for additional reading, as given at the close of each chapter, and the appendixes will prove of much value. The book, containing 204 pages, handsomely bound in cloth, may be secured for 60 cents. It should be in every home, and especially in the homes where there are young people. It is recommended as the first seal course in our new Mission Study Program as outlined by the General Mission Board.

CHRISTIAN HEROISM IN HEATHEN LANDS.

By Galen B. Royer.

This book by Bro. Royer was written by request to serve as a first book in the new Mission Study Course as outlined by the General Mission Board. It may be read as an inspirational book, or it may be studied closely by the student, with much profit. The book contains twelve chapters, ten of which are biographies of some of the world's greatest missionary heroes, namely: William Carey, the Father of Modern Missions, Robert Morrison, of China, David Livingstone, of Africa, Adoniram Judson, of Burmah, Guido F. Verbeck, of Japan, James Chalmers, of the South Sea Islands, James Gilmour, of Mongolia, Fidelia Fiske, of Persia, John Kenneth Mackenzie, medical missionary to China, and Henry Martyn, first modern missionary to the Mohammedans. The last two chapters are devoted to a brief survey of general mission work, entitled, "Missions Till 1790," and "Growth in the Nineteenth Century." Four pages at the beginning of the book are devoted to suggestions for mission study classes. A fine group of questions for the mission study class is found at the close of each chapter, and a well-prepared chronology of the missionary's life concludes each biography. This book, bound in cloth or paper, containing 192 pages, with portrait engraving accompanying each biography, may be obtained of the General Mission Board at 40 cents for paper binding and 55 cents in cloth. Every family in our Brotherhood should have this book.

There is now only one in 2,500 American Protestant church members on the foreign mission fields. If we eliminate fifty per cent of our church members as non-contributing we could treble our missionary force and still leave only one foreign missionary to be supported by four hundred Christians at home.—J. C. White.

THE STUDENT VOLUNTEER

WE were disappointed in hearing from so few of the bands again this month. This department of the VISITOR is given over wholly to the United Volunteers, and let us take advantage of the opportunity and make this an exceedingly live and interesting feature of the VISITOR. We would like essays occasionally, but let us also have some striking missionary statistics, some band reports or items, some questions that you would like answered through the columns of the VISITOR, a poem—something that will add variety and interest to all, and especially something that will stir every Volunteer to a deeper consecration, and every unconcerned one to be a Volunteer. May each band respond every month in some way. Send us something, if it is not more than a few words. If any Volunteer not in any local band has something to give let us have it. This department will be just what you make it. Do not depend upon some one else. Each one feel your own responsibility, and let us have the coöperation of all.

E. S. M.



WHAT does it mean to be a Christian? It means to follow Christ. If we follow our Lord we will surrender ourselves to the Father as He did. We will be ready to say, "Take me and use me according to Thy will." Our lives will be wholly missionary as His was. Like Him, we will be satisfied only when helping those about us, cheerfully performing the tasks before us daily. As greater opportunities open up to us let us improve them and go on joyfully, serving our Master, according to His leading!

JUNIATA VOLUNTEER BAND.

THE PRAYER LIFE OF THE VOLUNTEER.

Benjamin Summer.

AS we search the annals of history, sacred or secular, we find that those who have attained to any appreciable height of true living, gave themselves MUCH TO PRAYER. As a result many and marvelous things were wrought by them. Just as wonderful results are being obtained by prayer today. Those who are accomplishing anything worth while in the kingdom of Christ are those much given to prayer. Untold are the achievements to be wrought through the prayers of holy lives.

Let us look into sacred history and note a few characters who, through their prayerfulness, lived holy lives and accomplished wonders.

Enoch was a man about whom little is recorded in words, but that little speaks volumes: "Enoch walked with God: and he was not; for God took him." Walking with God here signifies close friendship, hence close communion. Thus we see the secret of his holy life. Never has there been a man who in wisdom was like unto Solomon. But whence did Solomon get his wisdom? He received it from God in answer to prayer. Again, how much we admire Daniel, but the secret of Daniel's strength of character lay in the fact that he kept in close touch with God. His prayerfulness caused him to be cast into the lions' den, yet as a result of prayer he was delivered unharmed. Paul and Silas prayed, and the prison doors were opened and their fetters were loosed. John, the beloved disciple, was in close communion with the Father when he received his vision of the New Jerusalem. Christ Himself, our Lord and Example, found it need-

ful to pray. He spent forty days in the wilderness. Many times He would arise a great while before day and commune with the Father. And how could He have endured Calvary had He not passed through Gethsemane?

In the light of what has been wrought by the power of prayer in time past, how sad is the fact that there are so few who actually realize the need of prayer today! And we as Volunteers, should consider true prayer as of no small significance. If these holy men of old and these early Christians found it necessary to pray much, how much more we, weak and fallible as we are, need to be earnest in prayer!

As Volunteers, we need to pray in order that we may form a closer association with the Master each day. How sweet is the communion of friend with friend! What earthly joy is more precious than a heart to heart talk with one in whom you can confide and one who can sympathize with you? But of all friends, who can be so friendly as Christ? Who can be so sympathizing and confidential? As it is impossible to be in the presence of earthly friends without having sweet communion with them, so it is impossible to dwell in the presence of Christ without having sweet communion with Him. Our prayerfulness is indeed indicative of our love. He who prays little loves little. He who prays much loves much.

There is need of prayer that we may be submissive all along the way, and that we may be true to our purpose in life. Satan is alert, cunningly planning how he may ensnare the worker, and unless we are strongly fortified by prayer he may gain the day in face of

the vows we have made to God.

As in every other line, efficiency is demanded in mission work—the great business of saving souls. One may be a skilled and efficient craftsman and not lead a life of prayer, but to be a skillful and efficient soul-winner, the prayer-life is a necessity. Many things are required of the soul-winner that are beyond his power to do. How then can he perform his work and not keep in close touch with the Source of Divine power? The laborer on the mission field needs to be efficient in prayer. Prayer is simple, but there are conditions that must be complied with if it is to be effectual. And if we hope to pray effectually when on the field, we must, while in preparation, pursue a course of instruction in prayer in the school of Christ.

Oh, we as volunteers need to pray in order that we may enter into the inner circle of His friendship, that we may be more submissive, that we may be skillful as soul-winners; and finally, we need to pray now in order that at last, when on the field, we may know how to pray.

Mount Morris College.



THE SECRET PLACE.

Above the waves of earthly strife,
Above the cares and wrongs of life,
Above the clouds of doubt and fear,
There is a place where God is near.

A secret place of God Most High,
Within the veil, a cleft close by;
This secret place the righteous know,
And to its welcome shelter go.

A cloud may veil its only way,
The empty gaze of man to stay;
Fear not, O saint, to pierce the cloud,
'Tis the sure sign of God's abode.

—India Alliance.

The price of victory is generalship and individual sacrifice. There must be a new laying hold on God for the rescue of Moslem Africa.—Zwemer.

SWEPT IN BY THE TIDE

TALE OF TWO BROTHERS.

The following story was found in a magazine, yellow with age, which was published in California, in the year 1860, in the month of July. The periodical was a copy of "Hutchings's California Magazine," and the fact that such a magazine flourished is all but forgotten. Here is the tale repeated, word for word:

"In helping others, we also help ourselves. A beautiful story is told of two brothers, traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter freezing day, and they were traveling in a sledge, wrapped in furs from head to foot—but notwithstanding this, they were almost frozen in the fearful cold.

"By the wayside they discovered a poor traveler benumbed and perishing in the snow.

"Let us stop and help," said one of the brothers, 'we may save his life.'

"Yes, and lose our own," replied the other. Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers!

"I am freezing as well as you," said his brother, 'but I can not see this stranger perish. I must go to help him.'

"He was as good as his word. He went to his relief, chafed his temples and gave him wine from his bottle to drink. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge.

"Brother," he said, 'look! I have saved this stranger's life—and also, I verily believe, my own. I am quite warm from the effort I have made.'

"But his brother did not answer. He was sitting upright in his furs on the sledge, cold and dead."—Christian Observer.



WHY THE DEVIL ENJOYS SEEING CHRISTIANS WORRY.

1. Because worry is our "upsettin'" sin and the devil enjoys seeing Christians upset.

2. Because when we are worrying we are out of commission as Christians and the devil enjoys that greatly.

3. Because if we keep on worrying we will soon be ready for the wooden box, and then Satan will have more time to attend to the rest of the worrying crowd.

4. Because worrying discredits us in the eyes of unbelievers.

5. Because all the currents of hope and trust and success that are tending toward us are turned back when we worry.

6. Because when we are worrying we can't be doing much else that is good.

7. Because the sly old chap never worries.

8. Because when we worry the precious promises of, say Psa. 34, are not worth to us the paper on which they are written.

9. Because worry is the devil's masterpiece.—Selected.



DR. JONES' STORY OF THE BOARD AND THE WASHBOARD.

One of the best illustrations given in a convention address was the following by Dr. Carter Helm Jones, who uses the negro dialect to perfection:

A dear friend was preaching in a meeting in a Southern church some years ago, and the pastor said to him, "Have you noticed that old black woman who sits in the amen corner every morning?"

He said, "Yes, and she helps me preach."

The pastor said, "That is old Mother Jones, and I want to tell you about her. She has a daughter, and as that daughter grew up she said, 'Daughter, chile, I don't want you to grow up an' know as little as your ol' mother does, an' I'se gwine to sen' you to school, so you kin learn like other folks.'

"And she went to her washtub and scrubbed and scrubbed and scrubbed, and brought white dollars and paid the way of that daughter through a good school, and then a college.

"One day that daughter came back and said, 'Mother, I want to go across the ocean to Africa and tell the story of Jesus to my own people.'

"And the mother said, 'Thank God, thank God!'

"And they came and told her, 'We will get a board to send your daughter.'

"And she said, 'A bo'd! A bo'd! I don't want no bo'd 'ceptin my ol' wash-bo'd.'

"There that old woman scrubbed and scrubbed away, in season and out of season; and," said the preacher, "she is now paying the way of that daughter who stands on the firing line among those people from whom she sprung."

I ask you, O men and women in our churches, as you think of her, shall not they who stay thus by the stuff, share alike with those who go down to battle? (Applause.) In the sacrificial spirit of those

who go for Christ and those who stay for Christ, I bid you all hail as we face another century in the name of Jesus Christ our Lord.—Exchange.



A DEVOTEE ROLLING THREE HUNDRED AND FIFTY MILES.

"The other day," writes a Methodist missionary from Basim, South India, "I saw a Hindu rolling along in the road. I stopped him and asked him where he was going.

"He replied that his home was in Amratsi, a hundred miles away, that he expected to travel as far as Pandharpur, making a total distance of three hundred and fifty miles, and that after he had reached Pandharpur he knew God would bless him and forgive his sins.

"I told him that this self-torture was quite unnecessary; that God had sent His Son into the world for the sake of saving all mankind from their sins.

"But the poor fellow shook his head, refusing to believe me. 'I must keep on,' he said. 'There is nothing else for me to do.' And away he rolled."—Missionary Review.



There is often a wide difference between what one has and what he is worth. One may have a million dollars and yet not be worth as many cents.



If nations dress like brigands, they will come at last to act like brigands. Military and naval budgets are not insurance, they are kerosene.—Charles E. Jefferson, D. D.



WHAT THE IMMIGRANT SAYS.

I am the immigrant.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I contribute eighty-five per cent of all the labor in the meat-packing industries.

I do seven-tenths of the coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of all the sugar.

Indeed, I have shouldered my burden as the American man-of-all-work.

What are you going to do for me?—Revised from "The Immigrants," by Haskins.—The Bible in New York.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him: "Now pray a little prayer of your own." And what do you think Shadi's prayer was? It was this: "Dear Jesus, make me what You were like when You were six years old."—Child's Gem.



JOY IN AFFLICTION.

When J. R. Miller was obliged to give up a part of his work as pastor of St. Paul's church, Philadelphia, he sent to his people this message: "I understand that when I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my duty is just to rest and be still and let others do the work which I can not do. The Good Shepherd's call to me now is not to follow in the dusty way, but to lie down in green pastures! Neither is the time of lying down lost time. From the day I landed the devil lurked by my side and I saw there was one thing he especially wanted. He wanted to sap my gladness, wanted to steal my song, to steal my laugh, to rob me of the joy of my life. But one day I read in this dear old Book, 'My heart is fixed. . . . I will sing'—that is, I'm going in for singing! It was not much, only a few words, but it has shed glory in my darkest places ever since. And, friends, when you find yourself in peril just run to David, the sweet singer of Israel, and get a little snatch of one of his songs. Fix your heart on it, make it the habit of your life."—Dan Crawford.



A MISSIONARY DOXOLOGY.

Praise God for His commission, "Go And spread glad tidings here below";
Praise Him Who leads the mission host—
Praise Father, Son, and Holy Ghost.

Praise Him for consecrated gold,
For all His arms of love enfold,
Praise Him Who came to save the lost—
Praise Father, Son, and Holy Ghost.

—Selected.

We have long since ceased to doubt that we will win Asia for Christ, but how are we to win America if we relegate to the few the witnessing to Christ at home?—Eddy.

FINANCIAL

During the month of November the General Mission Board sent out 86,900 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of November.

WORLD-WIDE.

Virginia—\$144.51.

Northern District, Congregation.
Linville Creek,\$ 7 05
Individuals.

C. E. N. \$10; D. S. Rhodes, \$1, .. 11 00

First District, Individual.
Sarah J. Hylton, 1 00

Second District, Congregations.

Cooks Creek, \$27; Sangerville, \$13;

Harrisonburg, \$5.74; Elk Run, \$2.10,

Individuals. 47 84

G. E. Garber, \$25; C. D. Sanger, \$5;

Lydia R. Cupp, \$5; J. H. Ralston, \$5;

I. C. Zimmerman, \$5; Mary Zimmer-

man, \$1; B. A. Zimmerman, \$4; Mrs.

E. M. Graybill, \$2; J. W. Michael and

son, \$2.12; Ira L. & Cora V. Garber,

\$1.50; Bertie A. Huffer, \$1; Mrs. W.

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garet R. Woodell, \$1; Kathryn Mich-

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\$1; S. P. Cupp, \$1; Regina Glick, \$1;

Mary A. McRay, \$1; Mrs. Fannie M.

Gordon, \$1; Minnie F. Huffman, \$1;

C. R. Sheets, \$1; Eld. Jacob Zimmer-

man, \$1; J. D. Showalter, \$1; Eliza A.

Wine, 50 cents; Mrs. J. D. Burkholder,

50 cents. 77 62

Indiana—\$134.83.

Northern District, Congregations.

Rock Run, \$29.25; Elkhart City,

\$18.49; North Liberty, \$1.52; First

South Bend, \$13.82; Elkhart, West

Goshen, \$15.49; Osceola, \$2.17; Baugo,

\$27.54. 108 28

Men's Organized Bible Class, First

South Bend, 5 00

Individuals.

Mrs. Albert Gump, \$2; D. E. Hoover

(marriage notice), 50 cents; Mabel

C. Kurtz, Goshen (marriage notice),

50 cents; J. W. Grater, S. Bend (mar-

riage notice), 50 cents; Solomon

Burkholder, \$1; Mrs. Jos. Weaver,

\$1. 5 50

Middle District, Congregation.

Clear Creek, 10 55

Individuals.

Martha Barnhart, \$2; I. C. Snively

(marriage notice), 50 cents, 2 50

Southern District, Individuals.

Mrs. David Miller, New Hope, \$2;

Dora Mitchell, \$1. 3 00

Pennsylvania—\$104.13.

Western District, Congregation.

Meyersdale, 23 08

Individuals.

Susannah Rouzer, Dunnings Creek,

\$15; Mrs. Harriet Reed, \$10; Mrs. S.

F. Rieman, \$4.50; G. K. Walker (mar-

riage notice), 50 cents, 30 00

Middle District, Individuals.

A. G. Crosswhite (marriage no-

tices), \$2; Esther Lingenfelter, \$1, .. 3 00

Eastern District, Individuals.

A. A. Hean, \$15; A. Sister, Eliza-

bethtown, \$5; Daniel Booz, \$1; Re-

becca K. Yoder, \$1; Lizzie Gipe, \$1;

Geo. W. Hoffer, \$1; A. K. Hollinger

(marriage notice), 50 cents, 24 50

Southern District, Individuals.

Grace Berger, \$2; G. W. Harlacher,

\$1; Wealthy A. Burkholder, \$1, 4 00

Southeastern District, Congregation.

Covenry,\$ 19 58

Ohio—\$64.46.

Northeastern District.

Jonathan Creek Aid Society, 25 00

Zion Hill-Mahoning Missionary So-

ciety, 10 00

Individuals.

Lizzie Toms, Owl Creek, \$5; Eld.

A. F. Shriver (marriage notice), 50

cents; M. M. Taylor (marriage no-

tice), 50 cents, 6 00

Southern District, Congregations.

Loramie, \$2.23; Strait Creek Valley

Congregation and Sunday-school, \$2,

The Lord's Share of Uncle John's

Earnings, 23

Individuals.

J. E. Gnager, \$10; Mr. and Mrs. H.

S. Chalfant, \$2; Mina Landis, \$1;

Katie Beath, \$1; Jane Miller, Coving-

ton, \$5, 19 00

Maryland—\$56.25.

Western District, Individual.

Perry H. Broadwater, 5 00

Middle District, Congregation.

Long Meadow, Beaver Creek, 16 00

Eastern District, Congregation.

Mt. Airy, 30 25

Sunday-school.

Union Bridge, Pipe Creek, 2 00

Individual.

F. N. Weimer, 3 00

Iowa—\$55.50.

Northern District, Individual.

L. W. Kennedy, 20 00

Middle District, Congregation.

Panther Creek, 25 00

Individual.

J. D. Haughtelin, Coon River-

(marriage notice), 50

Southern District, Individual.

Susanna W. Brown, 10 00

Kansas—\$54.75.

Northwestern District, Individual.

Isaac B. Garst, Quinter, 50

Southwestern District, Congregation.

Monitor, 30 75

Estate, Mary E. Price, deceased, .. 20 00

Individuals.

Mrs. Fred Fry, Larned, \$1; An Isolated

Brother and Sister, \$1, 2 00

Southeastern District, Individuals.

Susan Cochran, \$1; J. A. Strohm

(marriage notice), 50 cents, 1 50

Illinois—\$40.65.

Northern District, Individuals.

Kate Boyer, \$5; L. J. Gerdes, \$5; C.

J. Sell, Chicago, \$2; Elgin S. Moyer,

Chicago, \$1; A. Sister, \$1; J. H. B.

Williams (marriage notice), 50 cents,

14 50

Southern District, Congregation.

Centennial, Okaw, 5 00

Aid Society.

Centennial Okaw, 5 00

Individuals.

C. L. Strong and wife, \$15.15; Car-

rie Hummer, \$1, 16 15

North Dakota—\$29.70.

Congregations.

Brumbaugh, \$12.70; Carrington, \$4,

16 70

Individuals.

W. H. Deardorff and wife, \$10; A

Brother and Sister, \$2; Mrs. C. L.

Graham, \$1, 13 00

California—\$28.50.

Southern District, Individuals.

Frank R. Hartman and family, \$25;

M. Grace Miller, \$3; Geo. H. Bashor

(marriage notice), 50 cents, 28 50

Louisiana—\$20.00.

Individuals.

J. C. Minnix, \$15; A Brother and

Sister of Jennings, \$5,	\$ 20 00
Missouri—\$13..	
Northern District, Individual.	2 00
Sister A. E. Wine,	
Middle District, Individuals.	
John M. Mohler, \$5; L. P. & R. Donaldson, Mound Valley, \$5,	10 00
Southern District, Individual.	
Mary E. Loudenslager,	1 00
Oklahoma—\$12.92.	
Congregation.	
Cordell,	5 92
Individuals.	
J. Appleman, \$5; J. F. Sanger, \$1; James Grisien, 50 cents; John R. Pitzer (marriage notice), 50 cents,	7 00
West Virginia—\$11.33.	
First District, Congregation.	2 73
Knobley,	
Sunday-school.	
Lime Rock, German Settlement, ..	6 66
Individuals.	
Geo. T. and K. E. Leatherman,	2 30
Colorado—\$11.00.	
Congregation.	
McClave,	10 00
Individual.	
Mrs. Katie Ruch,	1 00
Michigan—\$3.70.	
Christian Workers.	
Woodland,	1 70
Individuals.	
Ethel Whitmer, \$1; Mrs. Alex Burrell, \$1,	2 30
Nebraska—\$2.00.	
Individual.	
Lydia Netzley,	2 00
Texas—\$1.00.	
Individual.	
Effie Ferguson,	1 30
Washington—\$1.00.	
Individual.	
A Poor Sister,	1 00
New Mexico—\$0.50.	
Individual.	
Frank W. Gibson, Miami (marriage notice),	50
Total for the month,	\$ 789 73
Previously received,	27,376 71
For the year so far,	\$28,166 44

INDIA MISSION.

Ohio—\$58.67.	
Northeastern District, Congregations.	
Sugar Creek, \$15.80; Akron, \$9.22; East Chippewa, \$4.25; Bethel, \$2.50, Aid Society,	31 77
Jonathan Creek,	25 00
Southern District.	
The Lord's Share of Uncle John's Pension Check,	1 90
Nebraska—\$25.00.	
Individual.	
A Sister,	25 00
Virginia—\$20.00.	
Second District, Aid Society.	
East Mill Creek,	20 00
Iowa—\$15.00.	
Middle District, Individual.	
Roscho Royer, Dallas Center,	15 00
Minnesota—\$12.50.	
Individual.	
Irving M. Reiff,	12 50
Texas—\$3.75.	
Individual.	
A Sister, Dublin,	3 75
Indiana—\$3.00.	
Middle District, Christian Workers.	
Ogans Creek,	3 00
Illinois—\$2.00.	
Northern District, Individual.	
C. J. Sell, Chicago,	2 00
Oregon—\$1.00.	
Individual.	
Edward R. Wimer,	1 00
Pennsylvania—\$1.00.	
Middle District, Individual.	

Miriam M. Claar,	\$ 1 00
Total for the month,	\$ 141 92
Previously received,	393 36
For the year so far,	\$ 535 28

INDIA ORPHANAGE.

Ohio—\$57.04.	
Northeastern District, Sunday-school.	
Canton City,	20 00
Class No. 6 Springfield Sunday-school,	9 25
Southern District, Sunday-school.	
Bethel, Salem,	27 79
Pennsylvania—\$50.00.	
Eastern District.	
Berean Bible Class, Elizabethtown, Southern District, Individual.	20 00
Trostle P. Dick, Antietam,	5 00
Southeastern District, Sunday-school.	
Green Tree,	25 00
Nebraska—\$30.00.	
Individual.	
A Sister,	30 00
California—\$27.00.	
Southern District, Sunday-school.	
Lordsburg,	20 00
Individuals.	
M. D. Hershey and wife, Lordsburg,	7 33
Virginia—\$25.00.	
Second District, Aid Society.	
Mill Creek,	25 00
Oregon—\$20.00.	
Congregation.	
Portland,	20 00
Indiana—\$20.00.	
Northern District, Sunday-school.	
Bethany,	20 00
Illinois—\$16.00.	
Northern District.	
Brethren Sewing Society, Franklin Grove,	16 30
Michigan—\$10.00.	
Aid Society.	
Woodland,	10 00
New Mexico—\$5.00.	
Sunday-school.	
Yesso,	5 00
Kansas—\$1.32.	
Southeastern District, Individual.	
Fannie Stevens,	1 32
Total for the month,	\$ 261 36
Previously received,	1,703 85
For the year so far,	\$ 1,965 21

INDIA HOSPITAL.

Nebraska—\$25.00.	
Individual.	
A Sister,	25 00
Pennsylvania—\$3.50.	
Middle District, Individual.	
A Sister, Altoona,	3 50
Oregon—\$0.40.	
Individual.	
Edward R. Wimer,	40
Total for the month,	\$ 28 90
Previously received,	235 00
For the year so far,	\$ 263 96
INDIA BOARDING SCHOOL.	
Virginia—\$25.00.	
Second District.	
Willing Worker's Class, Mill Creek Congregation,	25 00
Pennsylvania—\$1.00.	
Middle District, Individual.	
Homer S. Benton,	1 00
Total for the month,	\$ 26 00
Previously received,	833 27
For the year so far,	\$ 909 27

INDIA WIDOWS' HOME.

Ohio—\$28.79.	
Northeastern District, Congregation.	
Springfield,	\$ 28 79
California—\$5.00.	
Southern District, Aid Society.	
South Los Angeles,	5 00
Total for the month,	\$ 33 79
Previously received,	46 40
For the year so far,	\$ 80 19

INDIA NATIVE SCHOOL.

Iowa—\$3.50.	
Middle District.	
Old Sisters' Class, Panther Creek	
Total for the month,	\$ 3 50
Total for the month,	3 50
Previously received,	140 56
For the year so far,	\$ 144 06

CHINA MISSION.

Iowa—\$22.00.	
Northern District, Sunday-school.	
Green Primary,	\$ 7 00
Middle District, Individual.	
Roscho Royer, Dallas Center,	15 00
Pennsylvania—\$13.00.	
Western District, Individual.	
Susannah Rouzer, Dunnings Creek,	10 00
Middle District, Congregation.	
Leamersville,	2 00
Eastern District, Individual.	
Rebecca K. Yoder,	1 00
Minnesota—\$12.50.	
Individual.	
Irving M. Reiff,	12 50
California—\$8.00.	
Northern District, Individual.	
Mrs. Chamberlin,	1 00
Southern District, Individuals.	
M. D. Hershey and wife, Lordsburg,	7 00
Texas—\$3.75.	
Individual.	
A Sister, Dublin,	3 75
Ohio—\$3.16.	
Northwestern District, Sunday-school.	
Deshler,	3 16
Kansas—\$1.33.	
Southeastern District, Individual.	
Fannie Stevens,	1 33
Washington—\$1.00.	
Individuals.	
Mary and Violet Miller,	1 00
Oregon—\$1.00.	
Individual.	
Edward R. Wimer,	1 00
Total for the month,	\$ 65 74
Previously received,	750 56
For the year so far,	\$ 816 30

CHINA ORPHANAGE.

Nebraska—\$25.00.	
Individual.	
A Sister,	\$ 25 00
North Dakota—\$22.00.	
Primary Class, Kenmare,	22 00
Canada—\$11.00.	
Western Sunday-school, Keithville	
Union,	11 00
Total for the month,	\$ 58 00
Previously received,	385 97
For the year so far,	\$ 443 97

CHINA HOSPITAL.

Indiana—\$28.00.	
Middle District, Individuals.	
Emery Miller and wife,	\$ 25 00
Southern District, Individual.	

Serena B. Current,	\$ 3 00
Nebraska—\$25.00.	
Individual.	
A Sister,	25 00
Pennsylvania—\$7.00.	
Western District, Individual.	
Susannah Rouzer, Dunnings Creek,	3 50
Middle District, Individual.	
A Sister, Altoona,	3 50
Total for the month,	\$ 60 00
Previously received,	197 88
For the year so far,	\$ 257 88

CHINA BOYS' SCHOOL.

Nebraska—\$25.00.	
Individual.	
A Sister,	\$ 25 00
Ohio—\$12.82.	
Southern District, Sunday-school.	
Bethel, Salem,	8 18
Pleasant Hill Sewing Society.	
Newton Congregation,	2 50
The Lord's Share of Uncle John's	
Waste Basket,	2 34
Individual.	
Dr. P. W. Dustin,	10
Indiana—\$8.57.	
Middle District, Congregation.	
Plunge Creek,	3 57
Aid Society.	
Pipe Creek,	5 00
Illinois—\$3.00.	
Northern District, Individuals.	
John D. Wagoner and wife,	1 00
Southern District, Aid Society.	
Allison Prairie,	2 00
Total for the month,	\$ 49 39
Previously received,	207 36
For the year so far,	\$ 256 75

CHINA GIRLS' SCHOOL.

Nebraska—\$25.00.	
Individual.	
A Sister,	\$ 25 00
Ohio—\$11.19.	
Northwestern District, Individual.	
Vella Wittmore,	50
Southern District, Sunday-school.	
Bethel, Salem,	8 19
Pleasant Hill Sewing Society.	
Newton Congregation,	2 50
Illinois—\$1.00.	
Northern District, Individuals.	
John D. Wagoner and wife, Cerro	
Gordo,	1 00
Total for the month,	\$ 37 19
Previously received,	330 58
For the year so far,	\$ 367 77

SOUTH AMERICAN MISSION.

Ohio—\$1.00.	
Southern District, Individual.	
Sara Bigler,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	2 00
For the year so far,	\$ 3 00

CHURCH EXTENSION.

Pennsylvania—\$10.00.	
Middle District, Aid Society.	
Leamersville Junior,	\$ 10 00
Oregon—\$1.00.	
Individual.	
Edward R. Wimer,	1 00
Total for the month,	\$ 11 00
Previously received,	14 25
For the year so far,	\$ 25 25

In regard to the great Book, I have only to say, that it is the best gift God has given to man.—Abraham Lincoln.

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of the Church of the Brethren

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THE MISSIONARY VISITOR

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MODERN CHRISTIANITY is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist--whether he wear the garments of materialism or of predestination--does not count in the forward march of the Christian army today. The church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him Who "took our infirmities, and bare our diseases." A religion which ignores child labor and child mortality is not the religion of Him Who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city cannot claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.

—W. H. P. Fournier

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The Missionary Visitor

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EDITORIALS

What's the use of giving to foreign missions, when home missions are needing money? What's the use of giving to home missions, when your own church is needing money? What's the use of giving to your local church, when your family is needing money? What's the use of giving to your family, when you need the money for yourself? This is the logic of the "charity begins at home" folks.



Bro. Ross D. Murphy, who is spending January among the churches of Northern Indiana, reports four mission study classes as having been started there.



The missionary committee of Panther Creek church, Iowa, sends in the money from that church for the support of Sister Himmelsbaugh in India. It is a good idea to have this committee care for such definite missionary work as is done by the congregation.



Many of our congregations and other organizations remembered the missionaries, at Christmas time, with special donations. Some sent money, some other things, thus bringing home to our workers a taste of the genuine American Christmas spirit.



A brother in a neighboring State this month has turned over \$14,000 to the General Mission Board. During his life he is to receive the interest on the money and at his death it is to be used in mission work. As a result the brother

is happy, his income for life is secure, and he rests in the thought that should the Master call, he has become to this extent his own executor. A good many people have the same plan in mind, but the danger is that they may put it off until too late.



So far three have taken the examination on the mission study book, "Christian Heroism in Heathen Lands," and have received the certificate. They are: Galen B. Royer, Elgin, Ill., Alice D. Lehmann, Los Angeles, Cal., and F. E. Miller, Muscatine, Iowa. Bro. Miller also is to receive the Red, Silver, and Gold seals, having also completed three of the books in the seal course.



Our missionary party to India has sailed for its chosen field. The party consists of Brother and Sister A. W. Ross and children, Brother and Sister J. M. Pittenger and children, and Sister Josephine Powell, returning from furlough, and Dr. Barbara Nickey, going out for the first time. Ere this reaches our readers they will be nearing Bombay and "home."



While the war continues with unabated fury and bloodshed, our missions go on with their work, not particularly hampered. Bro. Stover, writing from India, thinks that the greatest danger to the missionaries is the scare that their relatives in America are experiencing. All nations seem to be especially anxious to care for Americans at this time.

The General Mission Board at its last meeting approved of the furloughs of Sister Eliza B. Miller, Kathryn Zigler, and Ida Himmelsbaugh. This likely means that we shall greet their pleasant faces next spring at Hershey, Pa.



Just before leaving this country for India Sister Powell visited twenty-three churches in Northeastern Ohio in the interests of her chosen work. Her visits were very well received and were mutually helpful.



According to the report of the United States Commissioner of Internal Revenue, thirty-three breweries and 127 distilleries closed their doors in this country during the last fiscal year. Breweries and distilleries have been closing the doors of grocery stores and meat shops to suffering women and children for so long that their "passing" is just reason for praise and gratification.



A brother and sister in Iowa recently sent in \$25—\$1 per year—in honor of their twenty-fifth wedding anniversary. This sort of celebration sounds better, and is more worthy of emulation, than one of which it would be said that they "ate out the day" in memory of their past years.



The first ten Chinese girls sent to America to be educated by reason of the Indemnity Fund are Christians, and eight are daughters of Chinese pastors. They were chosen by competitive examination in Peking.



A goodly number of our people are paying off their endowment contracts and are taking annuity bonds in their place. There is never any trouble then, after they are called home, regarding the disposition of that bequest.



The Juniors' Aid of North Manchester, Ind., has recently taken up the sup-

port of a native worker in India. Nickels spent by Juniors in mission work mean dollars spent by adults for the kingdom in the years that are immediately to follow.



The Mission Study Class at Middlebury, Ind., has fifteen members. How about that mission study class in your congregation? Can we not hear from you? If you have started one, we wish to hear from you. If you have not, we shall be glad to assist you in doing so.



The Christians of Aintab, Turkey, astonished the Turkish soldiers recently, when they arrived hungry and thirsty, by giving them a hot dinner and cool water. "Verily," said the soldiers, "this is something new. Never since the days of the prophet until now has such kindness been shown. No Moslem friend has come to give us food and drink without money, but these Christians have supplied our every need without our asking."—*Missionary Review*.



The "Climbing Upward Boys' Class" of South Waterloo sent in during the month \$13.50 for the Liao Hospital, China. A name such as they have chosen is befitting such a class.



"Go, break to the needy sweet charity's bread,
For giving is living," the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"



The Gileadites posted sentries at the fords of the River Jordan and submitted all comers to a test. The Ephraimites were easily detected because they could not pronounce the word, "shibboleth." That word has ever since been a synonym of a crucial test. Our actions speak so loud that a listener cannot hear what we say. We are won-

dering, therefore, how many of us, in loving service to our Father, clearly pronounce "shibboleth" through our actions.



The General Mission Board, at its last meeting, decided that upon receipt of a certain large donation for that field it would open a mission in Palestine. Bro. Galen B. Royer was asked to go to that field, and has signified his intention of accepting the Board's call.



Does your church measure up to the standard of the modern church as outlined by the words on our front cover of this month? Until it does, there is room for needed improvement.



We regret to say that Sister Ida Buckingham, of Sweden, was in the hospital for a couple of weeks, threatened with scarlet fever. The danger is now past, and she is out of the hospital and again busy at her tasks. The workers in Sweden, through gifts of needed clothing, made many hearts glad at Christmas time.

During the present war Great Britain has restricted the sale of intoxicants; Germany has forbidden traffic in alcoholic liquors; France has prohibited the manufacture of absinthe; and Russia has closed all the drink shops in the empire.



Which way are you growing? Up or down?



In the United States and Great Britain there is one doctor to 625 people; in heathen countries, one to 1,500,000. The total of medical missionaries for 1912 was 799, of whom 236 were women.



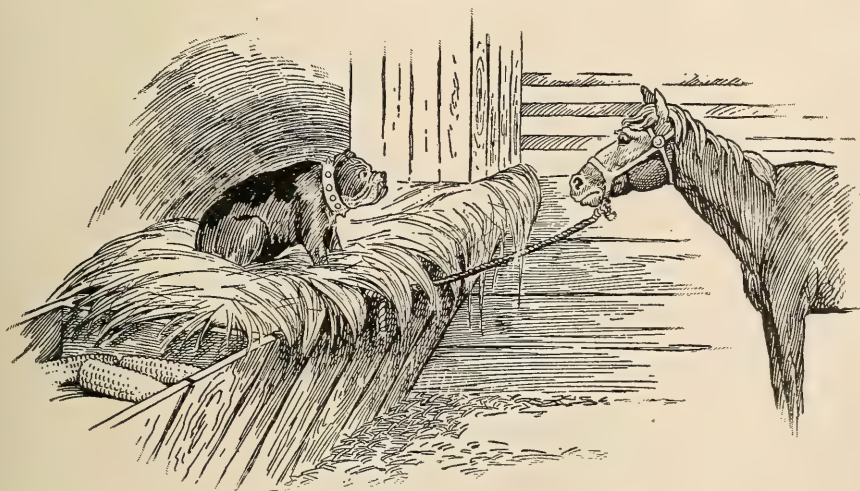
The organ of Mormonism says they now have 1,173 missionaries in Great Britain.



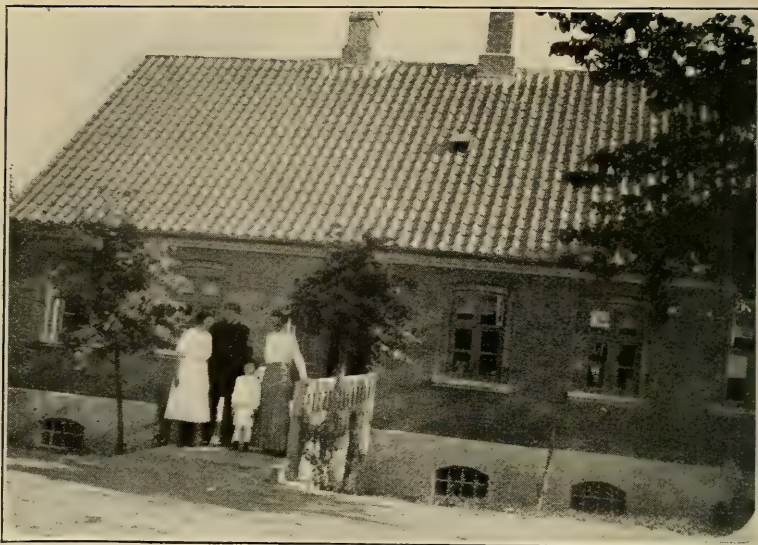
Russia has 163,000,000, of whom not 10,000,000 have heard a gospel sermon.



Dr. Barnardo's Homes, of England, have never rejected a destitute child. Less than two per cent of the children placed by them in homes in the colonies, have failed to make good.



A Foe to the Missionary "Wheel-horse." Did He Ever Growl at You?



Old People's Home, Sindal, Denmark.

Brother and Sister Wine and children may be seen in the picture.

RELIGIOUS CONDITIONS IN DENMARK

A. F. Wine.

WE are apt to think, when our Mission Board sends missionaries to a foreign land, that that country necessarily must be heathen. As a rule, no doubt, this is true. From letters received, some of our dear people in the homeland have that idea of Denmark. We are happy to say that such is not the case—no more so than that America is heathen, and in some respects not as much so. The name and Gospel of Jesus Christ have been proclaimed in this little country for many hundred years, so that Denmark has a larger percentage of Protestants professing Christianity than any other nation. Of course, there is the same difference here, between professing Christianity and possessing it, as in America. As to the percentage of “possession” in proportion to “profession,” being larger, I would not like to say, for many things would need to

be taken into consideration. However, one meets many good, earnest, consecrated Christians here, the same as in the homeland.

The prevailing religion is the Evangelical Lutheran, which has been the leading form ever since the Revolution, or very soon thereafter. The church and state have been inseparable from the beginning, without much opposition until within the last half century or so, when dissatisfaction began to be manifested. Of late years this has grown very rapidly. Because of this, changes have had to be made, so that at present many privileges are given that are not usual where church and state are one. There is now much freedom in the State Church, which is divided into three main divisions, namely, the High Church, Grundvigian, and Indre Mission.

To the first belong the higher or

wealthier class. They have been, and are, as a rule, very formal and cold in their worship. The Grundvigians in some ways have made improvements, but mostly along political lines. The primary religious teaching of this branch is, that the Word of God within itself is dead and becomes the "Living Word" only when spoken by the ministry. The latest branch, "the Indre Mission," is by far the most spiritual and progressive, and is fast taking the place of the other two. It is only about fifty years since this division began its labors, but now it has mission houses and workers in almost every town of any size throughout the land.

As one studies the conditions here in the State Church, he finds many resemblances to those in our own Church of the Brethren years ago. Adherents of the State Church are very strong in the belief that they are the "real" church of God and all others are sects. They place much stress upon ordinances that they observe, principally baptism and the communion. They always use the Lord's prayer until, as with many of us, it has become a mere form. In the Indre Mission, its use has been largely discontinued.

Since the beginning of the Indre Mission Branch, the State Church has become quite active in missions, both in the homeland and in foreign countries. They have established Sunday-schools, prayer meetings, young people's societies, etc. They have many workers among the sisters, who are chosen as deaconesses. They dress much like our sisters in America. They wear a bonnet and prayer covering resembling ours. Their dresses are perfectly plain, and most of them wear the cape, the same as our sisters used to wear, except, perhaps, a little larger. They are a very simple, happy, loving people.

As a whole, the "real" Christian

people of Denmark are quite simple and plain in their manner of dress and living. They are also very sociable and hospitable. We have been received most kindly and with the best of feelings everywhere, though perhaps this statement should be qualified. When they learn that we are missionaries from America, they think that we are Mormons, which causes a shyness, for the Mormons have sent so many missionaries here and have transported so many of the young women to Utah, that they are very much disliked and opposed. Usually, if we have the privilege of talking with the people, we have no difficulty in convincing them that we are not Mormons.

What about the work of other denominations in Denmark? Sixty to seventy-five years ago the Baptists and Methodists sent missionaries from America to Denmark. Because of the formality and indifference on the part of the State Church then, which was before the Indre Mission's time, they secured a fairly good start. At present they have a membership of about five thousand and four thousand, respectively. Their ministers say that the work has been very difficult, especially of late years, since the establishment of the Indre Mission of the State Church. Even with the membership as above stated they are not self-supporting, and will not be so long as the people of Denmark are taxed to maintain the State Church. Time and again have petitions been presented to the government by denominations other than the State Church, asking that they might be exempted from paying church taxes, but to no avail. Other denominations have little influence with the government and the mass of the people.

As a rule, the Danes are very determined in their way of thinking and yield slowly to any change, especially if it comes from any source other than

the State Church. Notwithstanding this fact, people of other denominations generally are treated with respect and religious courtesy. It is rather strange to note that, within the last twenty years, the Catholics have again begun work here and are making rather marked success in spite of the conditions as mentioned. The Salvation Army also is doing much good among

Jews,	3,474	5,164
Non-professors,	3,628	8,151

You will notice that some of the denominations have decreased, while a few have made a slight increase. The Adventists and Catholics have nearly doubled their number. The report did not contain the Free Mission nor the Salvation Army. I have supplied the figures by ascertaining the member-



Church of the Brethren, Hordum, Denmark.

the lower class. They labor in very close connection with the State Church and in many ways help its work. Their primary purpose is to convert the people and then let them go to the church they prefer. I herewith give the statistics for 1901 and 1911, so you can see the conditions from the standpoint of numbers.

	1901	1911
Lutherans,	2,416,511	2,715,187
Reform,	1,112	1,142
Anglicans,	176	192
Methodists,	3,895	4,284
Irvingians,	3,812	3,778
Mormons,	717	797
Other denominations, ..	3,260	1,101
Baptists,	5,000	5,165
Adventists,	764	1,282
Free Missions,		1,000
Salvation Army,		3,000
Catholics,	5,373	9,821

ship from their own reports. The number of Salvationists given means the actual workers employed. They keep no account of the number of conversions. The leader of the Free Mission gave 1,000 as only an estimate, as they do not have a good system of keeping the records; nor do they carry forward their work in a systematic way. Yet they seem to be making progress. They are quite spiritual in their meetings and methods of church work.

What is the one great need in Denmark? The same as in America—"Bible teaching and training." But this work here is not nearly so far advanced as in the homeland. The Sunday-school still is in its infancy. It has not even cut its "eye or stomach

teeth." The idea here is that Sunday-school is only for children from seven to fourteen years of age. Thousands of children, even of those ages, are not in Sunday-school. The only Bible teaching they get is in the public school, and is quite formal and dogmatic. Yes, a little more: just before they are confirmed, usually at the age of fourteen, they are required to go to the state minister twice a week, for four or five months, for examination and special instruction. Young people's societies have recently been born

here, and therefore need only "milk," that they may develop properly.

In systematic Bible teaching and training lies the salvation of the Christian Church in Denmark. The children, the youth, the young, the middle-aged, and the old need to be assembled for Bible study. From the very nature of conditions, this work will be slow and difficult, especially if undertaken from without the State Church. But I believe it can be done. "All things are possible to them that believe."

A CONDENSED HISTORY OF OUR WORK IN SOUTHERN SKANE

Elder A. Andersson.

Skane is the most southern province in Sweden. The following is a short account written by one who has been connected with the work from its beginning.—J. F. G.

First Acquaintance.

AFTER having been a member of the Swedish Mission Church in Malmö for a few years, I came in touch with Christian Hope, missionary of the Church of the Brethren in Denmark. I was a sailor on a vessel carrying building material from the southern ports in Sweden to Denmark. As I had opportunity, I attended various missions in Copenhagen in order to hear the Word of God. While my vessel was in the harbor I happened into the Brethren's Mission, and a new interest was awakened in me when I saw the brotherly love exercised by the members, and especially the interest they showed in me. I had a desire to worship with these people whenever I got to Copenhagen. In this manner I was awakened to a new life in Christ Jesus, and a fuller obedience to God's Word.

Bro. Hope was a singular man—a

man who could draw people by love. I never knew him to employ hard, rash words, as is often the case with preachers. I found a pleasant and hospitable home in Bro. Hope's family. They often sacrificed the necessary comforts of life in order to win souls for Christ. A bishop must be "a lover of hospitality, a lover of good men" (Titus 1: 8). In such a way I was led by this family to a fuller interest in the truth of God's Word, which became more real to me than ever before.

Baptism and First Work.

In 1885 I was baptized in Copenhagen, by Bro. Johansson, who was a watchmaker by trade, and later went to America. I continued on this narrow way, and the Lord greatly blessed me during these years.

My wife was baptized the same year by Bro. Hope. We have all these years fought the good fight of faith and shared with each other in sorrow and rejoicing.

I was soon called into active service for the church. In 1886 I was elected



Brother and Sister A. Andersson.

to the deacon's office, in which capacity I served as best I could according to my talent.

In 1888 I was called to the first degree of the ministry. Then it became my duty to conduct the services when no other preacher was present. The same year I was advanced to the second degree, and thus came to preach more frequently on Sunday and teach a class in the Malmö Sunday-school. My wife also taught a class, and both were happy in the work of the Master.

The work continued to grow in Malmö and Limhamn. A mission hall, with rooms arranged at one end for a dwelling, was built and ready to be occupied in 1888, the year I was advanced in the ministry. The church asked me to move my family into the newly-built house, to take care of the same as well as to assume charge of the church work at that place. This I did in October.

I was ordained to the eldership in 1891, by Brethren C. Hansen, C. Esk-

ildsen, of Denmark, and John Olsson, of Malmö.

Persecution.

The work continued to grow, but was subjected to much scorn from members of other persuasions, especially because of the ordinance of baptism and washing of the saints' feet. Not only were the members mocked, ridiculed, and even persecuted, but our children were made to endure much. Sometimes a company of larger children would hold their heads under the rain spout, or hold the petroleum can over their head, and say, "I baptize you in the name of the Father," etc. Many similar indignities were imposed upon them. During the years that I was employed as a sailor in order to support my family, Sister Andersson and the children often were frightened by the doors being bombarded with snowballs and even stones.

For twenty years Sister Andersson and the children were alone at home, while I was out at sea, earning bread for the family during the week and on Sunday serving the mission. On Saturday evening I would take the train, or boat, from where my vessel was in harbor over Sunday, to Malmö, walk three miles to my home in Limhamn, and early in the morning board the train from Malmö to the place of preaching. One was then obliged to depend more upon the lower limbs. There were no train connections between Limhamn and Malmö.

I will relate one of my many experiences, to afford our dear readers a little idea of the beginning of the work in this country. I can not remember the date. I was to take the train at Malmö that morning for a place about twenty miles east. At five o'clock, with Bro. H. Jönsson, a deacon, who had decided to accompany me, I left home. Our time was limited and my brother suggested that we take the footpath across the field and cut off

part of our way. To this I would not readily consent. I preferred to go the usual sure route, but he prevailed and we went as he suggested. It was quite dark when we started, but after we left the village it became darker. My brother, who was ahead, soon found himself at the end of the path and even wading in water. He wore boots and was better prepared for this kind of work than I. Naturally I halted when I reached the water. "What has become of the path?" said my guide. We stood in awe a minute. Then he waded on, but the water became deeper. I could not refrain from laughing as I thought of the result of trying to shorten our trip. We finally got across the water, but were much delayed.

Our time was limited, and we started to run, soon to find ourselves in a cemetery, with a high fence between us and the station. The first signal for the train to start was given. We scaled the wall as best we could, and took a straight cut for the station, but before we arrived there we met with another obstacle. I made a jump and landed in a ditch in water up to my knees. There was no time to meditate over this misfortune, for in a few minutes the train would pull out. Like the Apostle John, I had outrun my brother and purchased tickets for both, when he reached the station with boots filled with water, a torn overcoat and dirty trousers. When the train had started, Bro. Jönsson sang a hymn to comfort and encourage me as best he could.

It was light when we reached Trälleborg, and then we could see in what condition our clothes were. We were ashamed to pass through the town in this condition, so we went to the pump near the station and washed off the dirt as best we could. We continued our journey, a distance of six miles, through the rain. When about half way, the rain fell in torrents and the

wind blew a strong gale. The storm got the best of my brother's umbrella, dividing it in two, taking one part along and leaving him to continue his journey with but a cane. He suggested that we turn back, but I said, "We are now halfway. It is no further to our destination than back to the station."

Upon arrival at the place for the meeting we were greeted by a full house. My traveling companion went to a house near by and asked permission to sit by the stove in order to dry his clothes. I was left to conduct the service. Although we had our share of discouragements along the journey, it proved to be a most glorious meeting.

A cup of coffee was all we received to renew our physical strength until we reached home late in the evening. This experience satisfied the deacon brother. Never again did he volunteer to take a trip like this in company with the preacher. I was obliged to rise at four o'clock the following morning in order to get to my place of employment in time. Sometimes I had to rise earlier and walk a long distance to my work.

During these years Bro. John O. Pärsson, now in Texas, U. S. A., Bro. H. O. Weiler, deceased, and I were fellow-workers for the Lord in Malmö, Limhamn, Trälleborg, Gislöv, Skurup, Copenhagen, and a number of other places. The Lord blessed our efforts and crowned them with success. These were the younger days of service. We were happy in the Master's work and rejoiced in the God of our salvation. Nothing was too hard to attempt. The cross was not heavy while following in the footsteps of the Master.

Reverses Come.

But now adversity came to check the rejoicing among this little band of God's children. Bro. Pärsson moved

to Vannaberga and Bro. Weiler to Norrland, the northern part of Sweden, and I was left by myself to shepherd the Malmö and Limhamn church. The work moved along nicely for a time. Two brethren, who were later called to the ministry, united with the church. We labored together in peace and harmony for a number of years, but then different offences developed in the church. The peace and joy, so characteristic during the first years of the mission, was marred. Some of the young members went to America; others moved to places in Sweden. Some took unconverted life companions, which in Sweden meant expulsion from the church; others returned to the beggarly elements of the world. Thus not a few were lost to the church.

More discouragements followed, when Bro. Pärsson, who had charge of the work at Vannaberga, suddenly left Sweden and went to the States. The clouds slowly gathered over our church in Sweden and dark days were evident. A sifting time had come.

Bro. Weiler left without a shepherd a little flock of some thirty members in Norrland, and moved his family to Malmö. This action created a disturbance that resembled a forest fire beyond human control. A committee of brethren from America came twice to our assistance. This checked the fire to a certain degree for a short time. It was during this period of trouble and discouragement that Brother and Sister Vaniman were sent to our assistance. Bro. Vaniman had a keen eye and good judgment. He did a noble work for the church in Sweden. He proved everything well before he acted. I shall never forget the meekness and patience he exercised at the last meeting he was with us in Malmö. But he was also surrounded by a little company of faithful members, who loved him and Sister Vaniman and appreciated their noble efforts. The axe

had long been placed at the root of the trouble, but no one dared to use it. He employed it successfully and the fire was soon brought into subjection. Much might be said here, but I shall forbear.

Bro. Vaniman's time in Sweden was too short. This may be said to the respect of his beloved companion. I shall never forget his work among us, and especially our separation at the wharf, in Malmö, as he stood, head taller than the group of weeping members around him, and gave us all the last words of admonition. I followed him on the boat, where in his parting words to me he said, "Make many visits in Malmö." He took my hand for the last time and said heartily, "Good-bye. The Lord bless you."

Relieved from My Former Work.

Some time before our dear brother left us, he, for the second time, asked if I would not leave my work as a sailor and give all my time to shepherding the little flock that remained faithful in Malmö and Limhamn. I felt unworthy and insufficient for such a task as this, and refused until I was certain that it is God's will.

I was in company with Eld. Per Jönsson, of the Vannaberga church, on a mission tour in his district, when he encouraged me to abandon my work and give all my time to the service of the church. I agreed to cast lots about the matter, and if the lot fell on me, I should be obedient to the Lord. The lot fell on me, which meant that I should leave the company I had served for twenty-seven years and give my individual time to the preaching of the Gospel.

I have had charge of the work in Southern Skane. We have had no large ingathering, but a few have entered our ranks. I have labored at fourteen different places during my time of service. The people would gladly hear the Word of Truth, but

when the subject of obeying the truth from the heart was advanced they, like those in the time of Christ, turned back and followed no more. We praise the Lord for the few who have been made to realize the importance of following in the steps of the Savior and have been numbered with the saints.

The Wolf Enters the Flock.

In the midst of peace, and one might say prosperity, the wolf entered and spared not the flock. Russell's disciples, with their perverted doctrine, came to this part of Sweden and poisoned the minds of some of our members in Malmö and Limhamn. Speakers with unknown tongues pestered the church at about the same time. These two classes of imposters robbed the Church of the Brethren of nine members, of whom two were preachers.

According to the proverb, misfortune never comes single-handed. At this time I was confined to my bed with acute stomach trouble. It was hard to understand why the Lord should allow such a severe trial to be my lot. It appeared to me as if the best of our members had been plucked from us. But God, Who searches the hearts, knows what is the mind of the Spirit, and makes intercession for them. The few who were more steadfast have remained firm on the rock, while storm after storm has raged and the waves of slander and persecution

have rolled over them. It has simply purified them and caused them to stand more firmly upon the true foundation.

I must add here, that if one of the religious sects in Sweden must struggle for a footing, it is the Church of the Brethren. We are despised by all other churches. Do you ask why? Because we obey God rather than man, or the opinions of men.

During the twenty-eight years of service for Christ and the church, I have done the best I knew how with the little talent I possess, and the strength the Lord has given me, to defend the Word of Patience committed unto us. And I have always looked forth with an eye of faith and a hopeful spirit to see the day when finally the Word of God shall conquer.

Now, since we have with us Brother and Sister Graybill and Sister Buckingham, who are younger in years and more active in service, we shall, as one man in love, work in the vineyard of the Lord. If the work is hard and slow, may it move forward step by step, and God Himself will crown the work with victory.

I fear my article is rather long for the readers of the VISITOR. I conclude with loving greetings to all the dear brethren and sisters of like precious faith. Remember at a throne of grace the little army struggling for the truth in Sweden.

Limhamn, Sweden.



Mission House, Anklesvar, India.



A Common Scene at an Indian Well.

THE MAGNITUDE OF THE TASK

J. M. Pittenger.

THE magnitude of the work assigned to the church by her Lord is such that no one has ever fully, hence clearly, comprehended it; and yet its magnitude is but partly as great as He Who gave the work and has placed at the church's disposal, for its accomplishment, men and women more than sufficient in number and of means vastly in excess of the actual requirements. So there is every reason for the children of our King laying hold of this work with fulness of courage and with the thought that it can and will be done just as surely as it has been given.

Yes, brother, sister, the magnitude of the work sometimes appalls us, but the hope and assurance of its accomplishment are much greater, because they are given us by our King, even as is the work or the power to see its magnitude! How blessedly divine, inspiring, and full of recompense are both the work and the courage which causes us to lay hold of

and thus attempt its accomplishment! Their source is He Who calls us and sends us forth to it!

A work, whether given by God or man, always implies, at the least, three things:

1. Recognition of the work and the need of its being done.
2. The means or way of doing it.
3. The result to be obtained by undertaking and accomplishing it.

These divisions are, necessarily, broad in scope, and the discussion of any one or all of them, as they relate to the evangelization of the world, has called forth the noblest and best thoughts of the noblest and best men and women of all the different periods of time since the resurrection of our Lord. Later, put in form for the consideration of others, these same thoughts form the most inspiring and helpful spoken and written messages ever given by men to men.

Those on the foreign field in China,

India, or elsewhere, are related to the work in such a way that they can see its magnitude as it can not be or is not seen by the church as a whole or by a very large percentage of her members as individuals. This fuller vision of the vastness of the work and its needs inspires the writing of all the articles for the various missionary magazines and other periodicals interested in missions to the extent of publishing such articles. This fuller vision is also the one reason for the constantly-repeated and very urgent calls coming from those who have seen or are now beholding this vision. As all who have heard or read these calls know, they repeat over and over that truth so long ago spoken by Jesus as He stood, doubtless, by some field white unto the harvest; and, too, that lesser truth that there should be the corresponding and fuller consecration of the means wherewith He has crowned the efforts of each one and all who have tasted of the Word of Life and, besides, are looking for Him to come again.

For the fact that one's courage to lay hold of the work and the assurance of final and triumphant victory in its ac-

complishment increase in such measure as to overcome all doubts, let each and every believer greatly rejoice! And doubts, you know, arise only when we have the narrow vision; i. e., see but a little of the vastness of the task! So let not a single believer ever forget that God is now and always must be infinitely greater than any task He assigns us.

Because of the frequency and urgency of the calls above referred to, have you, reader, ever become vexed or impatient? Do you yet understand why they are so frequent and urgent? Below is a word picture which you are asked to consider. While this gives but a few features of a very small section of the earth's surface, it is presented, dear reader, with the hope that you will be aided in seeing in fuller measure not alone the work, its magnitude and needs of that "little corner," but in still larger measure the still greater task of "the whole wide world."

This "little corner" covers nearly 1,000 square miles, and has a population of almost 30,000 souls, living in 350 different villages scattered over all this territory. That you may more fully un-



A Street Corner Scene.

derstand the picture, let us compare this "little corner" with a city the like of which can be found in various States of our land of the free. Because it is so well known, generally, to our Fraternity, Waterloo, the beautiful county seat of Black Hawk County, Iowa, has been chosen. This city, too, has a population of almost 30,000 souls, is prosperous beyond my powers to describe, has many

Let us suppose that each home in Waterloo affords shelter for an average of six souls. This would make a total of 5,000 homes, all within the boundaries prescribed by her council, acting in accordance with the laws of the State.

4. Waterloo has all of the religious, educational, moral, civic and other advantages of a modern city. She has at least as many missionaries (ministers of



churches and public schools, has had the Word of Life preached within its borders ever since it was founded, is therefore evangelized, and, let us hope, a model in every way as a social, civic and religious center.

Now, while we study the picture of this "little corner" and city, let us make a very careful comparison of the points wherein they are or are not similar:

1. Their population is, approximately, the same as to number only.

2. Their area is vastly different, that of the little corner being almost 1,000 square miles and of the other less, no doubt, than one one-hundredths of the "little corner."

3. The number of houses in the 350 villages of the "little corner," according to the census of March, 1911, is 5,899.

the Gospel) as she has churches; as many teachers as are necessary to make possible the completion of the splendid course of education now to be secured in the schools of every city her size in our land. Just ten of the 350 villages have, each, a school, the best of whose teachers have an education not any better than that to be obtained in the common country school in Ohio. The education of the majority of them is by no means even so high as this; and yet they are the best available and are able to do much splendid work among the primitive and very ignorant people of that "little corner."

5. Even with all of the equipments and conveniences of civilization, as now enjoyed in the United States, an urban has still some advantages over a rural

population. Think, then, of the incomparable advantages, in every way, of the inhabitants of Waterloo over the uncivilized, the untutored inhabitants of that far away "little corner."

These few facts of comparison will help you work out some others for yourself, if you care to take the time to do so. Space forbids the giving of others here.

Let us suppose, for sake of further comparison, that Waterloo has but one missionary (minister of the Gospel) instead of the number she has; for, remember, that "little corner" covers at least one hundred times as much of the world's surface as Waterloo and has as many people. Then, too, the good people of Waterloo are educated, civilized, while the others of whom we are thinking lack not a little of being so. Surely this one missionary of Waterloo ought and will be ready to take up work in this place, which has so many advantages and blessings that no one could name them even if he should try. Yonder in that "little corner" is one and only one missionary striving to uplift the people among whom he is laboring, not only in a spiritual, religious, and moral way, but also in things pertaining to education, agriculture, sanitation, better houses and food, and the care of

their bodies. The last-named work necessitates the dispensing of medicines.

Now this one missionary of Waterloo, we will suppose, will not be asked to do any other or any more work than any one of the actual number of ministers now there is doing. Very well, then, he certainly will visit each home at least once a year, to pray with its occupants and administer things spiritual. To do this he will have to visit fifteen homes each weekday of the year, and will still have left him six homes to visit as a pastime for each of his Sundays. Will you please compare this one bit of work with the doing of the same amount in the 5,899 homes scattered over the hilly and mountainous 1,000 square miles of that far-away "little corner"? There the Waterloo minister would have to visit eighteen homes each weekday and preach a sermon in one village, and would then have a visit at five homes for each Sunday and also deliver a sermon for each thirty-seven of his fifty-two Sundays. This would keep him hustling a bit, I suspect. And so would the work suggested above for Waterloo. But will you please think it all over well and tell your inner self which of the two pieces will require the more hustling?

The writer takes it as a fact that Waterloo has a (one) superintendent of



Knife and Scissors Grinder.

A blind person can pull the grindstone as well as any one.

schools. With all the splendid sentiment of almost every class in favor of schools, with the excellent appliances for doing the work and equipment for securing the very best results, there are and ever will be, I believe, difficulties, many, perhaps, for him to work out.

To illustrate: He can not, no matter how hard he tries, succeed in getting each one who enters the high school of the city to complete the four years' course of that school. Now this appears to be an insurmountable difficulty in an enlightened community guided by a man specially prepared for the work assigned him.

While you are looking at this city superintendent and his problem, will you not also turn your eyes and thoughts to that lone missionary who is struggling against the tremendous odds caused by the awful ignorance and superstition of the 30,000 people in whose 350 widely-scattered villages he is trying to establish schools and build up a school system? You see the missionary must not only evangelize, but must educate.

Is it a splendid thing that Waterloo has such fine schools, so many teachers and that superintendent? Were you a citizen of Waterloo, would you vote to have any or all of the schools, the teachers and the superintendent removed? Do you truly think that so many teachers are needed, and with them, to direct and help them, the superintendent?

A very large majority of those who will read this certainly will answer this question in the affirmative. If, then, you admit that Waterloo's 30,000 evangelized and enlightened people really need the schools, teachers and superintendent, can you, or do you, see the need of some one, a consecrated, prepared man or woman, to take charge of the

educational work among the 30,000 widely-scattered, unevangelized, indescribably ignorant people of that "little corner"? Such a one could help that one lone missionary oh, so much! Don't you think so?

Do you think the several ministers and citizens of Waterloo, realizing the need of his help, appreciate the assistance and presence of the city's superintendent any? If so, will not that lone missionary rejoice more than words can tell to have the church see and supply the need of such a worker as above suggested?

How many physicians and surgeons has Waterloo? Suppose she had none, or, at the most, but one? Would he not be an appreciated and valued worker among her 30,000 educated people, even though they do know more or less about hygiene and the physiology and anatomy of their bodies and the sanitation of their homes, and have, besides, their "Dr. Chase's," which they may consult in times of need?

While you are working out this thought to a finish, turn your mind again to the lone missionary and what he is trying to do for the 30,000 uneducated people to whom he is compelled to dispense medicines and whom he instructs in better methods of living. There isn't even one doctor there to help him. Would it not be a source of unmeasured help and blessings to these 30,000 people who do need such help oh, so much?

Last, but certainly not least, let it be remembered that but three of the many needs of but one "little corner" of the so-called foreign field have been presented. How about the needs of all the other corners? Truly, the harvest is great but the laborers are few. Do you not think so?

In India today there is an awakening in one generation such as required four hundred years to take place in Europe. There are now 4,000,000 Christians in India and more than 3,000 new baptisms are taking place, on an average, each fortnight.—Harte.

THE GERMANS IN INDIA

I. S. Long.

GERMANS in India, whether in business or in the Lord's work, because of the thoroughness and amount of work done, hitherto have been deservedly popular. At present, commercially at least, they are very unpopular, and government will do nothing in behalf of a German who may be even justly lawing some wrongdoer. In the Madras papers I read of a case or two of this sort; for during this war all Germans are thought of as enemies of the empire.

It is unpopular to be a German or to be thought a German. A very well-liked merchant at Ootacamund, who even associated with the governor at times, for a little unwise talk to boys was hurried off to the Ahmednagar detention camp. A number of other Germans, protesting their anti-sympathy with the regime of the kaiser, paid the fee, five pounds sterling, and became British subjects. I myself, because of wearing whiskers, I suppose, was again and again taken for a German, and that not only by native detectives, but by the English themselves. I had papers signed by the American Consul at Bombay, and so usually joked whoever came after me, before showing my papers.

A Basle Mission shop in Ootacamund, usually quite popular, was this fall very little patronized. A lady told me, as I enquired concerning the amount of business done there, that everything German is rather hated than loved, so "how can we support this shop?"

When the war first broke out, missionaries under a certain age were forcibly, in some instances (we were told), taken to Ahmednagar, while their wives were with friendly missionaries who were surety for their hospitality. Missionaries beyond the fighting age were left at their stations, but some trustworthy Englishman had to be responsible for their good behavior, in which case they were allowed to preach as usual in the near-by villages. However, German missionaries on the hills were not allowed to go down from the hills, nor those below to come up to the hills, without special permission from the government authorities.

In the German Basle Mission, espe-



A Group of Our India Native Brethren.

cially, I was much interested, and so made it a point to investigate conditions prevailing in that mission. Along with Bro. Ross, several years ago, I was permitted to see the very extensive industrial and educational work carried on by these missionaries in the city of Calicut.

Fortunately for this mission, their headquarters are in Basle, Switzerland, instead of Germany; so while they are suffering rather severely, to the extent of having to curtail half their work, dismiss half their workers and school-children in boarding-schools, etc., they yet hope to be able to continue in the labor they love, even in India. They received word from a responsible authority at home, soon after the war broke out, that as a result of increasing hatred in Germany of everything English it may be hereafter very difficult, if not wholly impossible, to get funds for German missions in British territory. Hence, one of the Basle missionaries told me that he fears missions wholly German, supported wholly from Germany, will be unable to continue their work in India.

War breeds terrible enmity, as one can easily imagine. Yet it is sincerely hoped that, once the war is at an end, the best qualities of the Germans at home will reassert themselves in the willing support of unselfish service, even in the land of their "one-time" enemy.

Besides, many Americans and English in India have risen to the support of the German and other missions of the continent, in the present crisis; and it is hoped that the church at home will back up the National Council of India in its desire to secure the permanency of German missions of India.

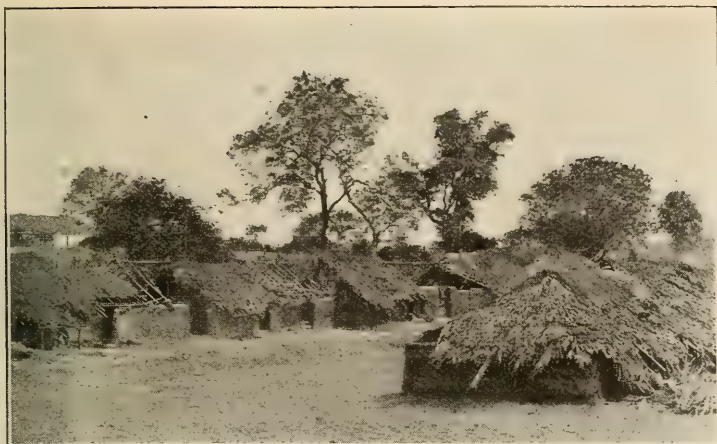
The English papers of India are of course very bitter in their condemnation of Germany. The kaiser is the promoter of the war; only Germans of all the contesting parties are brutal vandals; German trade has wholly ceased;

things German are boycotted, etc., etc. The Germans are reported as being beaten in battle, as a rule. I don't know as yet of any German papers having reached India. So, while the German hears much and reads much against "his own," he must, without certain knowledge from his own country to the contrary, try to keep sweet and remain silent. I can see how this takes no little amount of grace.

One of these missionaries, an aged veteran, told me in a quiet way of the great suspicion under which they lived, especially when the war broke out. Said he, "A missionary, from whatever country he hails, is supposed to be cosmopolitan, and really is, and therefore ought not to be put under the ban merely because his countrymen at home have gone to war. My countrymen, as you know, are wholly blamed for this war, and we are told will be speedily crushed and even our empire dismembered. I don't know about these accusations; but of one thing I am sure, and that is that the kingdom of God will not be destroyed. I admit that my countrymen had drifted from God in some respects, and so indulge the hope that this war will bring them, along with our English brethren, back to a closer walk with God!"

Anyhow, our German fellow-missionaries need our genuine sympathy and prayers. They are wholly innocent and well-meaning, whatever may be the fault of the kaiser and those with him in authority.

For the sake of continental missions, everywhere, and for God's work world-wide; for the sake of the multiplied millions of innocent people on the continent who are suffering the horrors of the most terrible war of the ages, we do well to pray the Lord of the harvest Who is also the Lord of lords and King of kings, to bring the struggle to a speedy close.



A Part of the Bhil Village, Near Mission House, Anklesvar.

PUNGENT PARAGRAPHS FROM "PRAKASH PATRA"

Prakash Patra Is the Paper Issued by Our Missionaries in India for the Good of the Mission Work There. It Is Printed in Gujarati and Enjoys a Very Nice Little Circulation.

Translated from the Gujarati.

—The Christian church which is not missionary is sure to become a trouble-making church.

—Whenever a Christian school-teacher fails to be a teacher in Sunday-school, he is failing on the principal point. In England five out of six children go to Sunday-school.

—A leader does not become a leader merely because he is appointed to the job. The man who has the necessary qualifications, to him the people come, and he is a leader already!

—When a brother grows in strength he works in harmony with the church. It is not a sign of strength, but rather of weakness, when a man goes contrary to the church.

—The fellow who smokes does not smell the stink of it. In the same way the man is deaf who swears, and the man who steals is blind to property rights.

—As long as a man is not willing to follow in the way of the Lord to the

extent of his understanding, so long he need not look for an increase of wisdom.

—This is the time of the rains, yes, monsoon season. We would do well to pray for showers of blessing, yes, for floods of blessing to be poured out upon us.

—Several brethren were recently waiting for the train at a certain station not far away. They learned that it was an hour late, whereupon one decided to walk to the next station, and so save three cents. He will have vegetable to eat some day when the others perhaps have none!

—Sometimes we think if we should make more rules in the church, certain evils would not happen. Brethren, it is not more rules we need, but a closer following of the Lord Jesus. Rules never did save anybody.

—If God were to make the whole world good by force, would not the world be good then? The merit that is the result of necessity is without merit. Think about this.



A Native Christian Audience.

INDIA MUSIC

Sadie J. Miller.

Note.—This was to have appeared as part of the article by Sister Miller in the January Visitor; but it was impossible to secure the plate for the song in time.

In the two selections I have preferred literal translation to rhythm, as will be easily observed. The two tunes are favorites among our people. Some think the first is an English tune made over. If so, it is well made. The words are a metrical version of the 116th Psalm. The second is thoroughly Indian, and the story is of the young ruler who came to Jesus by night. The second is simple and captivating. An audience is filled with delight in singing it. We, too, appreciate the Indian music.



INDIA SONG.

I cried unto the Lord in prayer,
And He hath answered everywhere;

I'll love Him more complete.
Yes, He hath given ear to all,
Therefore will I yet on Him call,
I'll worship at His feet.

Of death I feared, for death is sad,
Of hell more pained, condemned, afraid,

With burdens bending low.
Again great supplication made,
In prayer, great faith on Him I laid,
O Lord, redeem me now!

Come, happy spirit, now awake,
What God hath given, thou shouldst take,
This is the very best;
For He hath driven death from thee,
And sorrow can no longer be,
Oh, thou art greatly blest.



INDIA SONG.

Chorus: A young ruler came to Jesus
To seek the Way of Life.

What may I then do that I eternal life may
have?

O dear Jesus! O how Jesus
Shall I receive this life?

Jesus answered with a question sharp and
clear, and said:

"What the Scripture teaches
Have you never, never read?

"Love for God with heart and mind and
soul must be complete";

And the Lord has also told us,
To neighbor, love is meet.

Further Jesus tells him, "Quickly go and
do as bade,

And for this you'll have salvation
If all this love you've had."

No. 1.

FINE.

1st. 2nd.

D. C.

No. 2.

1st. 2nd.

MRS. LEE, PING TING HSIEN

Emma Horning.

HER husband and his brother are in business together. They take photographs and repair watches and clocks, but there is not a large enough demand for that kind of work to keep both busy, so her husband has been one of our language teachers ever since we came here. He formerly used opium, but broke off thrice. Each time the temptation being too strong, he went back to it, until he became a Christian a couple of years ago. Since then he has had more than his own power to withstand the temptation and has overcome, and not only this, but also the drink and tobacco habits. People here usually think that drink does not hurt them, for few people get drunk, but Bro. Crumpacker, to illustrate its effect on the body, poured alcohol on an egg. This made such an impression on the man and others that he has taken none since.

While he was being affected by the Gospel, his wife would have very little to do with it. She did not believe in the old gods; she did not believe in anything. Her worst habit was gambling, which he considered a great disgrace to the family. Before he was a Christian he used to beat her, as other husbands often do if their wives do not mind them, but now he was very anxious that she should become a Christian and learn to know something. So he hired the baby taken care of and sent his wife to the public school, in which she took a great interest. But still she had spells of gambling, when she thought he would not find it out.

However, truth will out, you know, and then there were awful times in the home. What made things worse was that she and her sister-in-law had to

live in the same court and could not get along together. They fought like cats. During one of the storms last winter he said it was more than he could stand. He would not beat her and she would not behave, so he was just going to leave them all. This broke her heart and she cried for days till she became sick. Then peacemakers from both sides came, and they made up again. He felt that he was doing so much for her and she did not appreciate it enough, so he was severe with her and did not let her go to school for a while, for she was so interested in studying that she neglected her home and children. She is a strong woman, of much ability, and in her couple of years of study began to know her power. She decided to be a teacher and earn good wages, for woman teachers are in great demand. She had finished the primary school when this storm took place and had great prospects.

Can you imagine her grief when, added to all her other troubles, he said she could not go on with her studies? These, perhaps, were the greatest pleasures she had ever had. Her burden became so unbearable that she could stand it no longer, so she came to Sister Crumpacker, told her all, and said she must have peace. She asked us to pray very much that she may have God's peace in her heart, and she wanted to study the Bible. She comes to services sometimes. The last time I visited her the Lord's prayer was put up in the window, where she could see it all the time, and when we had prayer she and her little girl prayed that prayer.

Her husband again allows her to go to the primary school, and in time she may be able to gratify her ambitions.

She is happier, but she has not surrendered herself completely to Christ. She knows where the true peace comes from. May the Spirit never cease to strive with her till she has found continual peace in Him.

This Mrs. Lee is only one of China's millions of women who are struggling for peace and liberty among the many conflicting circumstances. Each woman, as she tries to rise, will have battles as hard to fight as we had during the Civil War, when we threw off our bur-

den of slavery. But she will rise, as the women of all nations rise where Jesus Christ, the Champion of all the downtrodden, is preached.

Pray that this woman may have strength to do her duty to her God, to her family and to her nation. But while you are praying, remember that she is only one of the millions, and many may have it much worse than she, for they do not have food for themselves and their children.

LITTLE WANG TZU

Dr. Fred J. Wampler.

CHRONOLOGICALLY this is not the first case we had to take care of at Ping Ting Chou, but we feel that it is the one that will amount to the most for the church here, and therefore we will tell you about it.

The story would not be complete without an account of the little fellow's history. He was living in the thickly-settled province of Anhwei, in east central China. The floods came quite often and for three successive years ruined the crops. Great numbers suffered and many died of starvation. Wang Tzu was so emaciated and weakened by the lack of food that he could barely walk. This was the condition in which he was found when rescued in 1912. It was a kind Providence that brought the missionary to him and saved his life.

Since his rescue, in 1912, he has been in the Boys' School at Ping Ting Chou. He is sixteen years old, but is rather under-developed for a boy of that age. Intellectually, he is about an average boy in China, neither very bright, nor is he dull. He is very active physically, but is very well behaved. He has

asked to be received into the church, but has not been baptized as yet.

On Christmas Day he was seized with a very acute attack of appendicitis. There was no room in which we could operate. There were plenty of Chinese rooms that might have been used, but these contained germs that have been lurking there for years. Certainly we couldn't perform an abdominal operation in one of these. We did the next best thing. He was cared for through the attack and when he was better was brought to Paotingfu, in the province of Chihli, where the Presbyterian Mission has a good hospital. Here, Jan. 16, Dr. Lewis and the writer operated on him. His appendix had ruptured during the acute attack, and there was still much local peritonitis. He recovered nicely from the operation, and at this writing is back in school at Ping Ting Chou.

While in the hospital at Paotingfu he made himself of service for the Master by reading his Testament for the men who could not read. Only a few times did we go into the ward when he wasn't reading for the man in the bed next to him, when he was well

enough to read. May the seed he sowed in this way have found good ground and bring forth fruit.

Thus, little Wang Tzu has been saved from what seemed to be approaching death, once by the mission-

ary and once by the missionary doctor. Don't you think the Lord has some work for the little fellow since He has sent His messengers to rescue him twice? I certainly think so.

NOTES FROM CHINA FOR NOVEMBER

Anna N. Crumpacker.

YOUR China workers have had some cause for rejoicing, as they are able to see some of the fruits of their labors. Twenty-one have been received into church fellowship this fall. For the first time, the Liao Station has been permitted to receive some local men of the teacher class. This marks an epoch for any station in China, for then one can truly feel that a good foundation is being laid. One man whom they received was under conviction last year, but lacked the courage to take the stand. This year he was agreeably surprised, when, a few days after his baptism, some of his non-Christian friends congratulated him on the step he had taken.

The love feast at Ping Ting Station was held Nov. 13. In the morning there was the baptismal service; in the afternoon the examination service, and in the evening the love feast. Forty-three members communed. Bro. Bright and Brother and Sister Beckner were with us. For the first time the preparation of the meal was given over to the native brethren. They enjoyed it immensely and so did we. It was all native fashion. We ate with chopsticks from Chinese bowls and had native food. It was nicely prepared and really delicious. The native brethren contributed more than half of the expense of the meeting. The spirit of the occasion was inspiring. I wonder if we really can enter into the feelings of those who have left the gods,

made by their own hands, and have found fellowship with the loving Jesus. I wonder if, perhaps, the love of Jesus, as shown in His death, does not touch a deeper, a keener heart response with our native brethren and sisters than it does in the hearts of those who have never offered sacrifices to appease the wrath of offended demons.

This year the first have been received into fellowship as the result of out-station work. Three were baptized from Le Ping. Two of these brethren already have endured some persecution, because they refused to contribute to the theatrical funds in their village. One brother is a Chinese artist of some ability. Our prayers are with them as they are back in their homes surrounded with idolatry.

This fall, also, we received the first single sister into the church. She was among the first to enter the girls' school. She is a beautiful girl, unusually sensible for one with so little opportunity, so happy in her way, and seems to understand the step she has taken. None of her family are Christians, but they were willing for her to be baptized.

Along with the joys of mission work come some keen sorrows and disappointments. The Ping Ting Station recently was called upon to feel one of these bitter, bitter disappointments, when the wife of one of the Christians, a woman who had been given a good deal of teaching, who had asked for baptism,

committed suicide. Her eldest son was baptized this fall. She came out to see the baptism and said that next fall she wanted to be baptized. She also had two other sons, one daughter and two proposed daughters-in-law in our school. For a time the home had not been the happiest, and for some reason the woman had received harsh treatment at the hands of her husband's parents, and perhaps from her husband. Her father-in-law came home drunk, ordered food which could not be given him, and there was a general smashing of water jars, etc. During the excitement the woman took arsenic. Whether she really intended suicide or only to frighten relatives, after Chinese fashion, is not known, but when she feared death she pleaded for them to save her life. She had eaten too much, and in a few hours the sad end came. The husband asks what the church can do to help him hold the family together. Without assistance he says he cannot do it. Pitiable, indeed, is their condition. Suicides are not rare in China; pretended attempted suicides are numerous.

In the face of difficulties China is opening up to the Gospel. The campaign under the leadership of Mr. Eddy shows a great willingness on the part of the natives to investigate the claims of Christianity. Literally thousands of students are enrolling in Bible study classes. True, some who enrolled do not attend for any great length of time, and some doubtless have enrolled without thinking what they were doing, or to be polite, but there are great numbers who are manifesting a deep interest in finding out the teachings of the Bible. Securing Bible instructors is no small task. A Y. M. C. A. secretary of Peking recently said there was nothing easier to do now than to start a Bible class in Peking. He said that at a recent meeting, when he thought perhaps ten or twelve would enroll in a Bible



Gate to the City of Liao Chou.

The road zigzags into the city. Evil spirits can only go in a straight line, hence the effective way to keep them out.

class, over four hundred signed application cards. The harvest is ripe in China if it ever was anywhere. The nation's safety depends on the readiness of the Christian Church to grasp the opportunity.

Dr. Brubaker and family have been granted a few months' leave of absence from the Liao Station. They are now at Taiku, at the American Congregational Mission, where the doctor has more time for language study and also an opportunity to come in touch with China hospital work.

Dr. Wampler is through with his study at Pao Ting Fu. He has had eight months away from his station, for language study. It is needless to add that his coming to Ping Ting to stay is much appreciated by the Chinese as well as by the foreigners. How long and anxiously have we looked forward to having a doctor with us, and though he will continue his study to some extent, he is able to get along with his doctoring without the aid of an interpreter.

The visit of Brother and Sister Beckner has been one we shall not forget. It

was a source of real joy and inspiration to all of us. A rare treat it was to see some one from our own homeland who could share our joys and note our problems. They are now at Peking and will soon be winding their way to America's shores.

In these times of trouble for Europe we cannot help but congratulate ourselves that we are located so far from the turmoils of war. Aside from the advanced price for some of our articles of food we feel nothing of the war, only as we read the newspapers. China is just now a little uneasy, as she cannot help wondering what will be the next step Japan will take. Some extra guards have been placed around President Yuan's quarters, but hopes are entertained for the continued peace of China.



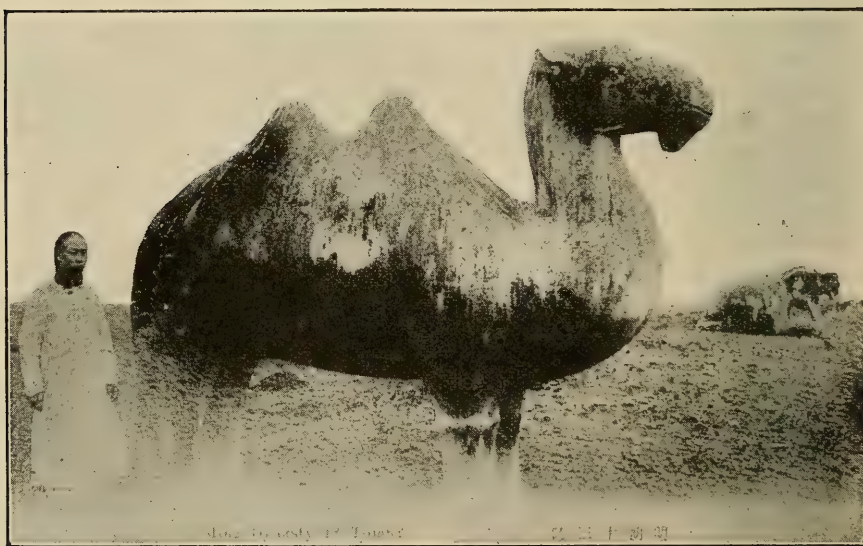
The world was stirred some years ago when Dr. Jackson, who went out to China as a medical missionary, was

spared to work only a few months, until he was called home. With this explanation the following, from an exchange, will be understood:

Inscription on tablet of Medical College, Mukden: "In memory of Arthur Frame Jackson, B. A., M. B., B. C., D. T. M., who came to Mukden to teach in this college, believing that by serving China he might best serve God, who laid down his life in that service on January 25, 1911, aged 26, while striving to stay the advance of the pneumonic plague; the western half of this building is erected by Mrs. Jackson, his mother, and his excellency, Hsi Liang, Viceroy of Manchuria."

As an appreciation of Dr. Jackson's services during the plague, the Chinese raised \$10,000 and sent it to Scotland to his mother. But she, noble woman, desiring that the money should be spent in the cause for which her son gave his life, sent the full amount back to help in the erection of the new medical college. When Hsi Liang was informed what Dr. Jackson's mother had done he wept. Said he: "Oh, what a mother, and what a son! Put me down for an additional \$9,000" (Mexican). Thus the west half of the college is built and the Chinese are paying the salary of one of the medical professors in the college.

If you would become winners of men (1) renounce the hidden things of shame (2 Cor. 4: 2), and sanctify yourselves; (2) manifest the truth as it is in Christ; (3) commend yourselves to every man's conscience; (4) live as in the sight of God.—Eddy.



Monuments Along the Way to the Ming Tombs, China.



A Scene by the Large Tub of Grain on Christmas Day.

An old lady in the center had just received a pair of very good wadded trousers. The color was not correct for an old person, but she refused to exchange them for others. She hugged her newly acquired trousers as though she had found a friend.

THE NEW CHINA

Margaret E. Sangster

Lord God, Whom all the hosts of heaven
with eager speed obey,
Lord God, with Whom a thousand years
are as a fleeting day,
Thou sendest us another dawn. The gates
of morning lift,
With smiting flash of lightning and with
rolling thunder drift,
The ancient idols totter, and the age-long
slumber breaks;
The while, by pangs of travail rent, a nation
newborn wakes.

O Christ, Who once in Galilee came walk-
ing o'er the wave,
Be strong to still the tumult, be swift to
rule and save!
Be with the man who leads the van, be
with the hearts that cry
In agony and weariness, for help from
Thee, Most High!
Beneath Thy banner of the cross, O
gracious Prince of Peace,
Let China's teeming millions find from
woe and war surcease.

Let not the Christian peoples fall like
wolves upon their prey;
Forbid the shame that in Thy name may
Mammon plot this day.
May clouds of prayer like incense rise un-
to the throne above!
May many a contrite sacrifice be blest in
Thy great love!
Let deepest darkness flee before the
cleansing light divine.
O Sun that hath no setting, make haste!
arise and shine.

Forgive us for our little faith, O Man of
Nazareth!
Forgive us for our feeble doubts, O Lord
of life and death!
Thy glory floods the firmament, the earth
is all aflame;
The army of the living God is marching in
Thy name.
The midnight wanes, the morning comes,
the shadows flee away;
A newborn nation rises in the splendid
East this day.

PIONEER WORK IN CENTRAL AFRICA

Esther E. Liequist.

The Nyasaland Mission.

THE joy of preaching the Gospel of Christ to those who hear it for the first time is rarely experienced by the pastor or evangelist in this country. This joy falls to the lot of the missionary who explores those districts of Africa where the Christian messenger has never been. Such has been the recent experience of Rev. A. J. Liebenberg and Rev. A. G. Murray, of the Nyasaland Mission of Central Africa. It was found necessary to visit the governor general at Tete, on account of Roman Catholic opposition, and so these missionaries made the journey, south of the stations in Nyasaland to Portuguese East Africa, covering a distance of 1,000 miles.

The journey by foot and on the backs of donkeys was filled with new and remarkable experiences, together with many hardships. On one occasion they were without water for two days, except for some muddy, coffee-colored liquid, which they secured in small quantities by digging holes in the sand of a dried-up river. Afterwards they obtained plenty of good water on the Chiuta Mountain. There they also found a beautiful plantation, owned by a half-Portuguese, named Farnandi, where pineapples, oranges, bananas, lemons, and other fruits, besides vegetables and rubber, are grown for export.

Mr. Liebenberg writes: "I have not, and neither has Dr. Andrew Murray, seen any place like this in all Central Africa. The view from here is simply beyond description." They are planning to purchase this plantation, if possible, and start a Central Mission Station in that district.

He continues as follows: "This country has been in the hands of the Portuguese since 1632, and today, when I had services in this village of Chiuta, where Farnandi's cattle kraal is, this half-Portuguese said to me, 'I never heard a white man yet tell me about God.' He cannot read, and never heard the Gospel.

"This whole country is in absolute darkness. *We must do something!* If I remember rightly, Livingstone first visited Tete in 1856, and we are blaming the Portuguese for not doing anything for these thousands since 1856. What have we, as Protestants, done? Farnandi, a man of 70 years, first hears the Gospel June 14, 1914. May God stir the hearts of His people to really get awake."

On this special journey, Mr. Liebenberg and his men went 200 miles south of the Zambesi River. At Masauga his men were on the point of a strike on account of so little food. Not one left him, however, and after they returned to his station at Benga, the men assured him that they would always go with him on his journeys. He adds: "I saw very strange things during these two months, and visited the villages of nearly 80,000 people. I preached to many every day along the road, and found that the Gospel had never been preached in any of the villages where we stayed at night. One thing that made my heart glad was that almost anywhere the people could understand me."

The Nyasaland Mission began work on the shores of Lake Nyasa twenty-five years ago under the direction of the Dutch Reformed Church of South Africa, the only native church organiza-

tion of that great Continent. Dr. Andrew Murray, now 87 years old, was then the principal leader in the movement. There are today about 2,000 native evangelists, laboring in 832 out-stations, under the supervision of seventy-two European missionaries, in eighteen central stations. In order to enlarge the work and establish missions in the Portuguese territory, south of Nyasaland, the North American Council has been

organized, with branches in Chicago and Toronto. This council is seeking to obtain friends who will help in prayer, as well as those who will go as missionaries, and also those who will give toward the support of the work. Rev. A. W. Roffe, 274 Bathurst Street, Toronto, Ont., is secretary-treasurer for Canada, and Rev. B. B. Sutcliffe, 153 Institute Place, Chicago, is secretary-treasurer for the United States.

THE CALL OF THE HOUR

Chas. W. Eisenbise.

THERE is an old saying, that the darkest hour of the night is that just before the dawn. However that may be, as we look at the world situation, viewing the most awful carnage ever known, and see ten or more nations, most of them professing to be Christian, with a battle line aggregating six or seven hundred miles in length, engaged in human slaughter, it does seem a dark hour indeed. The heathen look in wonder and amazement and ask, "Is that what you call Christianity?" It is an hour when "love your enemies" has become religiously theoretical with the masses, having no practical bearing on their lives; an hour when mission stations are to be seen as deserted forts, the bearers of the cross having retreated; an hour when weaklings retire to the rear, but in which the brave-hearted gather strength for a mighty advance; when true Christianity is called upon to vindicate the precepts and examples of the world's Redeemer, the Prince of Peace.

Has the Christian Church ever been confronted with such a mighty challenge to her faith? Never! Nor has she yet her greatest opponent, for only now is he arousing and stretching him-

self for the conflict. We speak of the three hundred and twenty millions under the banner of Mohammed, the only force opposing the church which, like herself, is missionary in spirit. "Educated Moslems are fully aware of the impending conflict between Christianity and Islam and of the issues at stake." *The Comrade*, of Calcutta, said in an editorial: "Of course there is no neutrality between the two—at least not between the Unity of Islam and the Trinity of the Nicene Creed. No Mussulman could, indeed, wish for neutrality. One or the other must conquer, and the Mussulman is sure in his mind which it is going to be." But Dr. S. M. Zwemer tells us, "There is a willingness, rather often an eagerness, to investigate the claims of Jesus Christ and His place in history, such as there never was before. The Moslems themselves are choosing the Bible as their battle-ground. . . . This is a new phase in the present situation, and one full of promise. The Word of God is living and powerful; it is a two-edged sword, and those who attempt to wrest it from Christian hands will only wound themselves."

The hour has struck! With the ponderous door of the Moslem world

already ajar, the doors to all other mission fields will open more widely to the brave-hearted, loyal bearer of Good Tidings. Dear volunteer, are you going to be in line when the order comes to go forward and "occupy till I come"? Never have you had the opportunity for such glorious achievements for Jesus Christ! Although the ominous war clouds hang low, the Sun of Righteousness still shines, and His Word is sure and steadfast and will prevail. Are you where He wants you to be? Have you heard His call? It says: "Seek first the kingdom of heaven," then, "Pray ye the Lord of the harvest," and lastly, "Go ye therefore and make disciples of all nations."

What occupation or material recompense can compare with the holy joy of Christian service? None, absolutely

none. Have you felt that joy? If not, you have yet to experience the richest ecstasy, the most sublime happiness possible to man. A coworker with God! You a coworker, me a coworker? Certainly. Brother, sister, don't sell your right to that inheritance for the gold that perishes. Don't exchange eternal verities for temporal vanities. The church's greatest opportunity will come in the wake of this nightmare of ignorance and spiritual depravity. Besides that, the devil will speak to you at every turn, promising that which he cannot give. May God give you grace to reply, "I know Him Whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

356 S. Homan Ave., Chicago, Ill.

BIBLE MEMORY AND DEVOTIONAL LEAGUE

Louella R. Bolyard.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2: 15).

I JOINED the Bible Memory and Devotional League Aug. 3, 1913. I thought I would try committing two verses per day, as it looked to me as if it would be no greater task to commit two verses than it would to commit one. I committed two verses per day for a week, and then decided to commit four verses on Sunday, and I have been committing that way ever since. I have committed over twelve hundred verses. I am sure it has been a great blessing to me, and will be to all who join the league.

The importance of committing God's Word can not be comprehended by one who has not tried it. How are we to know God's will unless we study His Word? Can we do any thing better? Surely not. How can we grow in Christlikeness when we know so little of His mind? The more we study and meditate upon His blessed Word the nearer we will get to our blessed Savior. I am sure Sunday-school teachers and scholars can do nothing better than commit God's Word. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39).

Kasson, W. T. A.

Let us not go forth with the insufficient preparation of "quacks" to practice our Christian profession among men, but let us see that we have trained minds and skilled practice, so that we may give the best we have to men in the service of Christ.—Henderson.

CONSECRATION

Forest S. Eisenbise.

Almost two thousand years have fled,
And still the world is steeped in sin,
Since Christ in Bethlehem made his bed;
We can but think what might have been
But for the lack;—where'er the word
Of saving Gospel has been heard,
Of Christian—CONSECRATION.

We glory in the life of Paul—
To that of Peter point with pride.
We think upon the martyrs, all
Who gave their lives since Christ has died.
What gave them power to touch men's hearts
And stop the fire of Satan's darts?
The answer—CONSECRATION.

The Gospel which those men proclaimed
Was only Christ;—Him crucified.
And sinners flocked with glad acclaim
Unto the cross, where Jesus died.
The reason for their wondrous power
Was in the fact that, hour by hour,
Their lives spelled—CONSECRATION.

When Peter stood on Pentecost,
Filled with the Spirit he did preach,
And full three thousand sinners lost,
Felt saving grace within their reach.
If like results we would obtain,
And snatch men out of sin and pain,
We need like—CONSECRATION.

When Stephen taught the Holy Word,
His life was hid with Christ in God;
His loins he with the truth did gird,
His strength came from above the cloud.
In token of the life he spent,
One word might be his monument,
And that is—CONSECRATION.

Paul preached to kings upon the throne,
And, though imprisoned, without fear
He dared to stand for Christ, alone,
Exhorting all who gave him ear.
This noble life, this earnest soul,
Had struggled right up to the goal
Of complete—CONSECRATION.

The way these saints had set to work
Would soon have brought the kingdom in.
Now what's the matter? Who's the shirk?
Who checked the work that they begun?
We must acknowledge as a fact,
That somewhere there has been a lack
Of earnest—CONSECRATION.

So, Christian friends, to us has come
The "Go ye into all the earth."
And, dare we idly sit at home,
Not counting what a soul is worth?

Oh! let us look to God on high,
And send to Him a prayer, a cry,
"Fill us with—CONSECRATION."

Too oft we pray, "Thy kingdom come,"
And keep our eyes fixed on the ground.
Too oft we say, "Thy will be done,"
And close our ears unto the sound
Of His divine command, "Go ye
And bring the lost ones back to Me."
Our need is—CONSECRATION.

Oh! could we get a vision fair
Of every sinner, saved by grace,
Made fit to meet Christ in the air,
And look his Savior in the face.
Oh! could we realize the might
That we can wield for God and right
If we have—CONSECRATION.

It's up to us to do our best,
Just put the gospel armor on;
And trust to God in every test,
To guide us till the battle's won.
He'll ne'er forsake His soldiers true—
'Twill heaven mean, for me and you,
If we live—CONSECRATION.

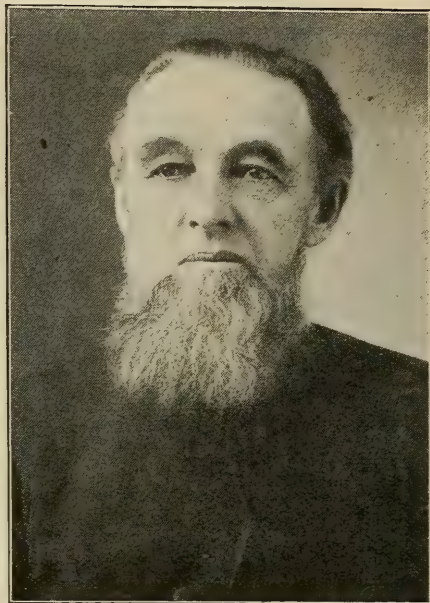
Then let us labor as we pray,
Improve the moments as they fly.
Let us not lose a single day,
But reach lost souls before they die.
If we but seek to do His WILL,
He WILL us with His Spirit fill—
If we WILL—CONSECRATION.

Let us resolve, where'er it be,
Whate'er the land, whate'er the cost,
That, though He call us o'er the sea,
We'll preach the Word to all the lost.
His promise is the same today,
Who said, "Lo! I am with you alway,"
Ours to say—CONSECRATION.

Our all unto Him we must render,
Renounce all thought of self and fame;
And unto Him our will surrender,
And strive for glory to His name.
Our zeal will never flag or tire,
If we but keep aglow the fire
Of loving—CONSECRATION.

NOW, one and all, resolve anew,
To listen to His tender voice;
And strive His holy will to do—
Complete obedience be our choice.
NOW, consecrate **your** heart and hand,
Just NOW! completeness be your stand.
Just NOW! vow—CONSECRATION.

"Unless Jesus Christ is Lord of all, He is not Lord at all."
"It is the mission of the church to give the whole Gospel to the whole world."
"We cannot serve God and mammon, but we can serve God with mammon."
"This is a lost world to be saved, and not simply an ignorant world to be educated."



JOSEPH AMICK.

¶ Joseph Amick was born in Mifflin County, Pa., Oct. 28, 1834. He lived in his native State until 1862, and then moved to White County, Ind., where, with his family he settled on a farm near Burnetts Creek. In 1881 he removed to Mt. Morris, Ill., and in 1899 was active in locating the Publishing House at Elgin, Ill. From his home in Elgin he moved on to the Father's mansions, on Jan. 4, 1915.

¶ He was married on Oct. 16, 1856, to Susanna Mertz. To them seven children were born, only two of whom lived to maturity and survive their father. In 1870 Sister Amick died, and in 1871 he was united in marriage to Sister Hannah Reiff. To them were born three daughters, all of whom are living. Sister Amick died April 17, 1914.

¶ Called to the ministry in 1863, and advanced to the eldership at an early date thereafter, he spent possibly twoscore of his best years, actively engaged in that work. Of special service he was in times of death, and in a way all his own could comfort the brokenhearted, and offer sweet consolation to the sorrowing.

¶ For many years he was actively connected with our publishing interests, taking hold of things when all was dark, and being largely instrumental in placing that work on a good, solid financial basis. For years he was a member of the Board of Trustees of Mt. Morris College, being their financial man. Likewise he was one of the foremost in establishing the Old People's and Orphans' Home of Northern Illinois, at Mt. Morris, and was in charge of that institution for many years.

¶ He was a strong man, a born financier, one who had faith in the institutions of the Church of the Brethren, helped to lay their foundations broad and deep, and contributed much towards their ultimate success.

As a Shock of Corn in Its Season

¶ A few weeks ago we left our usual labors, bade farewell to our dear Brother Joseph Amick, and, following the little caravan that moved off to the city of the dead, laid him to rest in his bed beneath the snow. We wept not for one suddenly taken away while the blood pulsed warm, but for one whose sun had ascended the heavens, passed the zenith, and disappeared at the western horizon; for one whose fruitage had been gathered; for one who had often prayed that he might go to his Master in peace.

¶ He went on in steadfast faith, to join the church triumphant. There is something worth while in meditating upon the life of one who embraced the cause of the Master in young manhood, who spent his full years of vigor in the same interests, and at the last goes home exultant in the prospects of being with his God. Such a life furnishes something that earth can not. Thus is supplied life's inspiration for manly effort in the cause of the One Who gave Himself as a ransom for many.

¶ Our brother was an active factor in the educational and missionary renaissance of the Church of the Brethren. He had been in the storms, he had experienced the calm. He had watched by the cradle of expiring institutions when others despaired, and through patience and skill had helped to nurse them to health and vigor. He labored when most others refused; he encouraged when discouragement seemed the only prospect; he pushed when there were but few likewise inclined.

¶ He was very instrumental in inaugurating the present Sunday-school movement among us, having written the query that passed our Conference. His connection with the publishing work of the church began when men were engaged at the task for neither praise nor salary; and that connection ceased only when the publishing interests of the Brotherhood were centralized and owned by the church. His relations with Mt. Morris College commenced when the plant was small; when money was even harder to get for educational work than it is now; when sympathy with education was at a premium, and when deficits were covered from the pockets of the few. His love for mercy was manifest in his fatherly devotion to the interests of the Orphans' and Old People's Home, located at Mt. Morris, now on a self-supporting basis.

¶ We who come upon the scene today are neither aware of, nor do we appreciate the labors of those who championed the cause of a greater Church of the Brethren in those stormy "eighties," and who labored with courage, zeal, and faith for the realization of their ideal. We have all too unconsciously profited from their labors. And "Uncle Amick," who has now gone home, was a worthy member of that group of grand old men among us, whose hearts are ever young, and who are one by one entering in through the gates into the city.

MAKING THE MOST OF LIFE

Pearl Grosh.

TO each person comes, some time, the question, "How can I make the most of my life?" Answers differ, for no one ideal appeals to all as the best. To one person wealth is the highest ideal—his plan for making the most of himself is to get riches. To another fame seems to be the greatest thing. Still another keeps ever before him the ideal of service for others. Doubtless you can think of some one who holds one of these as his ideal.

A certain young man had as his ambition the amassing of great wealth. He began life as a poor boy, but by his shrewdness and business ability he gained riches, until now he is a millionaire. He has the finest house in the city, two automobiles, and owns the largest factory in the place. His name is known the world over where band instruments are used. He gained what he desired and accomplished what he set out to do. Did he make the most of his life?

Another young man coveted fame, so he secured a good education and studied to be a lawyer. Now he is one of the best attorneys in his town. If anyone has the wrong side of a case, all he needs to do is to engage the services of this lawyer and then rest easy, for he will win. So confident of his ability are the people that when the county option issue was before the legislature of his State, the liquor men sent him to fight it. So great was his eloquence, and so strong his persuasive powers that he succeeded in defeating local option. He has gained fame, for he is talked about

more than any lawyer in his town. Did he make the most of his life?

A young woman desired to go as a foreign missionary. She was in school preparing for her chosen work, when her health gave way. She was compelled to abandon her studies. What do you suppose she did? Do you think she said, "God did not allow me to take up the work I wanted to, so I will not do anything"? Instead, she looked about her to see what she could do at home. There, at her very door, lay the opportunity for which she was searching. In her city were fifteen or twenty Chinese who could read no English. She gathered them into a class, which met in the church each Sunday afternoon, to learn to read English from the Bible. At the same time they were taught truths concerning the Christian life. As a result three have confessed Christ and been baptized, and the others are learning the right way: Do you think this young woman did right? Did she make the most of her life?

And now comes the question to each of us: "Am *I* making the most of *my* life?" Are you using the talents God has given you? Do you grasp the opportunities for service as they come? May not God be calling you to greater service? May he not be inviting you even to the foreign mission field? If you refuse, how can you say, "I am making the most of my life"? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

No. Manchester, Ind.

Ought we not to believe that if we only are God-sent men and God-sent women going to serve Him and not to please ourselves—going to follow His guidance and to do His work, He is sure to sustain us?—The late Hudson Taylor.

THE STUDENT VOLUNTEER

OUR GIFT TO GOD.

Virgie McVoy.

WHAT is God's gift to us? "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." God's only begotten Son, Jesus, was the greatest Gift the world ever received.

For this great Gift that He has given us, what are we doing in return? Shall we give God only what we do not need or what we do not want ourselves? Paul says, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Living sacrifice carries with it the idea of action, and that is what God expects of His children—to be active in all good works. Wherever He may call us to go, whatever He may want us to do, we should be willing to give our whole service to it. And may we never stifle the cry within us that calls us to a greater field of service.

Some say, "I have no call to service." What more call should we want than "Go ye into all the world and preach the gospel to every creature"? This commission certainly includes everyone; and when we as Christians realize how many unsaved people there are, we will be willing to cry out, "Here am I, Lord, send me."

Others say, "Well, I don't know; maybe the Lord wants me to work and make money to send some one else." Was there ever a dearth of money-makers? I am sure all will agree with me that there are more money-makers than missionaries. The most effectual way to increase our missionary work is

to get ourselves full of the love of God. Then all our service, whether it be in giving our money or in giving ourselves, will be a glory to God.

Still others say, "Well, I am doing my share now." With God there is no such thing as shares. Abundant reward is sure to come to the willing worker. So we should be active where we are, and, if God calls us to a wider field of usefulness, may we be willing to respond. If we can get our home churches stirred up to the many needs of the foreign field, there will soon be enough workers to carry the Gospel to every creature.

"More workers for Christ are needed to-day;

Oh, who will respond to the call?

The harvest is white, then do not delay,
For the night will come to us all.

More workers for Christ is what the world needs;

Not seekers for fame or for gold;

But men, who will prove their faith by their deeds,

And bring lost ones into the fold."

Bridgewater, Va.



VOLUNTEER MEDITATIONS.

Christ often spent a whole night in prayer. Do I need more or less?

When praying for the Lord of the harvest to send forth laborers into His harvest, why not pray for Him to send ME?

Have I had a definite call to stay in the homeland? If not, does the Lord want me here?

Which do I ask each morning: "Self, what can I do for you today?" or, "God, what can I do for Thee today?"

Is my will better than God's? Am I following mine or His? Does He need me in His service? Am I a Volunteer?

In reviewing my past life, which have been the happiest days, those yielded to self or those to God?

Which is the more important, my physical or my spiritual body? Which is receiving the more attention?

Are people led to think of Christ when in my presence? If not, am I a true witness?

Have I sacrificed as much for Christ as I have for money or for honor?

Am I enjoying the peace the Father meant for me? If not, why not?

Is my heart open to the Spirit's guidance to go anywhere, at any time, whatever the cost?

Has God ever failed to keep His promises to me?

As I daily receive new light, do I count it sin if I do not accept it?



AM I STILL HOLDING THE CORNER?

Lillian Manahan.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

JESUS CHRIST, our loving Lord and Master, stands before each of us today. He stretches forth His hands, which were pierced with cruel nails for you and me. He points to the wound of the spear in His side. He shows us the scars on His forehead, made by the crown of thorns, and says, tenderly and yet most earnestly, "My child, behold My mercies to you. I have saved you from the guilt of sin; I brought you from death unto life; I gave you My Holy Spirit; some day I will glorify your body and will make you to sit down with Me on My throne. My child, by *My mercies*, I beseech you." You say, "Lord, what do You want from me?" And He answers, "I want you yourself. I want you for My kingdom and My service. I beseech you, by *My mercies* to you, give your life to Me."

Dr. Li, that devoted Chinese Christian, who shook China by his life of

prayer, was asked to define the word "consecration." This was his reply:

"I was riding through the streets of Shanghai the other day in a rickshaw. It was just after the mail boxes had been put up. They were new to the Chinese coolies, and the laborers did not understand what a mail box was. The coolie who was pulling my rickshaw knew me, and he turned to me and said: 'Doctor, I have a letter here; where can I mail it?'

"'Put it over there in the box,' I answered.

"The coolie let down the shafts of the rickshaw, went over and stood in front of the box, and looked hard at it.

"'But, doctor,' he said, 'the box is dead. My letter won't go if I put it in there.'

"Impatient to go on, I said, 'Put your letter in.'

"He put the letter halfway into the box, but held fast to the half that was out.

"'Alas!' said I, 'that is the way most of us are in the kingdom of God. We are half in and half out, and we hold fast to the half that is out!'"

The doctor repeated, "Put it clear into the box."

The coolie put the letter in farther, keeping hold of the corner of the envelope.

"Song Sheo," said the doctor; "cut loose! Let go of the corner of that envelope."

The coolie turned and looked at the doctor. "Oh, no!" said he. "If I let go of the corner of that, I might lose my postage stamp!" So he took the letter out.

Brethren and sisters, what is the matter with your life and mine? Are we afraid we shall lose a postage stamp? Are we not willing to cut loose for God? Give your life to God, and God will fill your life with His own fullness. If you give your life to Him will He wreck

your plans, wreck your life, rob your life, despoil your life? Nay, God will give you back your life, enriched and glorified—a life in trust for Jesus Christ as never before. Give your life to God, and God will *use* your life. O fellow-student, the life which Jesus is beseeching of you lies before you in all its splendor; full of possibilities for the future! To give it to Jesus seems like casting it away? No, indeed. When you yield your life to Him it is not lost. There reaches out a hand—a blood-stained hand, a pierced hand—and it takes your life and mine and draws it down into the sea of God's great plan and purpose, and makes it a weapon in Jesus' hands for the glory of His kingdom. Oh, give your life to God, and however humble, however obscure, however insignificant it may seem to you, God will surely use it for His glory.

"When I survey the wondrous cross
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

Where the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

We are volunteers, but have we made
a *complete surrender*? Have you and I

let go of the "postage stamp"? Can we look into our Master's face and say, with all our hearts, "My Master, *as* Thou wilt, *where* Thou wilt, not *my* will but *Thine* be done"? Is Jesus Christ Lord and Master of your life? Jesus establishes His Lordship over the human heart by dwelling in it. He lives in us. His great thought is to live in you and me until at last we can say, from our own religious experience, "It is no longer I that live, but Christ that liveth in me." It is that dwelling of Christ in the human heart, that actual life lived through us, taking our personalities, our unique personalities, and transforming them into Christ-personality by His indwelling, that represents the supreme Lordship of Christ in human lives, in the human heart. Oh, the unspeakable blessing of a personal fellowship with Christ!

O fellow-students, brethren, and sisters, how many of you will let go of the corner of the envelope for God? Not asking the way, asking only that the stamp of the crucified Christ shall be upon your life, that you shall be His, that in America, or in any land where you may go, your life shall be spent *entirely* for Him? Face the decision. God help you in it!

3435 Van Buren Street, Chicago.

THE GREATEST TEXT.

GOD—The greatest Lover.

SO LOVED—The greatest degree.

THE WORLD—The greatest company.

THAT HE GAVE—The greatest act.

HIS ONLY BEGOTTEN SON—The greatest Gift.

THAT WHOSOEVER—The greatest opportunity.

BELIEVETH—The greatest simplicity.

IN HIM—The greatest attraction.

SHOULD NOT PERISH—The greatest promise.

BUT—The greatest difference.

HAVE—The greatest certainty.

EVERLASTING LIFE—The greatest possession.

SWEPT IN BY THE TIDE

Note.—Under this caption we shall endeavor to supply, month by month, illustrations of a missionary and devotional nature.—Ed.

THE FORTUNE TELLER.

"The Jesus doctrine is good, but it is not for me." So thought the fortune teller, as he wandered through the streets of a Chinese city, beating his small gong to call attention to the fact that he was willing for a small fee to tell any one's fortune.

How could he become a Christian? Was he not making his living by a means which the Christian religion called cheating? Was he not a slave to the opium habit? Yes—the religion of the "foreign devil" was a far higher one than any Chinese religion.

Such were his thoughts as he beat his little gong. But soon his wife was induced to listen to the lady missionaries and began to see the error of her ways.

The fortune teller himself determined to break away from opium. So he came to the mission hospital. After unsuccessful efforts he became conscious of his own weakness and threw himself on Christ. The wife has been baptized. The fortune teller is witnessing for Christ.

Already he has been the means of reclaiming thirteen men from the curse of opium.

As he goes along the streets of his city he cries, "You all know me. I have often cheated you out of your money with lies—for no man is able to tell fortunes. You paid for falsehood, now listen to me while I tell you the truth for nothing."—Mercy and Truth.



A CHANGE OF VIEW.

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the beginning of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-governor of Bengal said at the close of the nineteenth century.



MY BOAT SO SMALL.

I asked, O Lord, that I might be
A plane, a chisel, in Thy hand;
But now, in penitence, I see

Such prayer for me was far too grand,
I simply ask that I may lie
As on Thy bench, the favored wood;

Thyself the saw, the chisel ply,
And work me into something good.



THE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Opportunity. "As we have therefore opportunity, let us do good unto all men."

3. Your convictions. "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessity of others. "If a brother or sister be naked or destitute of daily food," etc.

5. The providence of God. "Let every man lay by him in store as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."—The Watchman.



John Chalmers, the martyr missionary of New Guinea, said: "Re-alling the twenty-one years of my missionary life, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back with spears and clubs flying about me, with the club knocking me to the ground—give it me back and I will still be your missionary." The word sacrifice should never be used in Christ's service. The inevitable result of full consecration is blessedness.



LEPROSY IN INDIA.

Dressed in his crawling mass of dirty rags, with his bleeding feet leaving a red trail, his stumps of hands and distorted features, the leper begs from town to town. It was a great pleasure to hold a service in the leper asylum. They really hungered and thirsted after righteousness. I was hardly prepared for the great change in those I had known as beggars, as repulsive as possible. Now all clean; in clean white clothes, with hair brushed, the old beggar expression gone and happiness and intense eagerness in its place. All were present who were well enough, and all were orderly and followed the service carefully, singing with gusto. Their faith is invigorating to see. I was glad to learn from the leper.—Missionary Survey.

THE LITTLE NEGRO MARTYR.

An African negro, ten years of age, went to hear the preaching of one of the missionaries, and became a convert to the Christian religion. His master hearing of it commanded him never to go again, and declared he would have him whipped to death if he did. He could scarcely refrain from going, yet he knew his death was inevitable if he did. In this critical situation he sought direction at the Throne of Grace, and having done this he felt that attendance was still his duty. He went, and on his return was summoned to his master's presence, and received twenty-five lashes, and then his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him twenty-five lashes more," said the inhuman wretch. "And what can Christ do for you now?" said the unfeeling monster. "He helps me to look forward to a future reward," replied the little sufferer. "Give him twenty-five lashes more," vociferated the cruel tyrant in a rage. This was done, and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, massa," and instantly breathed his last.—Exchange.



Christ's countrymen said: "Only the carpenter's Son."

The chief priests and scribes said: "Away with this Man."

The multitude called Him "a gluttonous Man and a Winebibber."

Judas admitted that he had "betrayed innocent blood."

The centurion testified that He was "a righteous Man."

Pilate called Him a "just Person," and found "no fault in Him."

Pilate's wife also said He was "a just Man."

Herod found in Him "nothing worthy of death."

The thief declared: "He hath done nothing amiss."

But Peter said: "Thou art the Christ, the Son of the living God," while Thomas exclaimed: "My Lord and my God."

"Let the redeemed of the Lord say so." Say what? "My Lord and my God."

* * * * *

Baron von Welz, who renounced his title and estates, and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born,' when I am born again in Christ? What to me is the title 'lord,' when I desire to be a servant of

Christ? What is it to me to be called 'your grace,' when I have need of God's grace, help, and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."



TRIUMPHANT IN CHRIST.—

2 COR. 2: 14.

Is the victory yours?

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—the victory is yours.

When your good is evil spoken of, when your wishes are crossed and your plans are set at naught, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—the victory is yours.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—the victory is yours.

When you can lovingly and patiently deal with any disorder, any irregularity, any annoyance—the victory is yours.

When you never care to refer to yourself in conversation, or to record your own good works, or to itch after commendation, when you can truly love to be unknown—the victory is yours.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it—the victory is yours.

When, like Paul, you can throw ALL your sufferings on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart, "**most gladly**" therefore, do "**I take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake"—the victory is yours.

To love equally as much the grace that comes through being "instructed **how** to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health—the victory is yours.

When death and life are both alike to you, through Christ, and to do His perfect will you delight not more in one than the other, because through Him **you** may become able to say, "Christ shall be magnified in my body, whether it be by life, or by death"—the victory is yours.

To put on the Lord Jesus Christ (Rom. 13: 14), and thereby triumph over one's self—a perfect victory is yours.

All this can be done, too, for "in all these things we are more than conquerors through Him That loved us" (Rom. 8: 37).—Adapted.



The Little Missionary

IT COULDN'T BE DONE—SO HE DID IT.

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe it couldn't" but he would
be one

Who wouldn't say so till he tried.

So he buckled right in, with a trace of a
grin

On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, you'll never do
that;

At least, no one ever has done it."

But he took off his coat, and he took off
his hat,

And the first thing we knew he'd begun
it.

With the lift of his chin, and a bit of a
grin,

Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it can not
be done;

There are thousands to prophesy failure;
There are thousands to point out to you
one by one,

The dangers that wait to assail you.

But just buckle in with a bit of a grin,

Then take off your coat and go to it;

Just start in to sing as you tackle the
thing

That "can not be 'done"—and you'll
do it.

—Selected.



CURIOUS CRADLES IN DIFFERENT LANDS.

Here is our baby, warm and sweet

Within her cradle bed;

One dimpled arm is thrown above

The precious curly head.

All dainty white her raiment is,

The finest and the best,

Sing, softly sing a lullaby

While baby takes her rest.

In forest home so desolate

An Indian babe we see;

'Tis bound upon a birchen board,

Which swings from stately tree.

Poor little Indian papoose!

It cannot kick or crawl,

And only when "the bough breaks" can

This baby get a fall.

And what in South America

Holds baby in his sleep?

Palm leaves, which grow so broad and strong,

Make cradles snug and deep,

And when the small Peruvian

His cradle has undone,

Mama "turns over a new leaf"

And makes another one.

The baby boy in Africa—

That land so large and warm—

In leather pouch on mother's back

Sleeps well; secure from harm;

And when she's weary, in the sand

She tucks her little man;

For, though the sun upon him shines

She's not afraid he'll tan!

In India, land of spreading palms,

The small brown babe is swung

In tiny hammocks made of cloth,

'Neath some rude shelter hung;

In jewels fine the child is dressed—

She needs but scanty clothes—

But rings and bracelets load her arms,

And rings and bells her toes.

The Chinese baby lies upon

A heated kang or bed;

When very warm it shows they love

Celestials small, 'tis said;

"Oy! Oy! Oy! Oy nue yat tin,

Fa meh taai!" mother croons;

The almond eyes in slumber close

To such bewitching tunes.

Japan is "children's paradise,"

So baby takes his ease

Upon mama's or sister's back;

As gracious as you please,

The little girls run and jump—

He nods a sweet assent,

And if he ever cries, be sure

It is an accident!

So, everywhere the babies find

Soft cradles where they grow;

And everywhere the mother love

Some lullaby sings low;

And everywhere these little ones

Are lambs of God's own flock;

So by-lo-by; sweet baby mine,

Sleep well, rock, cradle, rock!

—Tidings.

WHERE THE CRADLES ARE ROCK- ING.

If all the babies who were born during the year 1914 were placed in a line in cradles, the cradles would reach around the world. About 36,000,000 babies are born each year. That is more than one for every tick of the clock.

If a procession should start just as the year 1915 comes in, and the babies of 1914, were to be carried, in their mothers' arms, or on their mothers' back, past a given point, twenty going by each minute, 1,200 each hour during the entire year, only one-sixth of the year's babies would have passed before the bells rang for the New Year in 1916.

The babies that had to be carried when the march began would, by the time the last of the procession had passed, be romping six-year-olds.

Where are they? all these babies of the world? In that procession how many of them would be in the arms of Christian mothers?

In what homes are all these cradles rocking? How many of the dear little babies are hearing the story of the "little Lord Jesus, asleep on the hay"? Some one has estimated that, counting five persons to each family in the world, the cradles are rocking as follows:

Hindu,	43,617,384
Buddhist,	27,587,000
Confucian,	58,363,200
Mohammedan,	43,400,000

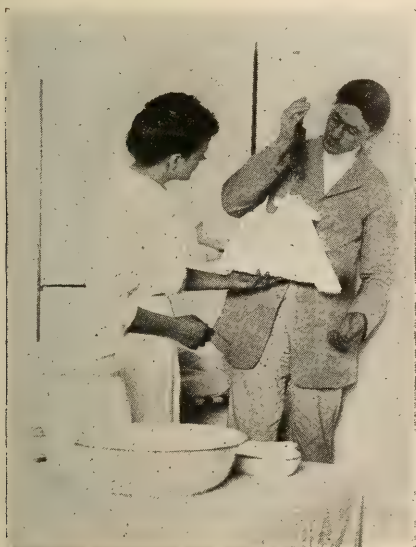
Pagan,	31,413,900
Jewish,	2,200,000
Roman Catholic,	54,600,000
Protestant,	33,200,000
Others,	32,081,900

Think of how many millions of the babies of the world are growing up without hearing of the Savior, Who took the children in His arms and blessed them!—Tidings.



WHERE CHILDREN ARE SELDOM WASHED.

I formed what we called a police force and fire brigade in Inyati, says a missionary from Matabeleland, and it was for the purpose of assisting in the cleansing of the children. Some of these children are seldom washed. I asked one boy when he was last washed, and he said it was so long ago that he had forgotten. I also asked a girl, and she said it was seven months ago. I asked her how it came about, and she said she was on her way home from school, and was caught in the rain. We said we would give the children a present if they would come to a certain place the next morning, where we had erected a large pump. Some seventy children arrived, and while the members of the "police force" kept the children from running away, the "fire brigade," or, better, perhaps, the "washing brigade," brought the children in threes beneath the pump. They looked up into the pump, and at a given word the water poured out. Then the "brigade" began



Barbara Catherine Arnold, Anklesvar, India.

Born November 21, 1914. Drs. Cottrell hold the scales.



Miss Frances Elizabeth Holsopple, Bulsar, India.

Born November 23, 1914. In her mother's arms.

rubbing and scrubbing and polishing. When we went for them the next day to wash them, we found they had washed themselves.—All Nations.



A LITTLE CHILD RESCUED.

A little boy was born in the home of one of the government sepoys at Ahwa. The father was very happy, as were others with him. But the ignorant midwife caused the death of the mother, and in less than an hour after the birth of the little boy the mother's eyes were closed from him forever. "What shall I do with my little boy, now that his mother is gone?" was the question which greatly concerned the father. For eight or ten days he had the little babe fed on cow's milk by having it poured slowly upon a rag which the babe sucked. This rag became filthy and sour, but what did the poor, ignorant woman who did the feeding know about this or its effect on the frail little babe? The child was growing weaker each day, even though fed all the milk it seemed to want.

In distress the father came to us, and after prayer and a careful consideration of what it would mean to care for the little one we told the father we would take his child and try to save it for a life of usefulness. The babe is still living and is being cared for by one of our Indian sisters. She does not have, so cannot manifest the love for the babe that the mother would. The babe has never been healthy, but we hope he may live and become a useful man in God's service.—J. M. Pittenger.



POOR LITTLE "COW" BABIES!

IN China it is the fashion to name babies after any circumstance or thing. For instance, if a child were born

during a snowstorm, or during a fair, it might be called "Snow Cow," or "Fair Cow." Or, again, if the river overflows its banks, and floods the country, a child born at that time is liable to be called "Water Cow." On our way to the hospital, daily, we pass between two houses with the front doors opposite each other. A baby having been born in No. 1 house they called it "Cat Cow." Shortly afterward a baby was born in No. 2 house, opposite, and for fear of the spirit of the cat baby, they called this one "Dog Cow." By and by another baby arrived at No. 1 house, and so that it would not be afraid of the dog, they called it "Tiger Cow"; but in the course of human events, a second child came to No. 2 house, and they named it "Rifle Cow," so that it could kill the tiger. The last arrival is at No. 1 house, and, reasoning on the same principles, they have, for obvious reasons, called it "Sledgehammer Cow." We know of one family of five girls, and when the first girl was born they said, "We would rather have a son, so we'll call this one 'Hwan Niu'" ("Change Cow"). When the second girl was born, however, she was so pretty that they could not refrain from calling her "Kwei Niu" ("Pearl Cow"); but when the third girl was added to the family they said, "Girls galore," and called her "Yu Niu" ("Many Cows"). Still another, a fourth daughter, came, and they said: "The house is filled up with girls," so they called her "Chu Niu" ("Full Cow"). When, however, the fifth and last daughter arrived, they were angry, and said: "We have had enough," and so they named her "Kou Niu" ("Enough Cows").—*W. Malcolm, in the Missionary Review.*

The only power that money has is found not by hoarding, but when it is poured out and set free to do God's bidding.—S. M. Zwerner.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the BrethrenDollars for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns, forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

CORRECTIONS.

In the October Visitor the \$5 credited to Mohawk Valley Aid Society for China Boys' School should appear under China Girls' School. Transfer has been made.

In the Mirror and Reflector which appears in the December Visitor the membership of Middlefork congregation, Southern Indiana, should be 190 instead of 290. Account of this has been taken and correction made.

FINANCIAL REPORT.

During the month of December the General Mission Board sent out 136,870 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of December:

WORLD-WIDE.

Illinois—\$644.64.	
Northern District, Congregations.	
Franklin Grove, \$97.50; Shannon, \$60.70; Mt. Morris, \$51.36; Milledgeville, \$19.25; Elgin, \$10.48; Yellow Creek, \$10.25; Lanark, \$64.18,	\$ 313 72
Sunday-school.	
Lanark,	95 42
Individuals.	
Samuel and Lizzie Studebaker, Pearl City, per D. E. Hillsamer, \$136; Mr. and Mrs. Galen B. Royer, \$4.50; Elias Weigle, \$5; Levi S. Shively, \$5; David W. Barkman, \$1.50; Mary C. Fisher, \$5; Belle Whitmer, \$1; John C. Lampin, \$5; Wm. H. Lampin, \$5; Philip H. Graybill, \$1.20; Collin Putterbaugh, \$5; Wm. R. Bratten, \$5; Wm. Wingerd, \$12; O. D. Buck (marriage notice), 50 cents; J. E. Miller (marriage notice), 50 cents,	192 20
Southern District, Congregations.	
Woodland, \$24; Oakley, \$10.80, ..	34 80
Individuals.	
Elizabeth Henricks, \$5; Benj. Bowman, \$2.50; A. S. Brownfield, \$1,	8 50
Indiana—\$616.38.	
Northern District, Congregations.	
Shipshewana, \$12.70; English Prairie, \$12.16; Elkhart-West Goshen, \$22.55; Yellow Creek, \$13.30; Nappanee, \$32.11; Bethany, \$21.85; Maple Grove, \$8; Pine Creek, \$19.50; Rock Run, \$13.86; Turkey Creek, \$8.50,	164 53

Sunday-school.	
Rock Run,	\$ 30 86
Aid Society.	
English Prairie,	5 00
Individuals.	
A Brother, \$200; Thomas Cripe, \$25; Levi Zumbrun, \$12; Mary E. Early, \$5; Annetta Johnson, \$2.50; Daniel B. Hartman, North Liberty, \$2; Kathrine Kannels, \$1.50; Enos W. Bowers, \$1; I. L. Berkey, Goshen, \$1; Samuel E. Good, North Liberty, \$1; Mrs. S. E. Kalter, S. Bend, 50 cents; Mary E. Hitchcock, 35 cents,	251 85
Middle District, Congregations.	
Spring Creek, \$20; Loon Creek, \$14,	34 00
Sunday-schools.	
Loon Creek, \$13; Burnetts Creek, \$8.31,	21 31
Individuals.	
C. C. Miller, \$5; Elizabeth Metzger, \$1; John W. Hoover, \$1.25; Daniel Karn, \$2.50; Andrew Fouts, \$1; James Himelick, \$1.33; Odis P. Clingenpeel, \$2; Walter Balsbaugh, \$2.50; J. D. Rife, \$1.20; James K. Cline, \$6; Elizabeth Jones, 70 cents; A Brother, \$8.25; J. W. McClurg, Loon Creek, 50 cents; C. C. Kindy (marriage notice), 50 cents; Wm. F. Neal, 50 cents; A. C. Young (marriage notice), 50 cents; W. S. Ewing, \$10.50,	45 23
Southern District, Congregation.	
Nettle Creek,	38 10
Individuals.	
A Brother, \$12; Luther Petry, \$5; Myrtle Foust, \$2; Harry A. Smeltzer, \$1.50; A "Shut-in" Sister, \$1; Franklin Johnson, \$1; F. E. McCune (marriage notice), 50 cents; Henry Acker, 50 cents; Levi S. Dilling, \$1; Amanda Widows, \$1,	25 50
Pennsylvania—\$485.24.	
Western District, Congregations.	
Summit Mills, \$21.29; Shade Creek, \$23.89; Jacobs Creek, \$10; Summit, \$3.72,	58 90
Individuals.	
A Brother and Sister, Shade Creek, \$30; Miss Clare Wolford, \$4; G. K. Walker (marriage notice), 50 cents; N. H. Blough (marriage no-	

tice), 50 cents; Joel Gnagey, \$3.50; H. P. Burkepile, 50 cents; H. L. Griffith, \$8; Linda Griffith, \$5; Samuel C. Johnson, \$35; Sarah A. Johnson, \$1; Wm. H. Koontz, \$5; Herman Rummel, Quemahoning, \$5,\$	
Middle District, Congregations.	
Riddlesburg, \$10; Carson Valley, \$7.10; Spring Run, \$3.56, Individuals.	
O. P. Hoover, Huntingdon, \$6; John R. Stayer, \$3; Geo. S. Myers, \$1; Marietta Brown, \$3; Samuel R. Snyder, \$3; Aaron Teeter, \$2; Mrs. Hannah Puderbaugh, \$2, Eastern District, Congregation.	
Indian Creek, Individuals.	
Abram Fackler, \$5; Sallie Wingard, \$3; A. M. Kuhns, Big Swatara, \$3; A. Brother, \$1.20; John R. Erb, 70 cents; David Hochstetler (marriage notices), \$1, Southern District, Congregations.	98 00
Codorus, \$42; Pleasant Hill, \$28.50; Upper Conewago, \$16.71; Upper Cumberland, \$8.73, Individuals.	20 66
Mary C. G. Sprenkel, \$50; John F. Sprenkel, Jr., \$20; D. E. Brown, \$10; Julia K. Sprenkel, \$1; Edw. E. Sprenkel, \$1; Charlotte E. Sprenkel, \$1; A. Sister, Ridge Congregation, \$1; J. J. Oiler, \$30; H. J. Shallenbarger, \$5; G. W. Harlacher, \$1.50; Chas. C. Brown, \$10; Sarah A. Baker, \$2; J. H. Keller (marriage notice), 50 cents; Lucy Keigly, \$1; Mrs. B. F. Hornberger, 15 cents, West Virginia—\$422.28.	20 00
First District, Congregations.	43 69
Maple Spring, German Settlement, \$220; Glade View, German Settlement, \$23; Brookside, German Settlement, \$8; Accident, German Settlement, \$24.25; Harman, \$65.91; Chestnut Grove, \$22.67; Sandy Creek, \$22.30, .. Sunday-school.	
Allegheny, Individuals.	
Jos. Rembold, German Settlement, Maple Spring, \$25; B. F. Wrathford, German Settlement, \$5; R. E. Reed, \$2, Second District, Individual.	
J. F. Ross, Ohio—\$232.04.	
Northwestern Ohio, Congregations.	
Sugar Creek, \$35.72; Silver Creek, \$30.56; North Poplar Ridge, \$15.11; Baker, \$14; Lick Creek, \$10; Bellefontaine, \$2.60, Sunday-schools.	
Maumee, \$6.15; Wyandot, \$5, Individuals.	
Jos. Kaylor, \$10; Lydia Dickey, \$1.50; Sophia Huber, \$2.30; Geo. W. Eavey, Lima, \$1; David Beyerly (marriage notice), 50 cents; David Lytle (marriage notice), 50 cents, Northeastern District, Congregations.	
East Nimishillen, \$22; Wooster, \$19.71; Mt. Zion, \$13.03; Black River, \$12.50; Freeburg, \$10; Chippewa, \$5.85; Ashland, Dickey, \$3.86; Loudonville, \$1.40, Sunday-school.	
Flat Run, Danville, Individuals.	
Rachel Frick, \$5; John Dupler, \$1.20; Mary A. Shroyer, \$3; Sarah A. Dupler, \$5.38; Clara Woods, \$1, Southern District, Congregation.	
Salem, Proceeds of Uncle John's Waste Basket, West Dayton, Proceeds of Uncle John's Waste Basket, Individuals.	
D. S. Filbrun, \$3.60; Eli Niswonger, \$1.20; Daniel Brenner, \$1.20; John H. Rinehart, \$1.20; John O. Werner, \$1.20; Levi Minnich, \$15; Eld. Allen Ockerman and wife, \$1,\$	24 40
Virginia—\$223.48.	
Northern District, Congregations.	
Greenmount, \$32.28; Cedar Grove, Flat Rock, \$10.93, Individuals.	43 26
David W. Wampler, \$2; D. R. Miller, 25 cents; L. S. Miller, 50 cents; Madison Kline, 50 cents; B. W. Neff, \$5; Benj. Cline, 50 cents; J. N. Smith, \$1; Jos. F. Driver, \$1, Southern District, Congregation.	10 75
Germantown, Individuals.	28 00
Sister Francis Hylton, Pleasant Hill, \$1; Chas. H. Wampler, \$1, Eastern District, Congregations.	2 00
Midland, \$11.76; Mt. Grove Chapel, \$1.90, Individual.	13 66
Chas. W. Sprenkel, Richmond, First District, Congregations.	7 00
Oak Grove, \$14.50; Peters Creek, \$14.05; Troutville, \$13.25; Topeco, \$3.60; Pleasant Hill, \$4.52, Individuals.	49 92
A. C. Riely, \$10; Lena B. Fleshman, \$8.15; E. C. Firestone, New Bethel, \$2.92; H. D. Quarrels, \$1; Hettie Webb, \$1, Second District, Congregation.	23 07
Sangerville, Sunday-school.	14 26
Glade, Individuals.	11 40
Pearl M. Showalter, \$1; Salome A. Gochenour, \$1; D. S. Thomas, \$1; Elizabeth A. Andes, \$1; Jas. R. Shipman, \$1.50; M. D. Hess, 25 cents; J. S. Wright, 25 cents; Jane A. Zimmerman, \$2.50; Mary S. Zimmerman, \$2.50; Jacob L. Zimmerman, \$5; Martha F. Evers, 25 cents; Mary R. Evers, 25 cents; Lucy E. Evers, 25 cents; S. I. Stoner, Middle River, \$2.25; S. A. Garber, 41 cents; Catherine E. Miller, 25 cents; A. B. Glick, 50 cents, Maryland—\$170.95.	134 15
Western District, Individuals.	
John Merrill and wife, Middle District, Congregations.	5 00
Welsh Run, \$38.44; Matgansville, \$17.16; Zion, Beaver Creek, \$13.07; Broadfording, Welsh Run, \$12.24, .. Individuals.	
Amanda L. Ausherman, \$1; Mary L. Stauffer, \$2.50; Barbara E. Stouffer, \$2.50; Mrs. Elizabeth Rowe, \$1, Eastern District, Congregations.	80 91
Pipe Creek, \$40; Washington City, \$16.04; Meadow Branch, \$4, Individuals.	7 00
P. M. Radcliffe and wife, Washington City, \$2; David M. Young, \$1; Annie R. Stoner, \$15, Missouri—\$161.74.	60 04
Northern District, Congregations.	
Wakenda, \$72.65; Rockingham, \$61.52; Bethany, Pleasant View, \$12.15, Class No. 3, St. Joseph Sunday-school, Individual.	15 80
John C. Van Trump, deceased, .. Middle District, Individuals.	2 07
Mary A. Eshelman, \$5; W. P. Strole (marriage notice), 50 cents, .. Southern District, Individual.	5 00
Phineas L. Fike, Iowa—\$130.70.	5 50
Northern District, Individuals.	
Jacob Lichty, \$6; Henry S. Sheller, \$5; Edward Zapf, \$5; L. M. Eby, \$2.50; C. Frederick, deceased, \$4; J. H. Grady, Sr., \$1.15; Mary D. Welty,	2 85

\$1; O. W. Hamer (marriage notice), 50 cents,					
Middle District, Congregations.					
Garrison, \$18.02; Prairie City, \$5; Cedar, \$7,					
Individuals.					
C. McNutt, deceased, \$1.20; Philip Noland, Coon River, \$1; Elizabeth Fahrney, \$2.50; Amos E. West, \$5; S. Scholtman and wife, \$2.15; Vinton Artz, 50 cents; W. H. Blough, 50 cents; Martin Suck, \$2; Daniel Fry, \$3; W. E. West (marriage notice), 50 cents; H. L. Royer (marriage notice), 50 cents,	25	15			
Southern District, Congregations.					
Libertyville, \$24; Fairview, \$18.18,	30	02			
Individuals.					
Ida M. Brown, \$11; Emanuel Henry, \$3.50,					
California—\$115.05.					
Northern District, Congregations.					
Oak Grove, \$25.50; Lindsay, \$9.35; Live Oak, \$6.50; Herman, \$2.50,					
Individuals.					
Mrs. A. W. Leib, \$9; R. M. Hummel, \$5; Sarah J. Beckner, \$1; T. N. Beckner, \$2.60; J. P. Dickey (marriage notice), 50 cents,					
Southern District, Congregations.					
Pasadena, \$20.53; Santa Ana, \$2.95, Sunday-school,					
Individuals.					
East Los Angeles,					
Individuals.					
J. K. Shively and wife,	1	00			
Kansas—\$97.30.					
Northwestern District, Congregation.					
Victor,	15	00			
Individuals.					
Bertha and Eunice Albin, \$2; Mary R. Moler, \$1,	3	00			
Northwestern District.					
Ottawa Missionary Society,	5	22			
Individuals.					
Mrs. Susan Stott, \$1.53; J. F. Hantz (marriage notice), 50 cents, Southwestern District, Congregations, Larned, \$31.50; Garden City, \$7, Individual,	2	03			
Regina Harnish,	20	00			
Northwestern District, Congregations.					
Mont Ida, \$5.25; Fredonia, \$3.30, Individual,	8	55			
A Sister,	5	00			
North Dakota—\$77.71.					
Congregations.					
Williston, \$55; Minot, \$7.10,	62	10			
Sunday-school.					
Surrey,	4	61			
Individuals.					
Henry W. Kile, \$8; J. M. Fike, \$3,	11	00			
Minnesota—\$69.45.					
Congregations.					
Root River, \$45.45; Worthington, \$5, Monticello, Minneapolis, \$2.50, Willing Workers' Class, Root River,	52	95			
Individual.	16	00			
J. H. Brubaker (marriage notice),	50				
Michigan—\$64.86.					
Congregations.					
Woodland, \$17.45; New Haven, \$16.25; Thornapple, \$13.75; Sugar Ridge, \$5.71,	53	16			
Individuals.					
A Friend, \$5; J. C. Harrison, \$1.20; E. G. Sellers (marriage notice), 50 cents; Fred and Ethel Strohm, \$5,	11	70			
Nebraska—\$54.83.					
Congregation.					
Bethel,	42	33			
Sunday-school.					
Kearney,	12	50			
North Carolina—\$31.60.					
Congregations.					
Mill Creek, \$14; Melvin Hill, \$7.15; Brummetts Creek, \$5.45; Pleasant Grove, \$5,	31	60			
Oklahoma—\$30.15.					
Oklahoma City Tithers,	21	90			
Individuals.					
J. G. Church, \$5.55; Wm. P. Bosserman, \$1.20; Ella Garst, \$1; Leander Smith (marriage notice), 50 cents,	8	25			
Tennessee—\$22.10.					
Congregations.					
Pleasant Valley, \$9; Limestone, \$6; New Hope, \$4.50,	19	50			
Individual.					
Rachel Gross,	2	60			
Denmark—\$18.79.					
Churches in Denmark,	18	79			
Idaho—\$13.50.					
District Sunday-school and Christian Workers' Meeting,	9	50			
Individuals.					
A Brother and Sister, \$1; John Lind, \$5; Ella Hostetler, \$3,	9	00			
Oregon—\$14.35.					
Congregations.					
Myrtle Point, \$10; Williams Creek, \$4.35,	14	35			
Colorado—\$13.50.					
Congregations.					
Sterling, \$6.50; McClave, \$6; Fruita, \$1,	13	50			
Nevada—\$10.00.					
Individual.					
S. Beeghly,	10	00			
Washington—\$7.82.					
Sunday-school.					
Tacoma,	82				
Individual.					
E. C. Weimer,	7	00			
New Mexico—\$4.00.					
Sister E. M. Reed, \$2; Bro. Quincy Reed, \$2,	4	00			
Montana—\$3.38.					
Congregation.					
Milk River Valley,	3	38			
Wisconsin—\$3.50.					
Congregation.					
Maple Grove,	3	50			
Canada—\$1.25.					
Western District, Individual.					
Louisa Shaw,	1	25			
Unknown,	1	00			
Total for the month,					\$ 3,796 59
Previously received,					28,166 44
For the year so far,					\$31,963 03
INDIA MISSION.					
Ohio—\$83.32.					
Northwestern District, Congregation.					
Logan,	9	66			
Individual.					
Geo. W. Eavey, Lima,	1	00			
Northeastern District, Congregations.					
Owl Creek, \$17.20; Ashland, Maple Grove, \$14.03; Jonathan Creek, \$13.25; Mohican, \$9.27; Chippewa, Beech Grove, \$7.31; Ashland City, \$6; Greenwood, \$3.10,	70	16			
Sunday-school.					
Flat Run, Danville,	1	50			
Southern District.					
The Lord's Share of Uncle John's Pension Check,	1	00			
Montana—\$11.93.					
Congregation.					
Medicine Lake,	11	93			
Illinois—\$7.00.					
Northern District, Congregation.					
Shannon,	7	00			
Pennsylvania—\$5.00.					
Western District, Individual.					
J. L. Ankeny, Plum Creek,	5	00			
Maryland—\$5.00.					
Western District, Individual.					
Mrs. Mary B. Arnold,	5	00			
Missouri—\$3.50.					
Middle District, Individual.					
Mary M. Cox,	50				
Southern District, Congregation.					
Nevada,	3	00			
California—\$2.25.					
Southern District, Sunday-school.					

East Los Angeles,	\$ 2 25
Total for the month,	\$ 118 00
Previously received,	535 28
For the year so far,	\$ 653 28

INDIA ORPHANAGE.

Pennsylvania—\$70.00.	
Western District, Sunday-school.	
Maple Spring,	\$ 40 00
Southern District, Sunday-school.	
East York,	20 00
In Memory of S. Homer Sieber,	10 00

Kansas—\$72.69.

Northeastern District, Aid Society.	
Appanoose,	20 00
Young Men's Organized Bible Class, Morrill Sunday-school,	16 00
Southwestern District, Sunday-school.	
Slate Creek,	6 69
Individual,	
Jacob Witmore,	30 00

California—\$20.00.

Southern District, Christian Workers.	
South Los Angeles,	20 00

Ohio—\$10.00.

Northwestern District, Sunday-school.	
Primary Classes, Lima,	10 00

Minnesota—\$10.00.

Congregation.	
Washington,	10 00

Nebraska—\$10.00.

Sunday-school.	
Bethel,	10 00

Iowa—\$10.00.

Southern District, Aid Society.	
Libertyville,	10 00

Michigan—\$8.00.

Sunday-school.	
Sunfield,	8 00

Washington—\$3.00.

Individual.	
E. C. Weimer,	3 00

Idaho—\$2.50.

Individual.	
Mrs. S. W. High,	2 50

Illinois—\$1.00.

Northern District, Congregation.	
Shannon,	1 00

Indiana—\$1.00.

Northern District, Individual.	
"A. B.,"	1 00

Total for the month,	\$ 218 19
Previously received,	1,965 21

For the year so far,	\$ 2,183 40
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INDIA BOARDING SCHOOL.**Virginia—\$50.00.**

Northern District, Sunday-school.	
Peach Grove, Salem,	\$ 25 00

Second District.

Earnest Workers' Class, Mill Creek,	25 00
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Pennsylvania—\$25.00.

Middle District, Aid Society.	
Koontz,	25 00

Indiana—\$20.50.

Northern District, Congregation.	
Turkey Creek,	6 25

Sunday-school.

Cedar Creek,	14 25
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North Dakota—\$12.50.

Sunday-school.	
Prairie Home,	12 50

California—\$9.90.

Northern District, Congregation.	
Oak Grove,	3 65

Southern District, Sunday-school.

Pasadena Elementary,	6 25
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Idaho—\$7.00.

Individuals.	
J. H. Bowers, \$5; Ella Hostetler, Payette, \$2,	7 00

Total for the month,	\$ 124 90
Previously received,	909 27

For the year so far,	\$ 1,034 17
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INDIA HOSPITAL.**Indiana—\$21.00.**

Middle District, Congregation.	
Loon Creek,	\$ 15 00

Southern District, Individuals.

Tena Smith, \$2; Mary Kendall, \$2; Phebe E. Teeter, \$2,	6 00
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Total for the month,	\$ 21 00
Previously received,	263 96

For the year so far,	\$ 284 96
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INDIA WIDOWS' HOME.**Ohio—\$4.10.**

Northwestern District, Congregation.	
Pleasant View, Sugar Creek,	\$ 4 10

North Dakota—\$1.50.

Individual.	
Mrs. Isaac Miller,	1 50

Total for the month,	\$ 5 60
Previously received,	80 19

For the year so far,	\$ 85 79
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INDIA NATIVE SCHOOL.**Iowa—\$2.25.**

Middle District.	
Old Sisters' Class, Panther Creek Sunday-school,	\$ 2 25

Total for the month,	\$ 2 25
Previously received,	144 06

For the year so far,	\$ 146 31
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CHINA MISSION.**Kansas—\$35.00.**

Northwestern District, Individuals.	
J. A. Sheets and wife,	\$ 35 00

Indiana—\$20.82.

Southern District, Congregation.	
Four Mile,	15 82

Southern District,	5 00
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Ohio—\$7.50.

Northwestern District, Individual.	
Geo. W. Eavey,	1 00

Northeastern District, Sunday-school.	
Flat Run, Danville,	1 50

Southern District, Aid Society.	
Pittsburg,	5 00

Illinois—\$5.50.

Northern District, Congregation.	
Shannon,	5 50

West Virginia—\$3.10.

First District, Sunday-school.	
Allegheny,	3 10

Pennsylvania—\$3.00.

Middle District, Christian Workers.	
James Creek,	3 00

Idaho—\$2.50.

Individual.	
Mrs. S. W. High,	2 50

California—\$2.50.

Southern District, Congregation.	
Santa Ana,	2 50

North Carolina—\$2.40.

Individual.	
H. H. Masters,	2 40

Nebraska—\$1.50.

Sunshine Girls, Kearney Sunday-school,	1 50
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Michigan—\$1.00.

Individual.	
Geo. Stivers,	1 00

Missouri—\$0.50.

Middle District, Individual.	
Mary M. Cox,	50

Total for the month,	\$ 85 32
Previously received,	816 30

For the year so far,	\$ 901 62
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SOUTH CHINA MISSION.**California—\$110.19.**

Southern District, Sunday-schools.	
East Los Angeles, \$86.93; Berean Chinese, \$18.97,	\$ 105 90

Santa Fe Avenue Mission,	4 29
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Washington—\$23.00.

Sunday-school.	
Seattle Chinese,	23 00

Idaho—\$22.85.

Individual.	
Mrs. Mamie Fike,	\$ 22 85
Total for the month,	\$ 156 04
Previously received,	74 00
For the year so far,	\$ 230 04

CHINA ORPHANAGE.**Ohio—\$85.65.**

Northwestern District, Congregations.	
Eagle Creek, \$40; Silver Creek, \$6, \$	46 00
Individuals.	
S. Cocanower, \$22.65; C. S. Lehman,	33 65
Southern District, Aid Society.	
Greenville,	5 00
Sunbeam Class, Bremen Sunday-	
school, Rush Creek,	1 00

Indiana—\$44.00.

Northern District, Sunday-school.	
Walnut,	22 00
Southern District, Individuals.	
A. C. and Katie Metzger,	22 00

Washington—\$22.00.

Intermediate Class, Seattle Sun-	
day-school,	22 00

Pennsylvania—\$22.00.

Southern District, Sunday-school.	
East York,	22 00

Illinois—\$13.88.

Northern District, Congregation.	
Shannon,	1 00
Children's Mission, Yellow Creek,	12 88

New Mexico—\$10.00.

Sunday-school.	
Clovis,	10 00

California—\$2.20.

Southern District, Sunday-school.	
East Los Angeles,	2 20

Total for the month,	\$ 199 73
Previously received,	443 97

For the year so far,	\$ 643 70
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CHINA BOYS' SCHOOL.**Virginia—\$13.00.**

Second District, Aid Society.	
Nokesville, \$5; Sangerville, \$5;	
Mt. Vernon, \$3,	\$ 13 00

Ohio—\$4.48.

Southern District, Individual.	
Arnold Macy,	3 00

Proceeds of Uncle John's Waste	
Basket,	1 48

Missouri—\$11.00.

Northern District, Aid Societies.	
Plattsburg, \$6; Rockingham, \$5 ..	11 00

Indiana—\$10.00.

Northern District, Aid Society.	
Rock Run,	5 00

Middle District, Aid Society.	
Plunge Creek,	5 00

Iowa—\$10.20.

Middle District, Individual.	
Rose Connell,	5 20

Southern District, Aid Society.	
South Keokuk,	5 00

Nebraska—\$10.00.

Aid Society.	
Octavia,	10 00

Pennsylvania—\$5.00.

Middle District, Aid Society.	
Huntingdon,	5 00

Kansas—\$5.00.

Northeastern District, Aid Society.	
Olathe,	5 00

South Dakota—\$2.50.

Aid Society.	
Willow Creek,	2 50

Total for the month,	\$ 71 18
Previously received,	256 75

For the year so far,	\$ 327 93
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CHINA GIRLS' SCHOOL.**Indiana—\$53.00.**

Northern District, Aid Society.	
South Bend,	\$ 5 00

Middle District, Congregation.	
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Loon Creek,	\$ 15 00
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Aid Society.

Guernsey, Monticello, \$5; Eel Riv-	
er, \$6; Ogans Creek, \$5; Pleasant	
Dale, \$5,	21 00

Southern District.

Mississinewa Missionary Commit-	
tee,	12 00

Ohio—\$30.60.

Northwestern District, Aid Society.	
Logan,	5 00

Northeastern District, Aid Society.	
Loudonville,	5 00

Southern District.	
Sunshine Band, Bethel Sunday-	
school,	7 05

Aid Society.	
Brookville,	5 00

Painter Creek Sewing Society, ..	5 00
Young Ladies' Class, Lower Miami	
Sunday-school,	3 55

Iowa—\$26.85.

Northern District.	
Ladies' Volunteer Bible Class, ...	21 85

Middle District, Aid Society.	
Dallas Center,	5 00

Illinois—\$11.00.

Northern District.	
Junior Class, Shannon Sunday-	
school,	6 00

Individual.	
Bessie Waddelow, Chicago,	5 00

Virginia—\$10.00.

Northern District, Aid Society.	
Cedar Grove, Flat Rock,	5 00

First District, Aid Society.	
Beaver Creek,	5 00

Missouri—\$10.00.

Middle District, Aid Societies.	
Mineral Creek, \$5; Adrian, \$5, ..	10 00

Montana—\$5.00.

Aid Society.	
Medicine Lake,	5 00

Oregon—\$5.00.

Aid Society.	
Portland,	5 00

North Dakota—\$5.00.

Sunday-school.	
Minot,	5 00

South Dakota—\$2.50.

Aid Society.	
Willow Creek,	2 50

Total for the month,	\$ 158 95
Previously received,	367 77

For the year so far,	\$ 526 72
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CHINA HOSPITAL.**Indiana—\$13.00.**

Middle District, Aid Society.	
Salamonie,	\$ 5 00

Southern District, Individuals.	
L. L. Teeter, \$3; Jas. A. Byer and	
wife, \$2; Clara Wampole, \$2; Mary E.	
Burgess, Buck Creek, \$1,	8 00

Ohio—\$5.00.

Southern District, Individual.	
M. Edith Riley,	5 00

Idaho—\$5.00.

Individual.	
Lizzie Greene,	5 00

Pennsylvania—\$2.00.

Western District, Individual.	
Mary A. Kinsey, Dunnings Creek,	2 00

North Dakota—\$1.50.

Individual.	
Mrs. Isaac Miller,	1 50

Total for the month,	\$ 26 50
Previously received,	257 88

For the year so far,	\$ 284.38
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SOUTH AMERICAN MISSION.**Illinois—\$1.00.**

Northern District, Congregation.	
Shannon,	1 00

Total for the month,	\$ 1 00
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Previously received,	\$ 3 00
For the year so far,	4 00

CUBA MISSION.**Illinois—\$1.00.**

Northern District, Congregation.	
Shannon,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	7 00

For the year so far,	\$ 8 00
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ITALIAN MISSION—BROOKLYN.**Illinois—\$1.00.**

Northern District, Congregation.	
Shannon,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	15 00

For the year so far,	\$ 16 00
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SAN FRANCISCO MISSION.**California—\$5.00.**

Northern District.	
Reedley Mission Band,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	

For the year so far,	\$ 5 00
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BELGIAN RELIEF FUND.**Pennsylvania—\$253.02.**

Western District, Congregations.	
Brothers Valley, \$75.51; Meyersdale, \$24,	\$ 99 51
Sunday-school.	
Maple Glen,	13 77

Individuals.	
R. D. Casebeer and wife, \$5; J. W. Wegley, \$2,	7 00
Middle District, Sunday-school.	
Tyrone,	8 76

Eastern District, Congregations.	
Little Swatara, \$55; Mechanic Grove, \$5.60,	60 60

Sunday-school.	
West End, Little Swatara,	8 00

Individuals.	
Bro. and Sister Jacob A. Price, .. Southern District, Congregation.	2 00
Upper Cumberland,	18 58

Sunday-schools.	
Huntsdale, \$11.80; Green Spring, \$6; York, \$17,	34 80

Iowa—\$76.60.	
Northern District, Congregation.	
Greene,	26 25

Middle District, Congregation.	
Des Moines Valley,	32 00
Sunday-school.	
Panther Creek,	18 35

California—\$62.75.	
Northern District.	
Stonyford Neighbors,	62 75

Indiana—\$53.50.	
Northern District, Individuals.	
Elizabeth Hay, \$5; Irvin Miller, \$1, Middle District, Congregation.	6 00

Flora,	20 00
Southern District, Congregation.	
Nettle Creek,	27 50

Missouri—\$49.35.	
Northern District, Congregation.	
Smithfork,	20 80

Individual.	
D. W. Falls,	28 55

Virginia—\$38.44.	
Second District, Congregation.	
Pleasant Valley,	32 44

Individuals.	
D. C. Cline, \$5; Mrs. J. W. Hornsberger, \$1,	6 00

Colorado—\$27.09.	
Congregations.	
Rockyford, \$16.28; Fruita, \$10.81,	27 09

Maryland—\$25.00.	
Eastern District, Individuals.	
Daniel S. Baugher, \$20; H. H. Beard, \$5,	25 00

Michigan—\$18.85.

Congregation.	
Woodland,	\$ 13 85
Individual.	
A Sister,	5 00

Washington—\$15.56.

Congregation.	
Plain,	5 50
Sunday-school.	
Plain,	4 06

Individuals.	
S. H. Miller, \$5; Sarah Garrison, \$1,	6 00

Cuba—\$10.00.	
Christian Workers.	
Omaja,	10 00

Illinois—\$9.95.	
Northern District, Congregations.	
Elgin, \$7.95; Shannon, \$2,	9 95

Canada—\$5.00.	
Western District, Individual.	
"M. E. R.,	5 00

Tennessee—\$5.00.	
Individual.	
Will C. Young,	5 00

Ohio—\$2.00.	
Northwestern District, Individual.	
Mrs. Kate Branner,	2 00

Kansas—\$1.00.	
Southwestern District, Individual.	
Lizzie L. P. Miller,	1 00

Total for the month,	\$ 653 11
Previously received,	

For the year so far,	\$653 11
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SUNDAY-SCHOOL EXTENSION.

Illinois—\$5.20.	
Northern District, Congregation.	
Shannon,	\$ 1 50

Southern District, Sunday-school.	
Lamotte,	3 70

Total for the month,	\$ 5 20
Previously received,	64 25

For the year so far,	\$ 69 45
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CHURCH EXTENSION.

Illinois—\$1.50.	
Northern District, Congregation.	
Shannon,	\$ 1 50

Total for the month,	\$ 1 50
Previously received,	25 25

For the year so far,	\$ 26 75
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❁ ❁

"Jetho Javer is a Christian who lives in Sengpur. He had stolen some cotton a year before he became a Christian, and then, on confessing his wrong, went to jail for it. Recently a sepoy reported that he had cut off branches from a government tree, and accordingly arrested him. He was told that if he would deny it the thing could not be established. But he said he could not deny, for he had done it. So on his own witness he was sent up for two months. The collector, on hearing of the case, reduced the sentence to one month. It is better that all Christians should go to jail awhile every year than to tell a lie to be free. God hates lies."—*Prakash Patra.*

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of the Church of the Brethren

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 Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
 Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

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 Arnold, Elizabeth,Anklesvar, B. B. C. I. R. R., India
 Blough, Anna Z.,Bulsar, B. B. C. I. R. R., India
 Blough, J. M.,Bulsar, B. B. C. I. R. R., India
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 Cottrell, Dr. Laura M.,Bulsar, B. B. C. I. R. R., India
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THE
CHURCH OF THE BRETHREN



THE MISSIONARY VISITOR



CHURCH
OF THE
BRETHREN

Through all the tumult of theological strife, the one figure that is standing out more and more clearly and commandingly before men is the figure of the Son of Man, the Divine and Eternal Son of the Ever-Living God. In Him is the true unity of the race and around Him cluster its noblest activities. No matter how much Christians may differ as to other things, they will be more and more agreed as to the imperative duty and the inspiring privilege of preaching Jesus Christ to the whole world

—Arthur Judson Brown, D. D.

Vol. XVII
No. 3

MARCH, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

MARCH, 1915

Number 3

EDITORIALS

There are thirty-six volunteers for world-wide mission work in the Student Volunteer Association at Manchester College. ➡

A brother in the Southland writes: "You perhaps have heard some complaints from this congregation regarding our poor circumstances. It is true that we are all poor, but the trouble is, about four-fifths are asleep to our present and immediate possibilities and are not making use of what they have." Query: How many churches have that unfortunate four-fifths? What can we do for them? With them? How awaken them? ←

A very common practice among many Christians is to start out by giving God everything in general, and continue by giving Him nothing in particular. We acknowledge His supremacy over us and ownership of ourselves, but in general practice insist that He has no right to our possessions. ➡

For instance, we hear of a very wealthy church that had a rousing harvest meeting last fall, took up an offering and turned it into the church treasury for running expenses. Such a course is always a tacit admission that they are still without the light, and must keep their altar fires burning through their missionary offerings of those who give with a free heart. It would be interesting to know just how large a percentage of such a congregation gave, and how large a number were willing to be ministered unto in their "want, need and poverty." Thus they thank God in of-

ferings and use the money for themselves! ➡

We would especially call the attention of our congregations, organized Sunday-school classes and primary departments, to the article on "Our Missionary Children," found in this issue. We trust that there may be many thus stirred to activity. ←

Blue Ridge College, Maryland, has already ordered thirty copies of "Christian Heroism in Heathen Lands" for Mission Study Class use. Bridgewater College reports a class of forty, with twenty-nine books ordered. We feel sure that such activity in our schools means live classes there, and finally many mission study groups in the home congregations. ➡

A consecrated brother in Maryland received a nice present of money as a Christmas remembrance. His first expenditure was to set apart one-tenth of the amount for missions. This he has sent to the General Mission Board. ←

From away up in Alberta, Canada, comes cheering news of a new Mission Study Class of nine members. Bro. Joseph Reish is the teacher. The book used is "Christian Heroism." There are many churches where such an organization could be duplicated if there were some person to push the work. ➡

We note with gratification that our missionaries in India are planning their work so that a larger number can go to the hills for a brief stay during the in-

tensely hot season on the plains where they labor. Other missions, after long experience, have found this to be true missionary economy. Our missionaries are the greatest asset of our mission fields. Health is their largest asset for work. Hence the imperative need for a period of freshening up. The hot season on the plains saps their vitality and leaves them weak for the duties awaiting them when the cool weather comes. But in the hills they are strengthened against the day of their greatest requirements.



Four boys of a Sunday-school class at Washington Boro, Pa., were give one dime each for investment for missions. Their returns of \$2.10 have been sent to us for transmission to Sister Kathryn Ziegler, in India. This is a pretty good plan and it keeps the children interested in mission work



A brother, who is up against the home mission problem in his locality, says: "Our field is white, and if we don't send out some wide-awake workers at once, the Mormons are going to reap the harvest, to our shame." Are we, brethren, going to allow this Islam of America to offset our labors in any congregation in the Brotherhood? Will it not be to the shame of the Brotherhood, as well as the local congregation, if this impossible religion is allowed to supplant us anywhere?



The World's Sunday School Association has sent out an appeal to Sunday-schools for a million nickels to buy one million Testaments for one million soldiers. Each scholar donating a nickel receives a bookmark receipt, on which is printed the request: "Place this bookmark in your Bible, and remember in your prayers him to whom your Testament is given—God knows his name." Thus the armies of the world in this dread conflict may be brought to know Him.

All God's giants have been weak men who did great things for God because they reckoned on His being with them. —*J. Hudson Taylor.*



It is said that Iceland, about half as large as Missouri, does not have a jail, penitentiary, or court. Every child of ten years of age can read. No liquor selling is permitted, as all are total abstainers. The island has a population of 78,000.



In 1859 a man could be bought in the Fiji Islands and butchered and eaten. But today the Bible is in nearly every home. Nine-tenths of the people are found in church on Sunday.



"Every church sending its own missionary, and the members thereof supporting him," is the goal towards which a denominational synod in Illinois is working. We commend this goal to the many churches of our Brotherhood which are raising money for the support of individual missionaries. Lay the burden of going upon one of your own number.



The church that is not missionary is not after the New Testament order of things spiritual; for the very genius of the New Testament church from center to circumference is missionary. The defense of the Gospel can not be accomplished by pretense. It is best defended by being like the Gospel in going, giving, praying.



Brother and Sister J. F. Graybill, in Sweden, and Brother and Sister A. F. Wine, in Denmark, are not under special support. We shall be glad if some organizations in the Brotherhood will correspond with us regarding assuming their support, and thus assist in the world-wide campaign for souls. The workers in India and China are all assigned.



These days in Illinois see us spending millions of dollars in combating the foot

and mouth disease among our livestock. But these days also see our Legislature locked to a standstill over the question of who shall control the destiny of our boys and girls—those who wish to make Illinois a safe moral place for them to live, or those who desire to ruin their bodies and destroy their souls.



It is astonishing how some of our churches grow in mission sentiment in spite of their ministry. Now we hear of a church that wanted missionary sermons and was compelled in council to ask for them. More than two months have elapsed and they have not been preached. Is it shame, indifference, or lack of sympathy that keeps the ministry from granting the request?



Then we have many other ministers who endure criticism and preach missions, anyhow. We have many ministers who, by their lives of sacrifice, live missions into the very lives of their membership. The minister refusing to preach and teach missions has in some way missed his calling, or has been left over from an age that is fast passing away. For he has missed the very spirit and intent of the Gospel.



“Look within at self and be distressed. Look behind at the past and be dismayed. Look around on the world and be distracted. Look ahead at the possible and be daunted. Look aside at temptation and be defeated. Look down on others and be disappointed. Look up to Jehovah and be delivered; and look as Christ did and be delighted.”



The committee of arrangements for the coming Hershey Conference has kindly given into the hands of the General Mission Board a good share of Saturday at the Conference, for programs of a missionary nature. It is planned that we shall have very interesting discussions, dealing with phases of both

home and foreign missionary work.



Likewise a missionary exhibit is being planned for the Hershey Conference. In this we hope to have much valuable material for the study of our brethren and sisters who may attend the meeting.



The Dutch Reformed Church has on the shores of Lake Nyassa, in British Central Africa, seventeen central stations and 700 out-stations, with sixty-four European workers and 1,500 native evangelists. There are 70,000 pupils in its schools, and about 200,000 people have been reached with the Gospel. The work has been going on for twenty-three years.



The Christian Church began giving the first day it was born. Men were at once chosen to distribute alms. The giving church is the living church. Whatever other principles the New Testament Church may embrace, there must lie at its foundation a sensible, sane, intelligent system of ministering unto the wants of the needy ones of the world. This grace is sadly neglected by many.



Of the 900 boys and girls in the Presbyterian schools at Teheran, Persia, more than half are Mohammedans. There is no protest against the teaching of Christianity. But the schools are extremely crowded with those who wish to learn. Prejudices among Moslems, though strong and bitter in many places, are weakening in others.



Who can forecast what this war will mean to missions? It will drive many people, in abject need, to their Savior. It will weld to each other the hearts of many people of antagonistic natures. And out of it all will eventually come a higher regard for the claims of God upon the human soul. Already reports come from the stricken lands, showing a movement towards God.

THE STORY OF THE BAMBOO: A PARABLE*

B. E. Newcombe.

On the hillsides in Kucheng District the most valuable trees are often marked with the owner's name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A BEAUTIFUL tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: "You think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. *All I have I owe to the loving care of my Master. It was He Who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being.*

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. SINCE I FOUND THE HIDDEN WATERS I HAVE LACKED NOTHING.

"You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but *it was my Master's own hand that used the knife*, and when the work was finished, with a throb of unutterable joy, I recognized *it was His own name He had cut on my stem*. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him.

I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked around, and lo! the Master Himself stood there. He was looking with love and longing on the tree, and in His hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all Thine own—but of what use can such as I be to Thee?"

"I need thee," said the Master, "to take My living water to some dry, parched places where there is none."

"But Master, *how can I do this?* I can dwell in Thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered. "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare; then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hillside where there will be none to whisper lovingly to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there

*This article will appear in leaflet form and will be for free distribution. Copies may be ordered from the Missionary Visitor.

is a free passage for my living water through thee.

"Thou wilt die, thou sayest; yes, My own tree, *THOU* wilt die, but *MY* Water of Life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them so freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master Who has given them His water through thee? Art thou willing for this, My tree?"

I held my breath to hear what the answer would be. *"My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy living water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master."*

And the Master's face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, *"My Master, as Thou wilt."* And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it forever.

Now indeed it was naked and bare—but the love-light in the Master's face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away, far, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, *"My Master, where Thou wilt."*

Arrived at a lonely and desolate place, the Master paused, and again His hand took a cruel-looking weapon with sharp-pointed blade, and this time thrust it

right into the very heart of the tree—for He would make a channel for His living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart, *"My Master, Thy will be done."*

So the Master, with the heart of love and the face of tenderest pity, dealt the painful blows and spared not, and the keen-edged steel did its work unfalteringly till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering, to where, unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There He laid it down—one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, *"Our Master, we trust Thee. Do with us what Thou wilt."* Then He brought them one by one by the same painful road and laid them down end to end, and as each fresh tree was placed in position, the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: *"The living water has come at last—the long, long famine is over;*

come, and drink." And they came, drank and received, and the Master saw and His heart was gladdened.

Then the Master returned to His tree and lovingly asked, "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?"

And the tree replied, "*My Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee glad.*"—From *Daybreak*.

BROOKLYN MISSIONS

J. K. Miller.

CLOSING with Dec. 31, 1914, I finished my fourteenth fiscal year as superintendent of our mission work in Greater New York City. By the grace of the Lord I have been able to take a hand in every phase of the work, from being janitor to presiding elder, and witness all the "ups and downs" and "never-to-be-forgotten experiences" that all missions seem heir to, and yet triumph in HIS name.

We began with God, plus some "Caleb red blood," plus a few folding chairs, plus a storeroom and the few humble folk who would come to hear God's Message. The "days of the giants" are now passing, and we are possessing the land in the name of Him Who said "Go," and Who also said, "Lo, I am with you."

Our work has not been of a "mushroom growth," but of that kind which resembles the "acorn growth," slow, steady and sure! Just fourteen years ago the offerings were so meager that they did not pay even for the supplies of the little mission Sunday-school. And yet the Mission Board paid for all the light, fuel, rent and support of missionary superintendent. But what change has fourteen years made! The executive board, at the close of the fiscal year of 1914, reports:

Foreign Mission receipts,	\$ 32.63
Home Mission receipts,	38.89
General receipts,	810.34
For minister's support,	434.69
Total receipts,	\$1,316.53
Total expenditures,	1,134.19
Total cash balance,	183.34

This has been a climax year for our mission church! Up to Jan. 1, 1915, our church record says that 314 persons have had membership with us. About 114 have been received upon church letter and the rest by believers' baptism. Our present membership for the most part are alert, and are planning new lines of work for the church, and especially for the Italian Mission. During our "bicentennial year" (1908) we were able to dedicate, FREE OF DEBT, our church and mission home. No money begging on dedication day! All bills paid! We had nothing to do but worship God! I declare to you I liked that! The memory of that day is precious, because 12,000 persons throughout our Brotherhood had stood by me for seven years with their prayers and gifts, and thus made our dedication day a success. Have YOU been one who stood by during those most trying years of 1901 to 1908 and helped us climb to the top of our biggest hill? If so, let me say again, with increased gratitude in my heart, "Thank you! And God bless you!" You did the fundamental part. God is

now building His spiritual church.

The Lord is opening up the way each year for us to reach out farther and farther in our work, and especially amongst the foreign peoples. He has made it possible now for me to give most of my time to the needs of the Italian Mission, which has long been waiting for some one to lay himself upon God's altar and be a channel for service.

Bro. Amos P. Geib, who has been with us in training for the past four years, has agreed to be responsible for the main preaching and general management of the English Mission Church. This relieves me of a great share of the work and gives me just the freedom of which I stood in need in order properly to superintend the Home Foreign Mission in our city. We have great hopes that Bro. Geib will become a successful missionary pastor, and that his labors will be blessed of the Lord, in our midst.

Bro. H. C. Yingling is proving himself an efficient Sunday-school superintendent. We think that we have our

work well organized for the new year, and our prayer is that there may not be any backward steps in any one of the activities of our mission work.

We especially ask you to be much in prayer with us for the opening up of the work in the Italian quarters. We are crowded to the walls in our very small frame building. Over 160 children are enrolled in the Sunday-school. About 100 are in the industrial classes. From thirty to sixty adults come to the preaching service. Some thirty have been baptized. Several are on the waiting list to be taken into the church. We are located in a colony of 8,000 Italians. Will you aid us to meet our challenge? If you are led of the Lord to help in this most noble work, send your gift to the General Mission Board, Elgin, Ill. Watch our Building Fund Grow, in the MISSIONARY VISITOR!

Yours, in behalf of the Italian Brethren Mission.

358 Sixtieth Street, Brooklyn, N. Y.

THE POWER OF GOD MANIFEST

H. A. Claybaugh.

THE one about whom this article is written was born in Ireland in 1840. At the age of nine his mother died, and from that time he was thrown upon his own responsibility.

Barefooted and otherwise poorly clad he began work in the flax fields. As he grew older he saved enough to enter the flax business for himself.

He grew wealthy very rapidly. Besides much money in stocks and bonds he owned 2,200 acres of land and three beautiful residences, cattle, sheep, and fine horses. For nearly twelve years he was under the Queen of England as a magistrate, making as high as five hundred dollars a day.

Some years later a panic swept through the country and he lost nearly all his money. He then left Ireland and came to America, and gradually lost the remainder.

Discouraged and broken-hearted he began to drink, hoping to find consolation in time of trouble. He was drunk almost constantly for ten years every hour of which he was sinking lower and lower. Dropsy and rheumatism began to eat at his vitality. He stopped people on the street and asked for a nickel to get a bed; picked from the gutter short pieces of cigars which passers-by had discarded; and sang Irish songs in saloons for whiskey and

lunches. He grew so weak and nervous that he could not raise a glass to his lips.

In this condition, having delirium tremens, he was taken to the county hospital, where he was strapped to a bed. From here he was sent to the almshouse. After convalescing sufficiently he was allowed to leave this place, only to resume drinking. In a short time he was again a wreck and so tired of life that one night he started to the river to end his miserable existence. But for some reason he found his way into a little mission.

His limbs were swollen to almost double their natural size; body aching with rheumatism; system filled with whiskey, and he was covered with filth, vermin and rags.

Some consecrated women gathered about him in prayer. With difficulty he got to his knees and asked the Lord to save him or kill him,—including a promise to do his part.

The next morning, with seven pennies and a prayer for help, he started in a new life. Disease, vermin, rags, appetite for drink, were gone. He was 66 when this happened; he is now 75. During these years he has gone to prisons, saloons, hospitals, etc., telling the lost of the Lord.

It has been my privilege to associate with him for some years. He has tasted

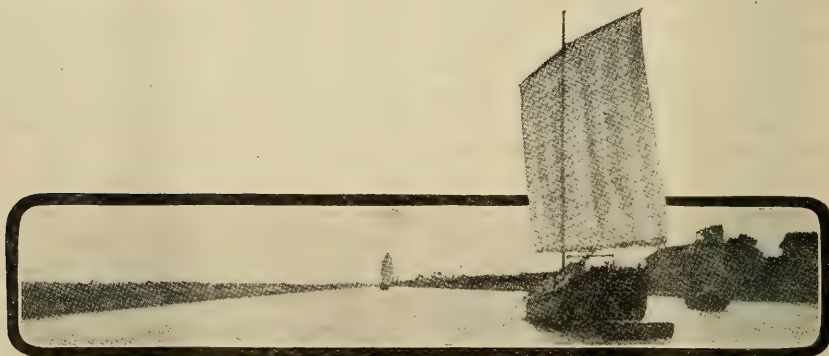
of that which the world offers both of its best and its worst, with all their accompaniments. With all this, at the end of 66 years, without God, life was a failure. For nine years, with just the necessities of life, minus the sin, he has been walking in the right and has had peace.

May those who read these lines see that real lasting pleasure and satisfaction are found in the Christian life, and those who are engaged in winning souls at home or abroad see again the wonderful power of God, that takes the lowest wrecks and makes men and women of them.

Christ told His disciples He would give them power. There is no limit to the possibilities of a consecrated Christian worker.

To see the work of God in lives like the one in this narrative is wonderful to me, but a more striking illustration of what the Lord can do is seen in an aged saint who gave his life to Christ in youth and by Divine help has stood and withstood the storms of time. One such, who has been kept from the ravages of sin, perhaps has more for which to be grateful than the one who, when his light was almost extinguished, has been snatched from death and destruction.

3435 Van Buren Street, Chicago.



OUR MISSIONARY CHILDREN: A SUGGESTION

The Editor.

THE Mission Rooms oftentimes these days are receiving requests from our people, in congregations, Sunday-schools, Christian Workers' Societies, organized classes, primary departments, and other organizations, asking for channels of definite support through which they can expend their money on the foreign field. We cheerfully answer all of these letters, and only wish that there were more of our people likewise moved with compassion for the souls that sit in great darkness. As a consequence of these many letters we have assigned for definite support a good share of the orphans, boarding-school scholars, native schools, and native workers to individuals or individual organizations for

their financial support. We do not have many left of all these. If we did have, it would be but a short time until all would be cared for.

In like manner, on a larger scale, the missionaries in both India and China are under support by local organizations, and only the Graybills in Sweden and the Wines in Denmark are not assigned for support. Up to the present time we had not mentioned their names for support, as we have been a little undecided as to what the basis of their support should be. We shall be glad to assign them to any who may desire to support them, at the same rate as those missionaries in India and China.

But that is apart from the subject of what we intended to say.

There is in Denmark, India, and China quite a number of children of our missionaries that must be clothed and fed, and with two exceptions, up to the present time none of these children has been assigned for support. They have always been cared for by the General Mission Board. They could be assigned to local organizations, and in that manner the work of missions could be advanced.

Not all the mission work in the foreign land is done by adults. Many are the lessons that the heathen parents must learn, that would go untaught were it not for the babies in the homes of the missionaries—for the saddest pictures that missionaries paint for us portray the lack of care for the childhood of their country. Child-marriages, neglect of proper food, lack of thought for sanitation, ignorance in the treatment of childish complaints, the position of girlhood—all these points, with indelible lessons, are brought home to heathen parent hearts through the daily care of



Edna Pearl Vaniman,

Aged 6½ Months, Daughter of Brother and Sister Ernest Vaniman, China. Her Name in Chinese Is "Righteous Goodness."

the little ones in the families of our missionaries. And silently such lessons are raising the position of childhood in many heathen homes.

These children must have food and raiment and education. We owe it to the parents, whom we as a church have sent forth to labor among these needy folk. We know that the wealth of our church will willingly assist in caring wisely for them. But the immediate place where we may help is in assuming the support of one or more of these children. We might name them all for you, but we hardly think that is necessary just now. You have met them in the VISITOR pages before. But there are the children of the Brights and Crumpackers and Brubakers and Vanimans and Florys in China, of Wines in Denmark, of Stovers and Rosses and Emmerts and Pittengers and Ebys and Holsopples

and Arnolds and Ebeys and Longs in India—all of these, with a very few exceptions, that would like for you to support them. The General Board is now doing it from its general fund, and gladly. But why can it not be done by the primary departments of our schools, or our Sunday-schools, or by our other organizations in which the children are represented? Thus will the childhood of America be drawn to the missionary childhood of our foreign fields in a way that otherwise they may not. Those abroad and those at home will grow together into a compact missionary whole, that on the morrow will engage the task of missions in a way that we know not of at present.

We shall be only too glad to hear from any of our people who may have a desire to suport one or more of these children.

DISPOSITION OF THE RELIEF FUND

J. F. Graybill.

A NUMBER have responded to our call through the VISITOR and the *Messenger* for a donation to our relief fund to help lighten the burden of the many poor in our city. As stated before, it is customary for churches and benevolent societies to clothe poor children at Christmas, so that there may be cause for rejoicing in their little hearts. This year they have not been able to do as much as other years, because of not having the means. The European war has increased the cost of living very nearly one-third. This makes the condition no better for the poor.

During the year we have received from members and friends in the States \$162.50, which in Swedish currency is 495.54 kroner. Of this amount \$50 has come from one brother, \$40 from one aid society, \$25 from one congregation,

and \$15 from a brother and his wife. We received \$5 from a family in the Baptist church, who evidently is more interested in our work than many of our own members. May the Lord bless all givers, but upon these Baptist friends we pray a special blessing. A full report of the donators to our relief work will appear with our annual report of the work in Sweden.

Forty-five children received clothes, from head to foot, with the exception of headgear. Several others got some articles of clothing. It was no little undertaking, but the joy it afforded was worth all the hard work. Eld. Andersson, who has been associated with the Church of the Brethren for more than twenty-five years, exclaimed, "This was the best and most influential work in the history of the mission in Sweden."



Children Clothed by Brethren Mission, Malmö, Dec. 18, 1914.

The evening of Dec. 18 was a happy time, not only for the children, who got clothes, and the parents who were fed, but for the members and friends who assisted in this noble work. I wish those on the other side of the great deep might have had the privilege of being present to see the heart respond through the eyes. The best we can do to give you a little idea is by a flashlight photo, which I am sorry is not better. A few of the children were not present when the picture was taken.

The little girl with folded hands in the front row, who is lame, took me by the hand and said she wanted to introduce me to her mother. She seemed to be so glad to have her mother present. Father she has none. He has left the mother with four children to support themselves.

Over one hundred poor were fed this evening. The entire cost of clothing the children and feeding these poor was 569.88 kroner. Of this amount 230.01 kroner was raised among members and friends in Sweden. The balance has come from liberal givers in the States, and is an answer to prayer for means to help the poor. The poor we have always with us, and we can do them good when we will if we have the means to do so. Our treasury for this line of work is nearly exhausted. Dear brother and sister, when the Lord so richly blesses you, remember those who are not favored as you are. All gifts will be gratefully received and reported in the VISITOR.

Malmö, Sweden, Jan. 13.

I need to be purified, fitted for the eternal. I need to be made more like my blessed Savior, to serve my God with all my powers. Look upon me, Spirit of the living God, and supply all Thou seest lacking.—Livingstone.

NOTES FROM CHINA FOR DECEMBER

Anna N. Crumpacker.

THE year 1914 has passed into history. We can not help but look at the past sometimes. We often think there is so little done; at other times everything seems bright and hopeful. Ping Ting Station was opened in June, 1910. Liao was opened in June, 1912. We often think of our first Sunday service. It was held in what we use at present for our family dining-room. The old servant went out with a bell and rang it and invited the people in, but the room was not filled. As the months rolled by, so often the minister stopped in the sermon and politely asked some one to wait till after service to smoke, or to please keep quiet till the service was over; and then so few were on time and stayed till service was over. And how could they? They had no watches, and many had never heard of a meeting that began and closed at a definite time.

Then we think of the Christmas service this year. The audience room at the Boys' School was filled. Business men, the city official and his heads of departments, the middle school, besides so many, many others. They were jammed into the room; even standing space was all utilized, but there were over three hundred men there and the women assembled in the women's compound and there were more than a hundred there. Two services had to be held, one for the city schoolgirls and the other for the women. No place to accommodate all at once.

At Liao the women assembled in a courtyard and had a number of charcoal fires to warm by. There were over a hundred, counting the women and the children over three years old. How one can go on with renewed hope as one sees the new light in the faces of those

who have come to know a little of the love of Jesus!

Building operations will be going on at both stations during the coming summer. Bro. Bright is rapidly collecting materials for the building of the Boys' School at Liao. Lumber yards are rare in our part of China, so the lumber is bought in the forest. The rocks are hewn from the hillside, so the process of getting material is a long, tedious one.

At Ping Ting some land has been bought, but we still do not have what is needed. Prices are being talked, and we are expecting that a bargain can be made about the time of the Chinese New Year. Ping Ting wants to build a Girls' School and a house for the single ladies. Most of all we want a churchhouse. A very suitable piece of land has already been purchased for that, but no funds are appropriated for the building. At present our Sunday-school is held at three different hours at four compounds. The necessity of keeping the men and women separated makes our problem a hard one. Should the churchhouse be built on the plot of ground as planned both the boys' school-building and the girls' building could be used for Sunday-school rooms. How earnestly we are praying the Heavenly Father to give to these people this much-needed place for worship!

The silk industry at Chefoo is seriously injured by the war in Europe. The sales have fallen off to such a great extent and the prices are so low that many of the firms will be ruined financially.

A new flour mill has been erected at Shanghai. The buildings are five stories high. We are wondering what effect it will have on us here. Many foreigners use flour imported from Seattle. In our interior home we have never used any-

thing but the whole wheat flour ground by the native stone mills. We pay about two cents gold a pound for this.

There is to be motor car service between Kalgan and Doronor, Mongolia. The road extends 400 Chinese miles. A French expert is to survey the route. The capital has been subscribed and work is to commence in the spring.

Dec. 21 a meeting was called to recommend a law for the election of President of the republic. Some one has proposed that the term of service be ten years, but Yuan Shi Kai thinks that too long. It is generally thought that

the French system will be used, though slightly altered.

A rather gratifying condition seems to exist between the officers of the republic and the Manchus. It has recently been suggested that some of the Manchus be given government work. That some of them have ability can not be questioned, and if they can be induced to use such ability for the advancement of the republic the step would be a great one. Yuan Shi Kai recently entertained the former Manchu Emperor.

CHRISTMAS JOYS IN CHINA

Emma Horning.

JUST a Christmas story from across the ocean, where the precious Child is so new to all. Imagine the charm of hearing it for the first time, and think of telling it to those who have not heard it before, which pleasure I have nearly every day. But oh, what they have missed all their life, and now a few are just beginning to receive a little of the joy! I know you will be glad to know what we did this Christmas, so I will tell you a little about it.

Some time ago we had a meeting of the members and took a collection. Last year we spent most of our effort on the poor of the city, but this time we did most for the other class. We decided to put Testaments into all the good shops of the city. They are open to the street and public gathering places, so they will reach more people there than any other place. We had invitations printed, inviting all to the services Christmas morning. Then the day before these were sent to all the shops, schools, and officials.

We had them come to the chapel in the Boys' School, that being the largest

place we have, but it is much too small, for several hundred came and some stood up and some went away. The services lasted two hours—three men speaking on the birth of Christ and the results. The official was there with his cabinet; also the teachers of the Government Schools and many of the pupils. After the services were over some asked to buy Bibles. The next day we sent out 175 Testaments to these people. May God bless every one of them. We gave the official a full Bible, bound in leather. He presented us with \$40, Mexican, for medical work.

This was only for the men. We women had ours separate. The morning before Christmas we decorated the three chapels—the Girls' School, the Boys' School and the Women's. We had no place big enough for the Government School girls and the other women, so we had services for the school this afternoon, giving the girls each a Christmas card and the teachers a Testament. Some seventy crowded into the little schoolroom. The children liked it so well that they wanted to come back the

next day, but they did not let them, and it was good they did not, for they could not have gained admittance. But the teachers themselves came.

On Christmas Eve was the time for the pupils of our schools. First we went to the Girls' School. They played some games; then we gave them their sack of things—a pear, a couple of sticks of candy, several nuts, some cakes, and a lead pencil. Some dressed dolls were sent to us from Chicago. These we also gave to the children. Such delight! Wish you could have seen them kiss and hug them as if they were real babies. Since then they have been very busy making extra clothes for them. To several of the oldest girls we gave pretty pictures.

After this we went to the Boys' School and showed them pictures of the birth of Christ and post cards of America through the reflectoscope. It is working very well now, and the pictures were very beautiful. Then we gave them their treat of a sack of things.

We also gave each one a scarf made of dark outing flannel. They like them so well they wear them indoors and out. It is pathetic to see how little it takes to make them happy.

Christmas morning we had the women's meeting at the same time as the men's. They kept coming and coming till there was not an inch of standing room except around the stove, where it was too hot. Over a hundred were packed in the little room. Four of our women, who have learned to read, read the Christmas story from Matthew and Luke. They also talked about it a little. Several of us, also, talked, and we all sang a number of hymns. But nothing held their attention like those old women being able to read. There is a number now that read the Bible. The services lasted two hours, and still they were in no hurry to go. We gave them all cards.

This is just a bit of the story. The depth can not be told.

“PRAY ONE FOR ANOTHER”

(James 5: 16.)

I can not tell why there should come to
me

A thought of some one miles and miles
away,

In swift insistence on the memory,
Unless a need there be that I should
pray.

Too hurried oft are we to spare the
thought,

For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer
fight,

And more appalling weakness and decay
Of courage, darkness, some lost sense of
right;

And so, in case he needs my prayer, I
pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded
day,

Give me a moment's prayer as interlude:
Be very sure I need it, therefore pray.

And when you pray, dear friend, I ask of
thee,

That thou will seek of God not mine
own way;

Not what I want, but His blest thought
for me,

Do thou through Jesus Christ implore,
I pray.

—Selected.

“If a few men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of His church will be changed.”

A MISSIONARY HEROINE AT HOME

G. B. R.

I AM still on the invalid list and not able to leave my room much.

When my children were given to me I decided that I would never do anything to prevent any or all of them from becoming missionaries, even if it would break my heart to give them up. I do not know how many will be called to the foreign field, but I hope and pray that all will be loyal workers for Christ wherever their lot may be cast. And though my heart will ache when they leave me I know it will not break, for I have had enough of the bitter of life to learn, 'As thy day so shall thy strength be.' I have much to be thankful for. My heart ached when I learned there were so few to go this fall and the demand so great. It made me feel like getting out of bed and going myself."

Thus wrote a Christian mother, who has known the pangs of physical suffering as but few have. Her children are in school preparing for missionary service. Two have registered with the Mission Board that they are looking towards the foreign field when they are done with their preparation. The mother's letter, of which the above is a part, accompanied the registry of the children.

The Lord be praised for such mothers! It means more for the invalid mother, who has had the constant attention of her children, to see them go from her than for the ones who have been able to care for themselves and

the children too. Maybe here is the secret. Rugged mothers, who have always served their children, want to keep them because they have lived for and have served them; while invalid mothers, like this one, are ready to give them up, not because they have not appreciated the much-needed service, but because the mothers have received it and, counting themselves little, are glad to give their children for the service of the Lord. Anyhow, whatever the reason, it does seem strange that an invalid mother would write this way from her humble home, and another mother, rugged and hearty, with plenty of this world's goods, should berate the Board and the school where her son attended for a few terms, for turning his head from making money to a desire to waste his life, if need be, on some lonely desert. The one is a heroine of the Lord; the other is a servant of this world, looking not to the blessed reward in the world to come, nor to the good to be accomplished here on earth.

Behind the curtain of the home, within the prayer closet, on the tear-moist pillow, in the secrets of the nighttime, the heroines of the Lord fight the battles of self, and the Lord makes them willing to give up nobly for Him and His cause. Blessed be the mothers who rear their little ones for the Lord; blessed be the children who do not disappoint their mothers in their service for the Master!

Hold fast to the Bible as the sheet anchor of your liberties! Write its precepts in your hearts, and practice them in your lives.—Ulysses S. Grant.

To the Bible men will return, and why? Because they can not do without it.—Matthew Arnold.

HOW ARE WE TO RAISE THE MEANS TO CARRY ON OUR MISSION WORK?

Leander Smith.

WHAT I am going to say is commonplace, and therefore needs to be repeated over and over again. The truths which everybody concedes must be vitally and fundamentally true. If we do these five familiar, but not easy, things, we are as sure to succeed as God is faithful to His Word.

Pray,

not formally, nor indifferently, nor lazily, nor easily, but earnestly and lovingly and agonizingly, and with somewhat of the strong crying and tears which characterized our Blessed Lord as He wrought out the redemption of our souls. Such praying will cause to

Persish

all that is little and mean and commonplace in us. We will crucify that which is selfish and be made alive to that which is sacrificial. We pastors are not ready to lead our people into that which is large until we ourselves have died to that which is small. Springing up out of the fires of such communion and self-crucifixion will be the needed

Plan.

Indeed, it will be sent down from heaven. This plan, brother pastors, will be exactly suited to fit the needs of every peculiar field, with all its special burdens. When God makes a call, as I believe He is doing now in our mission work, He will never fail to give the proper and effective plan to the man who earnestly and with faith comes and asks for it.

I speak with confidence out of a number of such personal experiences. I say it to the praise of His name. Never have I earnestly prayed, with a willing-

ness to throw myself into the work, without finding God willing to lead to a great victory. Brethren, we can trust God. But, after God gives the plan, then, with all our energy and power, we must

Prepare.

to carry out the plan. Many things can be done in preparing the hearts of the people. Nothing, perhaps, is better than praying with the individuals and in groups, and as you pray and counsel together the Holy Spirit will bring all into harmony with God's plan and purpose in the offering, both for themselves and the church. Do not be afraid to suggest large and sacrificial offerings, and trust the Holy Spirit to take care of the results. Then get others to go to those whom they can influence. A warm, loving letter is also a fine method of getting the people ready. But, though God Himself give the plan and we make abundant preparation, yet if we fail to

Persist

in carrying it out with strong faith in God and proper courage, holding on till we get the victory, we shall fall short. Many opportunities for a great victory have been lost largely because the leader lost his courage at the critical time, or failed to push the work long and persistently enough. These qualities of courage and persistency often turn a seeming defeat into victory. And then, after the offering is taken, it can sometimes be very greatly increased by going to those who were not present. The goal should be a worthy offering from every member of the church in the Brotherhood. Let persistent glean-

be made, clear out into the fence corners and along the ditches; let no one be missed.

If all the ministers in the Brotherhood would make a united effort to increase

our mission funds, what glorious victory surely would be ours!

I am yours in the great forward movement in the Master's work.

Elk City, Okla.

CHOICE PARAGRAPHS FROM "CHRISTIAN HEROISM IN HEATHEN LANDS"

Selected by A. G. Crosswhite.

Bro. Crosswhite, who has taken the examination on "Christian Heroism" and received his diploma, sends these sayings in the hope that others may be induced to take up mission study work.

"I have no fears; I have no doubts; I have not a wish left unsatisfied."

"In what land I am most needed, there is my home."

God's reaches are long. Through His forming there came forth among the English-speaking people of two hemispheres two great governments—Great Britain and the United States.

"I had obtained my highest wish, but was surprised that I had grasped a shadow." He was pointed out as "the man who never lost an hour."

He was precisely fitted to the position he was called to fulfill. His caution, his common sense, his soundness of judgment never failed him, and the result was that he never had to take a backward step.

He realized to a greater degree than most men what it is to live in Christ, and to him His presence was very real, and true and constant.

All our good work will be found, there is no doubt of that. All I am afraid of is that our good work will amount to little when it is found.

With fine sensibilities, reared in tender surroundings, always active and pushing, no one can imagine what endurance he was called upon to exercise in the twenty-one months of prison life, much of the time in fetters.

"Oh, this is so restful; I feel as if I could sleep so well for such a long time." Again, "It is a precious thing to serve the Lord. I have never known such joy in life as God has mercifully granted me these last few months."

"He had four mother-tongues he used when needed, and he had learned to be silent in six languages," when he thought it best to wait in patience the development of his ideals.

"I have been able to bear trials, but to be surrounded by loving, weeping friends, from whom I was literally tearing myself away, was too much for me."

"All I can add in my loneliness is, May Heaven's richest blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world. And the Cross turns not back."

OUR MISSION TO THE ITALIAN

J. K. Miller.

I HAVE very little love," said a brother the other day, "for the Italian." In reply I inquired if he had lately read the tenth chapter of Acts. It may be as big a revelation to some more folks as it was to him, to learn that the very first Gentile that was baptized into the church was "Cornelius, the Italian."

I have lived amongst the Italians now for fourteen years. Their children and our children are in the same schools. They play together in the streets. The Italian is here to make America his home because we invited him to our shores. Hear me! I have but one plea to make for him. It is this: Let us, as servants of the Master, look at the needy Italian through the eyes of the sympathizing Christ.

Whether we know it or not, we have a grave responsibility upon our hands. We have permitted, in the last ten years, two and one-half million Italian people to come and seek homes amongst us. To-day we have more Italians in Greater New York City than in ALL Rome itself. And what is being done for them?

In a colony of 8,000 Italians, the General Mission Board has opened a mission. The first man we baptized was John G. Caruso. You can now find his name on page 42 in the Ministerial list of the "Almanac." We often speak of him as "Bro. Cornelius." The Lord has laid the burden of his people upon his heart. Some thirty have been baptized. The Sunday-school has grown to about 185. From thirty to sixty adults remain for the preaching of the Word.

Our Churchhouse Problem.

Slowly this is being solved. We have

purchased a property with a small frame building upon it. With this, and a hall adjoining us, we are trying to handle the Italian Sunday-school. The hall rent is \$30 per month. I have this confidence in you who read these lines, that you will place at least a dollar bill in an envelope and mail it to the General Mission Board, Elgin, Ill., and say that this consecrated gift is for the erection of the First Brethren Italian Mission Church in our land. Send in your gifts and watch the fund grow. Keep your eye on the May number of the **MISSIONARY VISITOR**, for a full report.

The Religious Problem.

The Italians are naturally a religious people. The Church of Rome has lost its grip upon many. Hence, evangelizing the Italian does not mean proselytizing, but winning him for Christ and righteousness. Our work is really "foreign mission work" at home. Indeed, we find many who are as ignorant of the fundamentals of religion as the heathen themselves. To you who are interested in the real needs of the home mission problem, here is your challenge! In one of our public schools we have thirty different nationalities. What an opportunity for world-wide mission work! Will you enter the open door?

Watch the **MISSIONARY VISITOR**, and see the Italian Building Fund grow. Are you one of a thousand who will help to make it grow? Be a chosen vessel for Him and place your gift into His hand for this needy work. To His name be all the glory!

358 Sixtieth Street, Brooklyn, N. Y.

In the interests of Mariolatry, or at least without the protest of the dominant church, there is, in South America, an ethical status more detrimental to pure morals and more dishonoring to Christ than is found in open paganism.—Kinsolving.



THE BIBLE MEMORY AND DEVOTIONAL
LEAGUE

The Editor.

AT different times the VISITOR has mentioned the Bible Memory League and has printed letters or articles from those who have joined it. Now at last we are able to make an announcement regarding the certificate that we shall offer to those who join the league and complete at least one year of work. Not only do we make announcement, but we give herewith an exact reproduction of this pretty certificate. In its original form it is 10x13 inches in size, printed on good paper and suitable for framing.

This certificate of award is supplied to those who faithfully memorize one verse of Scripture daily for one year; or, should they fail in doing so for a few days, providing they make up the same;

but the desire is that the work be done daily. Upon completion of the first year's work, and sending us ten cents, we will supply the member with a copy of this certificate with his name entered and properly signed by the officers of the league. Then upon that member completing the second year and notifying us of the fact, along with four cents in postage, we shall supply him with a seal, and the same the next year, and so on until all the twelve years are completed. By that time, if that person has faithfully kept up the memorizing of Scripture, he will possess a fund of Bible knowledge that will magnificently equip him with strength to combat the temptations that Satan throws in his path.

There are some in the league who

have been memorizing Scripture faithfully for the last three or four years.' If there are any who have done this and fulfilled the requirements of the league—and we know there are some—we will, upon their notifying us and sending us ten cents for the certificate and four cents in postage for each seal, send them the certificate and all the seals to which they are entitled. We shall be glad to do this, and shall hope to hear from many.

This is a noble work, and a worthy undertaking for anyone. Especially

should Sunday-school superintendents and teachers encourage their young people to take up the work while their minds are capable of readily memorizing. But all the more necessary is it for the Christian worker of any age thoroughly to equip himself with a working knowledge of the Bible. We shall be glad to send out pledges to any who may wish to begin the work. It can be done at any time. Bro. S. N. McCann, Bridgewater, Va., is president, and Sister Anna M. Hively, Elgin, Ill., is secretary of the league.



A missionary in China sends a description of one phase of the great "bloodless revolution" which is today so thoroughly gripping that country. The occasion was a public queue-cutting. On the floor and in the galleries of a large tea-house were crowded some 1,500 or 2,000 people. At one end of the building was a platform occupied by those already "shorn," who earnestly and vigorously exhorted their brethren to "come forward." Out of the audience one man at a time made his way to the front. When he reached the platform, a specially-appointed operator held the queue out at full length, while another, with a huge pair of shears, snipped it off. Rounds of cheers accompanied the operation. In another part of the building thirty barbers were kept busy serving their customers. According to the native newspapers, several hundred men that night took their homeward way with their queues in their hands. Through such innovations as this China is coming into its new era.—*Congregationalist and Christian World*.

"One day, as I was entering a village far out in the interior of Korea, I met a man, who was the native doctor, and a woman leading her little girl by the hand. The little one was screaming at the top of her voice, 'Please don't use the needle, please don't use the needle!' It seems as though I can almost hear her screams today. You wonder what that needle was, and how it was to be used. I hold in my hand a Korean doctor's surgical outfit, which consists of five needles, varying in size, shape and length from three to twelve inches long, which are used to pierce the body wherever the pain happens to be—in the limbs, the abdomen, chest, head, even to the joints and eyeball—to let out the pain, to let out the disease, the bad blood, to let the devils out—for they think diseases are caused by devils. It was fear that the doctor would use this long needle that made the little girl cry so. This is what they call the 'Wha Chim,' or the 'Fire Needle,' which is used especially for abdominal purposes. They heat it red-hot, and of course the doctor is supposed to know how far it ought to go."—*The Foreign Mission Journal*.

Beware of seeming truths that grow on the roots of error.—Tuffin.

THE STUDENT VOLUNTEER

FROM THE BRIDGEWATER BAND.

Our Volunteer Mission Band at present numbers twenty. I think that it can be truly said of all these that they are in earnest and have the cause of Christ at heart. We believe that each one is willing to do his share of the world's work, however small or great it may be.

We meet each Thursday evening for about thirty minutes in special prayer and consecration service. In these meetings we pray for definite things. During the first three months of the school year we studied some of the problems that confront our home churches, making these problems the burden of our prayers. At present we are studying some of the different phases of work in the foreign field, and are now making the foreign field the burden of our prayers. This brings the foreign field closer to our hearts, and keeps us in touch with some of her needs. Nearly all of the members have signed the declaration card, and quite a number are preparing definitely for the foreign field. We thank God for this spirit of self-sacrifice and complete surrender. Oh! we need more volunteers, more men and women who are willing to hear the cry of the prophet, "Here am I, Lord, send me." God grant that we may have them.



A life of service is what God means for all of us to live, and if we hope to live such lives for our blessed Master it means sacrifice—voluntary, whole-hearted sacrifice. There is real joy in willingly sacrificing our lives for the One Who gave His only Begotten Son to bleed and die upon Calvary that we through His death and suffering might have eternal life. When we think of His suffering and sacrifice, does it not

make us more willing to sacrifice our lives for His cause and glory? It may mean to forsake father, mother, home and friends, but let us be ready to give our lives willingly that we may gain a richer reward in heaven.

JUNIATA VOLUNTEER BAND.



What is the Abundant Life in Christ Jesus? Have you experienced it?



THE CALL OF THE MASTER.

The call that the Master is constantly giving to His servants is too often regarded as "special," shrouded with something mysterious or miraculous, that sets it apart as distinct from other experiences of life. Many Christians are not so ready to receive a call to spiritual service as they are to receive calls to other activities of life, because they think that the call to spiritual service is different from other calls, and indeed it is, inasmuch as Christianity is different from secular callings of life. But anyone who has truly been born of His Spirit ought to realize a call by that same Spirit. In that human nature has remained the same, God's call to men has remained practically the same throughout the ages. That which sets apart the Christian call from all other calls is the blessed experience that comes to the one who has truly entered into His service and thus receives the call.

But some one asks the question, "How may I know the Master's call?" It ought to be, and I believe is, put into the heart of every Christian, that God is calling him into His service. We have not been as responsive to His call as we should have been, and we soon begin to

think that there is no call. The "Go ye" was given to no special class of Christians. But from the lips of the Master the call has come to all, and the echo of that call should be our following. We often wonder into what particular field He wants us to go, but in this, too, we may have His direction.

In the first place, we should recognize the "Go ye," and then seek to have our wills in harmony with our Father's will for us. That is, whatever our desires may be, if the Spirit should direct otherwise we would gladly yield to His leading with the words of our Example: "Not My will but Thine be done." His Word and His Spirit bear record of Him. They always agree, and therefore we should seek the guidance of the Spirit in harmony with the Word. It is also in harmony with Christian experience and the Word that the hand of God has much to do in shaping the present affairs of His children. Therefore, we should note the providential circumstances and in them see the leading of His hand. Above all things else we should "seek" that we might "find." Or, in other words, appropriate the privilege of prayer and "Ye shall find." With these conditions of humility, trust, and activity, if we will only wait before Him and not act in hastiness, God's plan for us will open and we can spend a life in service for Him. G. L. WINE.

N. Manchester, Ind.



Perhaps you got all of Christ when you were baptized, but did Christ get all of you?



OUR DUTY.

The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and to
speak the living word,
Are you and I, my brothers, and the mil-
lions that have heard.

Can we close our eyes to duty? Can we
fold our hands at ease,
While the gates of night stand open to the
pathways of the seas?
Can we shut up our compassion? Can we
leave our prayer unsaid
Till the lands which sin has blasted have
been quickened from the dead?

We grovel among trifles and our spirits
fret and toss,
While above us burns the vision of the
Christ upon the cross;
And the blood of God is streaming from
His broken hands and side,
And the lips of God are saying, "Tell My
brothers I have died."

O Voice of God, we hear Thee above the
shocks of time,
Thine echoes roll around us, and the mes-
sage is sublime;
No power of man shall thwart us, no
stronghold shall dismay
When God commands obedience and love
has led the way.

—Frederick George Scott.



*I am satisfied with Jesus. Is He
satisfied with me?*



THE STUDENT VOLUNTEER, A SOUL WINNER.

Goldie Swartz.

Our Lord at one time said, "Say not ye, there are yet four months, and then cometh the harvest?" These words bear a message of special import to the Student Volunteer. We may see about us every day the needy and the ready whom we may help, if we but lift our eyes as Jesus suggested. Sometimes, after hearing a stirring missionary address by a returned worker, we allow our vision of usefulness to be transported into the future, and our interests so absorbed in the certain field to which we feel called that we become blind to the occasions of rendering service at the present, while in preparation. If we permit the needs elsewhere, while we are fitting

ourselves to meet them, to cause us to overlook opportunities here of lifting a soul to a higher plane, I fear that our training is more theoretical than practical and is devoid of a most essential phase of our preparation. The real adequate training for a Volunteer, either for home or for foreign missions, is that in which new truth as it comes is passed on and tested out with those whom our lives touch. The blessed experiences of salvation and consecration, in which we rejoice, we should desire to make the joy of all others.

In other words, if we are not active in soul-winning while in our preparation in the homeland, it is certain that merely passing over a broad expanse of waters will not make us such. If we say we have no time to speak to people in regard to the condition of their souls now, but will wait until we get out into active service and then give our whole time and attention to the saving of souls, how awkward will be our beginning and how crippled will be our effort throughout life! Dear Volunteers, since this is to be our great work in the world, let us be active, that our training may be the most adequate and practical.

The saving of souls is the one thing of intrinsic and eternal worth. No difference in which of our schools we may be, or even if we are at home, all have occasions to be active. Here in Chicago we have opportunities which some of you do not have, and you have others which are not ours. The point is this—be active and responsive wherever you are. All the Volunteers at Bethany, and every other student as well, are engaged in some line of spiritual service. Some are in rescue work. For more than a year, several times each week, services have been held on the street near the Hastings Street church, consisting of songs, testimonies, and short gospel messages. Thus dealing with all classes of people, na-

tive and foreign, concerned and indifferent, the youth just starting the downward road and the old hardened sinner, has been a wonderful help to all who are engaged in this work. Not only has it been a real practical training to those expecting to go out as missionaries for Christ, but by thus disseminating the knowledge of salvation several souls have found the Savior; and they now also are witnessing for Christ. Other students give some time to teaching a number of Chinese who assemble in the chapel each Sunday evening to study English and the Bible. Through this service also precious lives, who once bowed down to idols, are glorifying Christ. Still other students spend several evenings each week in working with the Jews. A night school has been established for them, where they, too, are taught English and the Word of God. Although it is conceded that the Jews are among the peoples most difficult to win to Christ, yet they are slowly opening up and responding to Christian love and helpfulness.

Genuine Christian love, as the prompting and promoting agency, is the secret of effectual work among any and all peoples. Now is the opportune time to foster and exercise this love which, like all other virtues, is intensified by action. Loving souls unto winning them to Christ becomes a habit through practice, and is invaluable to every worker in the Master's cause. Who is there among us as Volunteers who has not many opportunities of rendering spiritual service to our fellow-men? Let us lift up our eyes and look upon the field, having our ears attuned to the Spirit of God, that as He directs we may seize these opportunities and thereby glorify God now, as well as increase our efficiency to bear Him honor and glory henceforth.

Bethany Bible School.

SWEPT IN BY THE TIDE

AFTER 100 YEARS.

A century ago, nearly every country in Asia and Africa was closed to the Gospel; there were practically no missionaries; now there are 22,000 missionaries.

Then, the Bible had been translated into sixty-five languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now, \$25,000,000.

Then, there was no native ministry; now, nearly 93,000 native pastors, evangelists, etc.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were just a few mission schools started; now, there are over 30,000 Protestant schools and colleges.

Then, there were no mission presses; now, there are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission-field.

Then, no Protestant denomination, as such, committed to missions, excepting the Moravians; now, every respectable denomination has its missions.

Then, not a solitary mission or charitable institution; now, 400 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 2,000,000 Protestant Christians in heathen lands, besides all who have passed on.—Dr. H. C. Mabie.



SPOKE MIGHTY LOUD.

Matt. 28: 19; Luke 10: 37; John 15, 16.

About four-and-twenty years ago, on a summer day, in the old Commonwealth of Virginia, on the eve of my departure for Brazil, I was lolling idly over the pages of a book, and felt somehow that there were two eyes looking at me. As I looked up, I saw standing by me a little colored boy from my aunt's plantation, and I said, "What is it, John?"

"They tells me that you's gwine far away," he answered in that beautiful negro dialect so dear to every Southerner's heart; then he asked, "How come you gwine?"

As I was puzzled to answer the question, he plied me with another:

"Has anybody down dar in Brazil done writ for you to come?"

"No, I never got a letter from Brazil."

"Has you got any kin-folks down dar?"

"No, John, I have no relatives who ever have seen Brazil."

"Has you any 'quaintances dar?"

"No, John, I never saw man, woman, or child from that great country."

"Well, how come you gwine?"

I looked at the boy seriously, and answered, "Because my Lord and Master told me to go."

"When did He tell you?"

"More than nineteen hundred years ago."

"An' you heard Him?"

"Well, John, I trust I did."

"Well, massa, he mus' ah spoke mighty loud."

Our Lord and Master did speak in trumpet tones those nineteen hundred years ago, and commissioned you and me to bear His Gospel to those who have it not.—Rev. Lucien Kinsolving, Brazil.



THE MARKS OF A MISSIONARY PASTOR.

At the Laymen's Missionary Convention in Toronto, Dr. Gandier, the new principal of Knox College, gave the marks of a missionary pastor as follows:

1. He is intensely interested in missions himself. No man can interest others in a thing in which he is not himself interested, and a congregation soon knows what their minister is really interested in.

2. He regards his whole congregation as a missionary society, whose duty and privilege it is to spread the Gospel.

3. He sets and maintains a worthy standard of giving.

4. He gladly obtains and makes use of outside help, visiting missionaries and workers. Some pastors stoutly protect their pulpits from these appeals. They fail to see that, if the congregations were brought into touch with larger things, they would increase gifts in every direction.

5. He keeps his congregation in touch with movements of the age and sees that they are not left out of the providential movements of the times.

6. He introduces the best methods of giving.

7. He has faith in his people and in what they can do. In introducing missionary work the hindrance is often in the pastor and session. When you can get past them there is no trouble with the people.



THE WOMAN WITH THE HAPPY FACE.

She lived just inside the Seven Star Gate, Pyeng Yang. She was severely persecuted by her husband, who tried to keep her away from church. He would beat her for going to the meetings, but this did not deter her. Then he tried binding her, but when he released her she attended the services just as before. The next Sunday he bound and gagged her, and thought that now she was surely cured; but the following Sunday she again trudged off to the church. This persecution went on for months. During all this period she would come to the Wednesday class with such a bright, happy face that I never imagined she was suffering ill-treatment in her home. When I heard about her hardships, I asked her how she could endure it. She replied that it was because she had constant peace and happiness in her heart. At length, however, the woman had her reward: Her husband also became a Christian. Then she was happier still, and her face shone with still greater joy.—Korea for Christ.



WHAT OF THAT?

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?

Come, rouse thee! Work while it is called today!

Come, arise! Go forth upon thy way!

Lonely! And what of that?
Some must be lonely. 'Tis not given to all
To feel a heart responsive rise and fall,
To blend another life into his own;
Work may be done in loneliness; work on!

Dark! Well, what of that?
Didst fondly dream the sun would never set?

Dost fear to lose thy way? Take courage yet!

Learn thou to walk by faith and not by sight:

Thy steps will guided be, and guided right.

Hard! Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and nought but play?

Go, get thee to thy task! Conquer, or die!
It must be learned! Then learn it patiently.

No help! Nay, it's not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears His children's cry;

He's near thee, whereso'er thy footsteps roam,

And He will guide thee, light thee, help thee home.

—Selected.



TRANSFORMATION.

There was a man who went to the Fiji Islands, an English earl and an infidel. He smiled in a superior manner when he met the natives.

"You are a great chief," he said to one of them, "and it is really a pity that you have been so foolish as to listen to the missionaries. Nobody believes any longer in that old Book called the Bible, or in that story of Jesus Christ. They have all learned better. I am sorry for you, that you have been so foolish as to take it in."

The chief's eyes flashed as he replied, "Do you see that great stone over there? On that stone we smashed heads of our victims to death. Do you see that native oven yonder? In that oven we roasted the human bodies for our great feasts. Now if it hadn't been for the love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the Gospel, for without it here we should have killed you and roasted you in yonder oven, and feasted upon your body in no time."—Heroes of the South Seas.



FINANCIAL REPORT.


(Continued from Page 128.)

SUNDAY-SCHOOL EXTENSION.

Ohio—\$16.87.	
Southern District, Sunday-school.	
Castine,	16 87
Indiana—\$3.00.	
Southern District, Sunday school.	
Beginners' Class, Arcadia,	3 00
Total for the month,	19 87
Previously received,	69 45
For the year so far,	89 32

CHURCH EXTENSION.

Maryland—\$1.75.	
Eastern District, Individual.	
Wm. H. Swam,	1 75
Total for the month,	1 75
Previously received,	26 75
For the year so far,	28 50



The Little Missionary

MY BABY.

[About two months after "little Mary," of Liao Hsien, China, was laid to rest on the hillside overlooking the city, the first snow fell on the little mound. The mother gave expression to her feelings in the following lines, which may help another over the same road. Mary Bright, born Peitaiho, June 19, 1912. Died Liao Chou, Sept. 11, 1914.—G. B. R.]

My little one has gone away
And left me here to stay
Alone.

Empty hands and heart are mine
And my soul doth oft repine
For baby.

Her lovely eyes of deepest blue
And sunny locks of golden hue
Are hidden.

Her prattling tongue and songs of cheer
Her toddling footsteps, ever near
Are silent.

No more she cuddles on my breast,
Her weary limbs and head to rest
And slumber.

Yet I know that I may see
In that land among the free
My baby.

I know I may again caress
And upon my bosom gently press
My treasure.

For she's gone to our home above,
In the presence of God's love
To dwell.

She'll find no pain and suffering there
To trouble her precious spirit, fair,
In heaven.

She has gone to join the heavenly band
In that pure and lovely land,
Over there.

There with the redeemed to sing
Songs of praises to our King
And Savior.

By the eye of faith we see
Our darling one, so pure and free,
Redeemed.

There, upon His loving breast
My little one in peace doth rest,
Glorified.

—Minnie F. Bright, Nov. 11, 1914.

A PRAISE SERVICE AT THE SAHIB'S HOUSE.

Kathren Royer Holsopple.

WELL, well, children, I am so glad to see you! You found the place all right, didn't you? We had such a nice time together at Anklesvar last year. I have been anxious for you to come to see me at Bulsar, and now you are here. This is a good day to come, too. You see we are going to have all the boys in the Orphanage come in to the bungalow to sing this evening. They are very fond of music and like to hear our instruments, which are very different from theirs. We have a piano here and they are very fond of listening to it. I am sure you will enjoy the evening. It is just time for them to come now.

"Salaam, Benjie and Lallu, beso [sit down].

"Here are two of the smaller boys. There are about twenty little fellows like these. You just ought to see them work in the garden before and after school! Here is Ajo coming, too. He is such a nice, quiet little fellow. His home is near Val, where Bro. Lichty lives, but he is going to school here. See, here are some more coming. I can not tell you all of their names, for we will have to begin soon. Now the older boys are coming. See how nicely they sit in rows on the floor. I think they are all here now, so we will begin.

"First we will sing, 'Little Children, Praise the Lord.' You can't understand the words, but the tune is the same.



Sister Holsopple with Small Orphan Boys, Bulsar, India.

Don't they make it ring, though! Now we will sing one of their own songs with an Indian tune. See how they keep time to the music with their hands. At first I thought that was very strange indeed, to have them clap that way when they were singing, but now I like it. Sometimes I clap, too. See that little boy there! How he shakes his head and swings his body in time to the music! See how perfectly he keeps time. Now they are all swinging together. Why, you are swinging yourself, and so am I. I can't sit still when they sing and swing like that. Just see their eyes dance and how they are enjoying it! Yes, it is pretty loud and different from what we are used to in America, but it is their kind of music and I think pleases Jesus as much as our way, and perhaps more, for surely their whole hearts are in it. The Bible says, you know, 'Make a joyful noise unto the Lord.'

"Now Pania, this older boy, is going to lead some songs.

"Come up here, Pania, where all can see you and keep together. That's it. Now begin.

"See. He sings one line alone, and

then they all repeat it. See how they watch him and how well he leads them. He is very good at this and will make a good singer and leader some day.

"All right, Pania, that will be enough for this evening. It is getting late and our little visitors are getting tired. Thank you, very much.

"Now Bro. Holsopple will say a few words, and then we will have a short prayer; then you will go to your rooms.

"Salaam, salaam, salaam. Avjo, avjo [Come again]. Yes, indeed, we will be delighted to come. Salaam, salaam.

"Wasn't that fine! How I do enjoy these singings! They want us to come out to the Orphanage next Sunday evening for a real singing, like they have in the village meetings when they use their own instruments. I am sure you will enjoy it even more than this one. But you are tired now and must rest, for there are many things for you to see this week. Good-night. Be sure and tuck the mosquito net in well around your bed or the mosquitoes may bite you and you will get the fever. Good-night, goodnight!"

Financial Report

CORRECTION.

In the February Visitor the \$1.00 which is credited to Ella Garst, Oklahoma, under Worldwide should appear to, the same credit under China Mission. Transfer has been made and the error corrected.

FINANCIAL REPORT.

During the month of January the General Mission Board sent out 91,620 pages of tracts. The General Mission Board is pleased to acknowledge the receipt of the following donations during the month of January:

WORLD-WIDE.

Colorado—\$974.00.

Bequest of Susan Holl,\$ 960 00
Congregation.
Antioch, 50
Individuals.

J. D. Coffman, \$10; D. M. Mohler, \$2; J. W. Trissel, \$1; John Bjorklund (marriage notice), 50 cents, .. 13 50

Indiana—\$362.24.

Northern District, Congregations.

Walnut, \$10; Union, \$6.55; Middlebury, \$7.21; Camp Creek, \$12.20; Rock Run, \$12.52; North Liberty, \$2.60; Goshen City, \$13.33; Cedar Lake, \$13.25; Cedar Creek, \$15, 92 66
Sunday-school.

Camp Creek, 20 03
Class No. 10, Union Sunday-school, 1 00
Individuals.

Elias Fashbaugh, \$9; John S. Kauffman, 50 cents; J. B. Neff, \$5; Ella Monce and daughter, \$1.25; Hamon Hoover, \$1; Melvin D. Neff, \$10; Daniel Whitmer, \$2; Christian Stouder, Union Center, \$5; Lizzie Marsh, Union, \$1; Claude D. Ulery, South Bend, \$1; Clyde Joseph, Salem, \$1; Sister Wm. Joseph, Salem, \$1; Sister E. E. Shively, Yellow River, \$2, 39.75

Middle District, Congregations.

Salamonie, \$59.75; Pleasant Dale, \$14.02, 73.77
Manchester Missionary Meeting, .. 54 33
Individuals.

M. E. Miller, \$1; David Eikenberry, \$2; Frank Fisher, 45 cents; Isaac L. Shultz, \$1.20; LeRoy and Myrtle Graft, \$2.08; Levi D. Ulrich, \$1; John W. Root (marriage notice), 50 cents, Southern District, Sunday-school, 8 23

Maple Grove, Lick Creek congregation, 5 50
Individuals.

John Greenhalgh, \$15; Dewey B. Ballitt, \$1.50; Earl Kendall, \$10; Harry A. Smeltzer, \$2.50; Catharine Bowman, \$1; Milton Strauss, \$5; John Snider, Sr., \$20; Wm. Stout, \$5; John Herr, \$1.50; Leonard Reeves, \$2; Porter Roush, \$1; John C. Wampler, 50 cents; D. L. Barnhart (marriage notice), 50 cents; I. M. Shepherd (marriage notice), 50 cents; Susan Gerhart, \$1, 67 00

Ohio—\$312.65.

Northwestern District, Congregations.

Sugar Creek, \$105; Logan, \$9.42; Lick Creek, \$6, 120 42
Individuals.

L. E. Kauffman, \$1.20; J. R. Spacht, \$10; Walter and Henry Lehman, \$4.80; Claude G. Vore and wife, \$2.65, 18 65

Northeastern District, Congregation.

Tuscarawas, 3 60
Sunday-schools.

Freeburg, \$74; Science Hill, Freeburg Congregation, \$33.05; Reading, \$2, 109 05
Individuals.

Wm. Domer, \$5; Mrs. Geo. M. Weid-ler, \$6; Isaac Brumbaugh, \$10; George Hartsough, \$10; Sadie Moherman, \$1, \$ 32 00

Southern District, Congregations.

Brookville and Salem, \$8.68; Eversole, \$7, 15 68
Individuals.

The Lord's share of Uncle John's

Pension Check, \$1; proceeds of Uncle

John's Waste Basket, East Dayton,

\$1.10; Uncle John's Waste Basket,

Mrs. T. M. Flaningam, \$1, 3 10

Individuals.

Jacob P. Getz, 40 cents; Jesse K.

Brumbaugh, \$1.20; Eliza Priser, \$1.25;

Philip R. Priser, \$1.25; W. H.

Folkerth, \$1.20; W. C. Teeter, \$1.20;

Emanuel Shank, \$1.50; Amanda

Schneck, \$1; Barbara Landes, \$1;

Emma Heisey, 15 cents, 10 15

Pennsylvania—\$221.31.

Western District, Congregations.

Manor, \$11.30; Montgomery, \$2.45, 13 75

Sunday-school.

Pike, Brothers Valley Congrega-

tion, 14 83

Individuals.

J. M. Pike, \$9.04; S. J. Miller, \$6;

John Berg, \$2; Priscilla Berg, \$1;

M. J. Brougher (marriage notice),

50 cents, 18 54

Middle District, Congregations.

Lewistown and Maitland, 8 46

Individuals.

James C. Wineland, \$1; T. T.

Myers, \$1.50; Isaac B. Replogle,

\$1.20; Phoebe Zook, \$1; Levi Rogers

(marriage notice), 50 cents, 5 20

Eastern District, Congregations.

Lititz, \$30; Big Swatara, \$22.55;

Ridgely, \$17.49; Coventry, \$5.89, ... 75 93

Lake Ridge Mission, 16 25

Bible Term Offering, Elizabeth-

town College, 25 80

Individuals.

A Sister, \$9.50; Jos. Fitzwater,

\$3; Mrs. R. D. Raffensperger, \$1;

P. C. Geib, \$1; Solomon Strauser,

\$6.30; Celia Yost, Maryland, \$5; Alice

K. Trimmer, \$5; H. C. Price, \$2.50;

Martha H. Price, \$1.25; C. W.

Reichard, \$3; Ellen S. Strauser, \$1;

A Sister, \$1; Catharine Garland, \$1;

Jos. W. Shatto, \$2, 42 55

Virginia—\$174.00.

Northern District, Congregations.

Unity, \$47.42; Mt. Zion, \$14; Lin-

ville Creek, \$10.03, 71 45

Sunday-schools.

Garbers, Cook Creek Congregation,

\$10.25; Mt. Zion, \$7.26, 17 51

Christian Workers.

Fairview-New Dale, Unity Congre-

gation, 5 00

Individuals.

Susannah Flory, Unity, \$1; Mrs.

J. G. Kline, \$1; Catharine Wampler,

\$3; Daniel M. Good, \$2; John H.

Kline, \$5; Phebe E. Stultz, Crab Run,

\$2; Jos. F. Crist, \$1; Hugh R. Mowry,

\$1; D. S. Neff, \$1.50; Mary C. Miller,

50 cents; David M. Minnich, 15 cents;

S. N. Wine, 25 cents; S. C. Smucker,

\$1; Gernie Chittum, \$1; Raleigh B.

Holsinger, \$1; S. A. J. Hoffman, \$1;

J. M. Zigler, \$1; Sallie E. Zigler, \$1;

Jos. M. Mason, \$1; Fanny L. and

Martha J. Mason, \$1.75, 27 15

Southern District, Individuals.

Bettie E. Caricofe, 50 cents; Mat-

tie V. Caricofe, 50 cents, 1 00

First District, Sunday-school.

Stonewall, 2 00

Individuals.

G. A. Moomaw, \$3; Emma South-
all, \$1. 4 00

Second District, Individuals.

W. H. Sipe, \$10; D. C. Cline, \$2;
Jacob H. Cline, \$1; Lethe A. Liskey,
\$1.20; F. W. Cupp, \$1.37; Ira L. and
Cora V. Garber, \$5; Emanuel Long,
\$1.25; John L. Driver, \$1; Barbara
A. Wampler, 49 cents; Fannie A.
Wampler, 51 cents; Bessie V. Wam-
pler, 51 cents; Mrs. P. J. Craun, 50
cents; Nannie A. Brower, 75 cents;
John D. Huddle, 26 cents; John S.
Flory, \$1.50; S. Frank Cox, 50 cents;
Katie M. Showalter, \$2; John S. Gar-
ber, \$1; J. F. Wampler, \$1; Nannie
J. Miller, 20 cents; S. T. Glick, \$1; M.
S. Sanger, 50 cents; Nannie O. Hum-
bert, 50 cents; B. F. Miller, 25 cents;
Samuel L. Huffman, \$1.20. 35 49

Eastern District, Individuals.

Edna D. Miller, \$6; Geo. W.
Shaffer, \$2; J. M. Garber, \$1.20; S.
A. Sanger, \$1.20. 10 40

Illinois—\$158.33.

Northern District, Congregation.

Pine Creek, 19 05
Brethren's Mission Fund, Mt. Mor-
ris, 34 21

Individuals.

L. J. Gerdes, \$10; E. P. Trostle,
\$5; D. C. McGonigh, \$2.50; M. M.
Cluts, \$1; Ray Hawk, \$1; A. L.
Moats, \$1.20; Wm. R. Thomas, \$1;
John M. Lutz, \$1; B. E. Gardner,
\$1; Jennie S. Harley, \$1.20. 24 90

Southern District, Congregation.

Mansfield, 5 00
Sunday-schools.
Mt. Pleasant, Woodland Congre-
gation, \$31.24; Woodland, \$16.54;
Mulberry Grove (country), \$10. 57 78

Individuals.

Hannah M. Wirt, \$5; James Wirt,
\$5; Forest McVey, Cole Creek, 35
cents; Laura and Eugenia Deakin,
\$1.04; Isaac Eikenberry, \$2.50; Alta
C. Eikenberry, \$2.50; A. M. Christner,
Cerro Gordo, \$1. 17 39

Iowa—\$104.85.

Northern District, Individuals.

Mrs. Fred Zapf, \$1; Hannah C.
Messer, \$1; Louise Messer, \$2.50;
Conrad Messer, \$2.50; H. E. Slifer,
\$10; A. W. Miller, \$1; J. S. Hersh-
berger, \$3; J. J. Berkley, \$6; Uriah
S. Blough, \$4; Julia A. Gilbert, \$1;
Sarah Brallier, Curlew, \$11; Samuel
Fike, \$12; Elizabeth Albright, \$5;
H. C. Sheller, \$10; Julia A. Sheller,
\$2; T. L. Kimmel, \$2; N. W. Miller,
\$6; E. M. Lichty, \$3; W. C. Kimmel,
\$5. 88 00

Northern District, Individuals.

D. W. and Jennie B. Miller, \$5;
C. Z. Reitz, \$1.20. 6 20

Southern District, Sunday-school.

Libertyville, 4 55

Individuals.

W. G. Caskey, \$2.40; Addie Brown,
\$1; Mary Wonderlich, 50 cents; Ja-
cob Keffer, \$1.20; Minnie Deahl, \$1,
Kansas—\$99.30. 6 10

Northwestern District, Individuals.

Viola Jackson, \$1; Geo. Manon
(marriage notices), \$1. 2 00

Northeastern District, Sunday-school.

Rock Creek, Sabetha Congrega-
tion, 10 80

Individuals.

Martha J. Fishburn, \$8; O. O. But-
ton, Ramona (marriage notice), 50
cents, 8 50

Southwestern District, Congregation.

Monitor, 50 00

Individuals.

S. M. Brown, \$2.50; A. J. Culler
(marriage notice), 50 cents, 3 00

Southeastern District, Individuals.

N. J. Joyce and wife, Fredonia, \$ 25 00

California—\$85.78.

Northern District, Congregations.

McFarland, \$25.63; Sacramento
Valley, \$17.05, 42 68

Individuals.

Abbie Miller, \$5; J. P. Dickey, \$1;
Mary E. Brooks, \$1; D. L. Forney,
Reedley, \$3; D. S. Musselman, \$1.80;
J. R. Rhoads (marriage notice),
50 cents, 12 30

Southern District, Individuals.

Magdalena Myers, \$5; Elizabeth
Forney, \$3; Ira G. Cripe, \$5; Eliza-
beth B. Minnich, \$3; S. Bock, \$1;
M. O. Myers, \$5.80; David Blicken-
staff, \$5; M. D. Hershey and wife,
\$2.50; G. H. Bashor (marriage no-
tice), 50 cents, 30 80

Maryland—\$51.22.

Western District, Congregation.

Oakland, 7 07

Individual.

Perry Bowser, 1 65

Middle District.

The Lord's tenth, 1 00

Individuals.

S. A. Miller, \$3; Harry D. Gross-
nickle (marriage notice), 50 cents,
Eastern District, Individuals. 3 50

D. E. Miller and wife, \$20; F. N.
Weimer, \$10; Wm. E. Gosnell and
wife, \$5; John D. Roop, \$3, 38 00

Oregon—\$30.60.

Congregations.

Weston, \$15.60; Ashland, \$15, 30 60

North Dakota—\$20.95.

Individuals.

Helen R. White, \$5; Anna R. White,
\$5; W. G. White, \$5.45; A. Brother
and Sister, Carrington, \$3; C. M. Crill,
\$1; D. T. Dierdorff, Surrey (mar-
riage notices), \$1; Marvin Ken-
singer, Zion (marriage notice), 50
cents, 20 95

Missouri—\$20.65.

Middle District, Individuals.

Elda Gauss, Centerview, \$5; Wm.
H. Wagner, \$2.50; Nannie C. Wag-
ner, \$2.50; James M. Mohler (mar-
riage notice), 50 cents, 10 50

Southern District, Individuals.

C. Cline, \$10; Eld. J. P. Bailey, 15
cents, 10 18

Canada—\$7.70.

Western District, Individuals.

Alonzo E. Cable, \$5.70; Nannie
Fike, \$2, 7 70

Tennessee—\$7.25.

Congregation.

Beaver Creek, 6 25

Individual.

* Mrs. Maggie Satterfield, 1 00

Michigan—\$4.60.

Individuals.

Perry McKimmy, \$3.60; Joseph S.
Robison, \$1, 4 60

Nebraska—\$4.55.

Individuals.

D. Vasey, \$4.05; Edgar Rothrock
(marriage notice), 50 cents, 4 55

South Carolina—\$4.22.

Sunday-school.

Mill Creek, 1 07

Individual.

J. I. Branscom, 3 15

Oklahoma—\$3.00.

Individual.

Isaac Williams, 3 00

Idaho—\$3.20.

Individuals.

M. M. Custer, \$2; R. A. Orr, \$1.20, 3 20

West Virginia—\$3.00.

Second District, Individuals.

M. C. Czigan, \$2; S. M. Annon, \$1, 3 00

Utah—\$1.75.

Individual.

Mrs. Jas. Purdy, 1 75

Washington—\$1.65.

Individuals.

Sallie Hatfield, \$1.15; J. S. Secrist
(marriage notice), 50 cents,\$ 1 65
Minnesota—\$0.50.
Individual.

H. F. Richards (marriage notice),
50 cents, 50

Unknown—\$0.70.
Unknown, 70

Total for the month,\$ 2,658 00
Previously received, 31,962 03

For the year so far,\$34,620 03

INDIA MISSION.**Pennsylvania—\$11.00.**

Western District, Individuals.
Amanda Roddy, Johnstown, \$2;
Jos. Holsoapple, \$2,\$ 4 00

Middle District, Individual.
Sister J. C. Miller, 5 00

Eastern District, Individual.
Sara M. Degler, 1 00

Southern District, Individual.
A Sister, 1 00

Illinois—\$7.90.
Northern District, Individual.

J. W. Manning, \$5; Daniel Metz, \$2,
Southern District, Individuals, 7 00

Mary E. Weller, 65 cents; Forest
McVey, Cole Creek, 25 cents, 90

Ohio—\$6.78.
Southern District.

Uncle John's Waste Basket, 3 00
Individual.

P. W. Dustin, Dayton, 25
Northwestern District.

Class No. 1, Hickory Grove Sunday-
school, Silver Creek Congregation, 3 53

Kansas—\$5.00.
Southwestern District, Congregation.

Monitor, 5 00

Missouri—\$5.00.
Southern District, Individual.

Mary J. Mays, 5 00

Total for the month,\$ 35 68
Previously received, 653 28

For the year so far,\$ 688 96

INDIA ORPHANAGE.**Indiana—\$139.52.**

Northern District, Sunday-schools.
Solomon Creek, Bethany Congrega-
tion, \$32; Maple Grove, \$32; Elk-
hart Valley, \$7.52,\$ 71 52

Middle District, Sunday-schools.
North Manchester, Primary De-
partment, \$10; Burnettsville, Young
People's Class, \$40, 50 00

Manchester Aid Society, 10 00

Southern District, Individuals.
James and Linnie Landig, \$5;
Grace Krall, \$3, 8 00

Pennsylvania—\$100.00.
Western District, Aid Society.

Meyersdale, 20 00

Eastern District, Christian Workers.
Parkerford, 20 00

Sunday-schools.
Primary Department, Parkerford,
\$20; Mrs. M. C. Swigart's Class, Ger-
mantown, \$20, 40 00

Individual.
Amanda Cassel, 20 00

Illinois—\$76.37.
Northern District.

Brethren Mission Fund, Mt. Mor-
ris, 14

Individuals.
A Sister, Yellow Creek, \$32; Liz-
zie Studebaker, \$20; A Sister, Yel-
low Creek, \$20, 72 00

Southern District, Sunday-school.
Woodland, 4 23

Idaho—\$60.55.
Sunday-schools.

Winchester, \$32; Twin Falls, \$20;
Class No. 4, Bowmont, \$8.55, 60 55

Ohio—\$52.18.

Northwestern District, Sunday-school.
Primary Department, South Poplar
Ridge,\$ 1 50

Northeastern District, Sunday-school.
Freeburg, 20 00

Southern District, Sunday-schools.
Pittsburg, \$20; New Carlisle, \$10.68, 30 68

Kansas—\$51.33.
Northwestern District, Christian Workers.

Kansas City, 20 00

Southwestern District, Congregation.
Monitor, 20 00

Sunday-school.
Slate Creek, 1 33

Individual.
Mrs. T. N. Carter, 10 00

Virginia—\$33.25.
First District, Sunday-school.

Burks Fork, 1 25

Second District, Sunday-school.
Class No. 3, Bridgewater, 32 00

Nebraska—\$22.50.
Sunday-school.

Beatrice, 20 00

Individual.
Mary A. Hargleroad, 2 50

California—\$11.55.
Northern District, Sunday-school.

Lindsay, 6 55

Christian Workers.
Oak Grove, 5 00

Iowa—\$5.00.
Southern District, Sunday-school.

South Keokuk, 5 00

North Dakota—\$3.60.
Congregation.

Williston, 3 60

Total for the month,\$ 555 85
Previously received, 2,183 40

For the year so far,\$ 2,739 25

INDIA BOARDING SCHOOL.**Idaho—\$25.00.**

Sunday-school.
Fruitland,\$ 25 00

Indiana—\$25.00.
Middle District, Sunday-school.

Young Men's Class, Salamonie, ... 25 00

Virginia—\$15.03.
First District.

Trout Bible Class, 15 03

Iowa—\$12.50.
Middle District, Christian Workers.

Dry Creek, 12 50

Kansas—\$6.25.
Northwestern District, Christian Workers.

White Rock, 6 25

Total for the month,\$ 83 78
Previously received, 1,034 17

For the year so far,\$ 1,117 95

INDIA HOSPITAL.**Illinois—\$61.71.**

Northern District, Sunday-school.
Bethany Graded,\$ 50 00

Middle District, Sunday-school.
Salamonie, 11 71

Michigan—\$6.00.
Christian Workers.

Woodland, 6 00

Total for the month,\$ 67 71
Previously received, 284 96

For the year so far,\$ 352 67

INDIA NATIVE SCHOOL.**Virginia—\$8.72.**

Northern District, Christian Workers.
Linville,\$ 8 72

Total for the month,\$ 8 72
Previously received, 146 31

For the year so far,\$ 155 03

CHINA MISSION.**Indiana—\$61.00.**

Northern District, Individual.	
D. B. Bolinger, Pleasant Valley, ..\$	5 00
Middle District.	
China Mission Band, South Whit-	11 00
ley,	
Individual.	
John L. Lynch,	25 00
Southern District, Sunday-school.	
Four Mile,	20 00
California—\$61.80.	
Southern District, Congregation.	
Santa Ana,	6 30
Individuals.	
B. Riley, Tropico, \$50; A Sister,	
Lordsburg, \$3; M. D. Hershey and	
wife, \$2.50,	55 50
Illinois—\$15.80.	
Northern District, Individuals.	
A Sister, Yellow Creek, \$10; J. W.	
Manning, \$5,	15 00
Southern District, Individuals.	
Mary E. Weller, 70 cents; Forest	
McVey, Cole Creek, 10 cents,	80
Iowa—\$15.00.	
Middle District, Sunday-school.	
Iowa River,	15 00
Idaho—\$9.20.	
Christian Workers.	
Twin Falls,	9 20
Pennsylvania—\$7.00.	
Middle District, Individual.	
Sister J. C. Miller,	4 00
Southern District, Individuals.	
A Sister, \$1; A Sister, \$1,	2 00
Eastern District, Individual.	
Henry P. Stauffer, Parkerford, ...	1 00
Missouri—\$5.00.	
Southern District, Individual.	
Mary J. Mays,	5 00
Kansas—\$5.00.	
Southwestern District, Congregation.	
Monitor,	5 00
Michigan—\$4.00.	
Sunday-school.	
Elmdale,	4 00
Maryland—\$1.00.	
Western District, Individual.	
Cora Shaffer,	1 00
Total for the month,	
\$ 184 80	
Previously received,	
902 62	
For the year so far,	
\$ 1,087 42	
CHINA ORPHANAGE.	
Pennsylvania—\$38.27.	
Western District, Christian Workers.	
Scalp Level,	22 00
Middle District.	
Willing Workers' Class, Carson	
Valley,	6 27
Eastern District, Christian Workers.	
Ephrata,	10 00
Ohio—\$29.10.	
Northeastern District, Sunday-school.	
Springfield,	22 00
Southern District, Sunday-school.	
Pittsburg,	7 10
Kansas—\$25.50.	
Northwestern District, Christian Workers.	
Quinter,	5 50
Southwestern District, Congregation.	
Monitor,	20 00
Indiana—\$24.20.	
Northern District, Sunday-school.	
Loyal Class, Middlebury,	20 00
Southern District, Congregation.	
Rossville,	4 20
North Dakota—\$22.00.	
Willing Workers' Class, Surrey, ..	
22 00	
Missouri—\$22.00.	
Middle District, Christian Workers.	
Mound,	22 00
Oregon—\$5.00.	
Sunday-school.	
Myrtle Point,	5 00
Total for the month,	
\$ 166 07	
Previously received,	
643 70	
For the year so far,	
\$ 809 77	

CHINA HOSPITAL.	
Indiana—\$71.66.	
Northern District, Sunday-schools.	
Rock Run, \$25; Class No. 3, Bre-	
men, \$2,	27 00
Middle District, Sunday-schools.	
Salamonie,	11 71
Ogans Creek Sunday-school and	
Christian Workers,	7 03
Adult Sisters' Class, Salamonie, ..	
7 25	
Individual.	
E. E. Blickenstaff,	10 00
Southern District, Christian Workers.	
Fairview,	8 67
Iowa—\$42.05.	
Northern District, Individuals.	
A Brother and Sister, Waterloo,	
Middle District, Christian Workers,	
Dallas Center,	10 05
Southern District, Sunday-school.	
South Keokuk,	7 00
Illinois—\$29.50.	
Northern District, Sunday-school.	
Bethany Graded,	25 00
Christian Workers.	
Sterling,	2 75
Southern District, Sunday-school.	
Class No. 4, Woodland,	1 75
Idaho—\$29.00.	
Sunday-school.	
Twin Falls,	29 00
Maryland—\$20.20.	
Eastern District.	
Long Green Valley Missionary	
Committee,	10 20
Individual.	
Alfred Englar,	10 00
Virginia—\$13.00.	
Second District, Aid Society.	
Manassas,	5 00
Eastern District, Christian Workers.	
Nokesville,	8 00
Ohio—\$10.00.	
Northeastern District, Individuals.	
Lizzie Toms, Owl Creek, \$5; Mary	
R. Hoover, Black River, \$5,	10 00
California—\$9.27.	
Northern District, Individuals.	
Francis, Mazel, Mary and Mar-	
garet Crites,	2 00
Southern District, Sunday-school.	
Bible Class, Lordsburg,	7 27
Pennsylvania—\$1.00.	
Western District, Individual.	
-Unknown,	1 00
Total for the month,	
\$ 225 68	
Previously received,	
284 38	
For the year so far,	
\$ 510 06	
PING TING HSIEN HOSPITAL.	
Colorado—\$8.50.	
Northwestern District, Sunday-school.	
Fruita,	8 50
Total for the month,	
\$ 8 50	
For the year so far,	
8 50	
CHINA BOYS' SCHOOL.	
Illinois—\$12.95.	
Northern District, Sunday-schools.	
Elgin Chinese, \$7; Elgin, \$1.25, ..\$	8 25
Southern District, Sunday-school.	
Champaign Mission,	4 70
Ohio—\$6.86.	
Southern District.	
Proceeds of Uncle John's Waste	
Basket from his 27 grandchildren, ..	5 67
Proceeds of Uncle John's Waste	
Basket from Master Jack Flaningam,	1 19
Indiana—\$10.00.	
Northern District, Sunday-school.	
Class No. 4, English Prairie,	5 00
Middle District, Aid Society,	
Monticello,	5 00
Total for the month,	
\$ 29 81	
Previously received,	
327 93	
For the year so far,	
\$ 357 74	

CHINA GIRLS' SCHOOL.

Ohio—\$49.35.	
Northwestern District, Aid Society.	
Bellefontaine,	5 00
Northeastern District, Aid Society.	
Akron,	5 00
Southern District, Sunday-school.	
Pittsburg,	7 10
Aid Society.	
Bradford,	20 00
Class No. 3, Bethel Sunday-school,	
Salem Congregation,	7 00
Mina H. Bosserman, Gen. Secy.-	
Treas. Aid Societies,	5 25
Pennsylvania—\$30.00.	
Western District, Aid Society.	
Walnut Grove,	10 00
Individual.	
Amanda Roddy, Johnstown,	5 00
Middle District, Aid Society.	
Spring Run,	5 00
Eastern District, Aid Society.	
East Petersburg,	5 00
Southeastern District, Aid Society.	
Parkerford,	5 00
Illinois—\$13.40.	
Northern District, Sunday-schools.	
Elgin Chinese, \$7; Elgin, \$5; Pri-	
mary Class, Shannon, \$1.40,	13 40
Maryland—\$10.50.	
Western District, Aid Society.	
Brownsville,	2 00
Middle District, Aid Societies.	
Hagerstown, \$5; Hagerstown, West	
End, \$2.50; Manor, \$1,	8 50
Missouri—\$10.00.	
Middle District, Aid Societies.	
Prairie View, \$5; Kansas City, \$5,	
Indiana—\$3.05.	10 00
Northern District, Sunday-school.	
Oak Grove, North Liberty Congre-	
gation,	3 05
Southern District, Aid Society.	
Buck Creek,	5 00
Iowa—\$5.00.	
Middle District.	
Coon River Mission Circle,	5 00
Kansas—\$5.00.	
Northeastern District, Aid Society.	
Central Avenue,	5 00
Virginia—\$5.00.	
First District, Aid Society.	
Daleville,	5 00

Total for the month,\$ 136 30

Previously received,526 72

For the year so far,\$ 663 02

ITALIAN MISSION, BROOKLYN.

Pennsylvania—\$36.47.	
Western District, Sunday-school.	
Rayman, Brothers Valley Congre-	
gation,	29 47
Aid Society.	
Walnut Grove,	5 00
Unknown,	1 30
Southeastern District, Individual.	
Mary L. Mowere, Parkerford,	1 00
Kansas—\$11.00.	
Northeastern District, Aid Society.	
Appanose,	10 00
Southwestern District, Individual.	
A Sister,	1 00
California—\$10.00.	
Southern District, Individual.	
A Well-wisher,	10 00
Maryland—\$5.00.	
Eastern District, Individuals.	
Wm. E. Gosnell and wife,	5 00
Indiana—\$3.00.	
Middle District, Individual.	
Priscilla Ohma, Roann,	3 00
Tennessee—\$2.00.	
Individuals.	
Mrs. S. J. Pence, \$1; Honoria E.	
Pence, \$1,	2 00
Florida—\$1.00.	
Individual.	
Mrs. H. Etta Hoke,	1 00
Total for the month,	68 47

Previously received,\$ 16 00

For the year so far,\$ 84 47

BELGIAN RELIEF.

Pennsylvania—\$206.81.	
Eastern District, Congregations.	
Springville, \$25; Mountville, \$45;	
Mingo, \$14.25,	84 25
Sunday-schools.	
Palmyra, Spring Creek, \$58.40;	
Skippack, Mingo, \$15; Mingo, \$11;	
Spring Creek, \$8.56; Hatfield, \$24, ..	116 96
Lake Ridge Mission,	5 60
Virginia—\$58.61.	
Northern District, Sunday-school.	
Dayton, Cooks Creek Congregation,	
Individual,	6 93
R. S. Showalter,	5 00
First District, Individuals.	
H. A. Flora, \$5; Sarah J. Hylton,	
\$1,	6 00
Second District, Congregation.	
Bridgewater,	40 68
California—\$23.70.	
Northern District, Congregation.	
Lindsay,	17 70
Individuals.	
Stonyford Neighbors,	6 00
Montana—\$23.50.	
Congregation.	
Medicine Lake,	12 20
Sunday-school.	
Glasston Union,	11 30
West Virginia—\$15.00.	
First District, Sunday-school.	
Pleasant View,	15 00
Maryland—\$15.00.	
Eastern District, Sunday-school.	
Meadow Branch,	15 00
Illinois—\$12.30.	
Northern District, Sunday-school.	
Elgin,	2 30
Individual.	
A Sister, Yellow Creek,	5 00
Southern District, Individuals.	
A Sister, \$4; A. M. Christner,	
Cerro Gordo, \$1,	5 00
Indiana—\$11.70.	
Middle District, Sunday-school.	
Huntington City,	9 70
Individual.	
Mrs. Margaret Harter,	2 00
New Mexico—\$10.35.	
Congregation.	
Clovis,	10 35
Michigan—\$7.72.	
Congregation.	
Thornapple,	7 72
North Dakota—\$3.50.	
Individual.	
Mrs. Mary Reiste,	3 50
Iowa—\$2.50.	
Middle District, Individual.	
J. B. Spurgeon,	2 50
Tennessee—\$2.00.	
Individual.	
Miss L. C. Klepper,	2 00
Ohio—\$1.00.	
Southern District, Individual.	
Anna Lesh, Stonelick,	1 00
South Dakota—\$1.00.	
Individual.	
Mrs. T. A. Mosholder,	1 00

Total for the month,\$ 394 69

Previously received,653 11

For the year so far,\$ 1,047 80

SOUTH AMERICA.

Ohio—\$1.00.	
Southern District, Individual.	
Anna Nissley,	1 00
Total for the month,	1 00
Previously received,	4 00
For the year so far,	5 00

(Continued on Page 121.)

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of the Church of the Brethren

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 Shumaker, Ida C., Bulsar, B. B. C. I. R. R., India
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This is Moving Time

And America is on the Wing

It is likewise the time of year when those farmers who are moving to town have had their sales. And it is the time of year when they are making final settlement for that farm that they have recently sold. Likewise the products of 1914 are being sold on the strength of the present high markets.

Would you like to realize a high rate of interest from the proceeds of that \$1.50 wheat?

Have you any money to invest? If so, why not place it with us, taking out our annuity bonds in return? We pay as high a rate of interest as can be justified, commensurate with the fair earning power of money. Besides, the principal is Free from Taxes, you have Become Your Own Executor, and are relieved of that perpetual trouble, worry and concern that is attendant upon the safe investment of your principal.

Money invested with us is safe from moth to corrupt, from the cupidity of thieves and from the dangers of a broken will after you are gone.

Our Annuity Plan Has Stood the Test of Years Our Annuitants all Vote in its Favor

Read what Brother D. L. Miller, a most careful investor, has to say about this plan of missionary work

Mt. Morris, Ill., July 30, 1914.

For a number of years I have had a considerable sum of money in the hands of the General Mission Board of the Church of the Brethren, upon which an annuity has been paid me as regularly as the dates come. I have never had to notify the treasurer that the annuity day was coming, for always, several days before the date, came the amount due. I unhesitatingly recommend the annuity plan as a safe investment. You receive the annuity while you live and at your death your money goes on working for the Lord. After seventeen years of experience, if I had money to invest, it would go to the General Board on the safe, reliable and eminently satisfactory annuity plan.

D. L. Miller.

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1897\$ 1,501.76
1898 4,081.49
1899 4,889.61
1900 5,536.77
1901 7,111.92
1902 8,097.74
1903 10,204.24
1904	..... 11,560.26
1905	..... 12,871.08
1906	..... 13,248.00
1907	..... 15,073.63
1908	..... 15,813.66
1909	..... 15,802.93
1910 17,513.69
1911 19,255.82
1912 21,320.15
1913 23,621.71
1914 26,717.86

Total\$234,222.32

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General Mission Board, Elgin, Illinois

THE MISSIONARY VISITOR

OFFICE OF THE
PUBLISHER



SET
JUNE
1915

WESLEYAN
UNIVERSITY
VA.

V

A Great Center of the World of Mission.

Some desert plants have cisterns which they fill with water.

Vol. XVII
No. 4

APRIL, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

APRIL, 1915

Number 4

EDITORIALS

The Mission Study Class at Bridge-water College has grown so large that it has been divided and a junior class formed. There are now forty-four in the adult class and eight or ten in the junior.



Bro. Geo. W. Hilton, who spent a few years in our China Mission Field, is now director of the Chinese Mission at Seattle, Wash. The forty-nine boys now in the mission recently sent in \$15 from their Chinese Sunday-school. This represented the offerings of only two months.



We anticipate making the May issue of the *MISSIONARY VISITOR* a special number on giving, and are particularly anxious that none of our readers shall miss that issue. Should any one fail to receive it, kindly drop us a postal and a copy will be sent.



Soon thousands of our people will be wending their way towards Conference at Hershey. We shall be pleased to meet all of our friends at the special missionary sessions on Saturday forenoon and afternoon, and hope that all may plan their trip so that they may be present on that day.



A sister in the Southland, on reading Bro. J. Kurtz Miller's article in the March issue of the *VISITOR*, sent one dollar to assist in the erection of the Italian church of the Brethren in Brooklyn. She says she is poor, but she makes it a rule to give one-tenth of

her income to missions. She adds a testimony that we wish all our readers might remember: "The more you do for His cause the more you have to give." A great many of us make small donations to the Lord's work, and remain small Christians. But to give as the Lord has prospered us makes us large, whether our donations be small or great.



Three hundred and twenty-three thousand Indians (exclusive of those in Alaska) are in the United States at the present time. Of these, according to the report of June, 1912, 177,401 had been questioned as to their religious affiliations, revealing the fact that, of the number asked, only 69,529 had professed Christianity. Surely this field presents an inviting prospect for the Gospel of Jesus Christ. It is a challenge to the home church.



Up to the present time not a great number have finished their study in "Christian Heroism" and taken the examination. But many classes are in session and will conclude the book in the next few months. We trust that all of these will see the advantage in the examination and send for the questions.



For the first time in many years, if not in the history of our mission work, the General Mission Board closed its books Feb. 28, 1915, for the past fiscal year, with a deficit. The approximate amount of the deficit will be about \$1,-

650. We are entering upon a new phase of our missionary work, when our expenditures in this wise exceed our income. Which shall it be, less advance for the Master or a greater income? There is but one healthy answer.



It remains for the Thomas (Okla.) church to be the first that is called to our attention where the preaching service has been supplanted by a program in the interest of tithing. More than that, the program was nearly two hours long and the interest was good. Three years ago they had only one tither. Now they have more than a dozen. So healthy is the sentiment that the church has decided to have two meetings each year in the interest of this most important part of its worship. We venture the opinion that this church is a praying church, and appreciates the joys of whole-hearted Christian service.



Phillips Brooks told the story of some savages to whom was given a sun dial. Being desirous of honoring it they housed it in and built a roof over it. Alas, "poor heathen!" And yet the Word of God occupies a similar place, when the Bible is laid away in the "best room" upon the center table. Alas, poor Christian!



It is the easiest thing imaginable to feel continually pinched. As soon as you have paid your debts, contract for the purchase of the farm that joins yours. Or, while still in debt, buy your family a nice touring car. Feed cattle, borrow money to feed them, then build a fine house with the profits. Compare yourself with your neighbors, develop new desires and artificial wants that must be gratified. To do all this will be to keep yourself feeling poor and pinched until the day when

the Master bids you close your accounts. Yes, it is easy to keep poor, and many a worthy cause has suffered because of the poverty of such Christians.



While the church warns often and legislates much against the wiles of fashion and pleasure, it is well to stop a moment and consider that when the Master would warn us of the one supreme rival of God in the hearts of men, he said, "Ye can not serve God and mammon." As a testimony of the world's recognition of this fact, it uses the term "Almighty" in but two connections, "Almighty God" and "almighty dollar."



It is said that Reay church, Caithness, Scotland, with only ninety-five members, has sent thirty-six men to active service in the war. Such sacrifice! And this to the god of war! And from followers of Jesus! When will men be willing to give the same service to the nail-pierced hand of the Master as they render to the mailed fist of bloodshed and legalized murder?



Among five thousand students in the University of Tokyo, Japan, only 700 claimed to be followers of Japan's old religions, 900 said they were atheists, 3,000 agnostics or indifferent, while seventy confessed themselves as Christians.

The Church of the Brethren could send 300 missionaries to the foreign field and still leave 300 at home to support each one of them.

In Japan 98 per cent of the population of school age is in attendance at their public schools.

In 1870 there were only fifty-five Japanese in the United States. Now there are more than 93,000.



Awaiting the Inquest. See Last Paragraph in the Following Article.

MOTHER-LETTERS FROM INDIA

Mary Stover.

Number One.

YOU will be interested to hear of our love feast, held at Anklesvar Dec. 2. There were one hundred and ninety-six members present, and when seated our meeting room was well filled. Nearly one hundred others who are learning of Christianity and looking forward to being baptized had also come, and were seated outside, where they could hear and see at least in part. These also were served with food at the proper time.

At the beginning of the services it was known that two or three wished to ask forgiveness of the church for having yielded to the temptation to drink liquor. After these spoke, one after another rose and told of some weakness or irregularity in his Christian life, and asked that the church pray for him, until—what do you think?—twenty-five had spoken.

These talks were very humble; only a few broken sentences, but how tender-hearted it made us all feel as we followed our Lord in the service of

feet-washing, in eating the simple meal together, in taking the bread and the wine!

After the services, willing hands soon set the room in order, and once more all were seated. This time it was in a circle about the large lamp in the middle of the room, and a song and prayer service was held far into the night. A number returned home that night, for the moonlight was bright, and you know how brilliant the India moon can be when at its best.

Those who came from the farther villages remained until the morning. The bedding we could supply was sufficient for the women and children, who slept in several of the rooms at hand, or shared the hospitality of our Christian families who live near. The men slept in the meeting-room, where the big lamp, hired for the occasion, was kept burning to give heat, for the nights are cool now.

The following morning, after light refreshments, we gathered for prayers, and twelve were received by baptism.

Five were also baptized a few days before this.

This occasion is similar to those enjoyed at each of our mission stations from time to time. A love feast was held at Bulsar on the last day of the old year. At this time there were thirteen baptisms.

The evening of the love feast at Anklesvar marked another event, the birth of a little daughter to Brother and Sister Ebey. Some of us thought that "Agape" would be a fitting name for her, but her name is Leah Ruth. Though spending a few weeks at Anklesvar, she hopes to return soon with her mother and sisters to their home at Karadoho. While they are here with us Bro. Ebey is faithfully ministering to many sick ones at their station. Plague has been quite severe in the villages around them; also a disease much like cholera. A number have died, and many have recovered.

Another dear little girl came to Anklesvar Nov. 21, to live with Brother and Sister Arnold. Her name is Barbara Catherine. These little ones and Bro. Holsopple's baby at Bulsar are welcome additions to our mission family within the past two months. The children in our homes are a great joy to us, especially as we are separated from our older children and other relatives.

On Dec. 15 the field committee met at Vyara at the home of Brother and Sister Long and Sister Sadie Miller. Those who were present report a very profitable meeting. The business sessions were held wholly in the daytime, more time being given to prayer, while the evenings were occupied with meetings for spiritual uplift.

Considerable time was spent in discussing questions which force themselves upon us because of the shortage of workers, and in trying to plan to get the most done by the few of us who

are here. The burden of the meeting was the cry for workers, that the Lord of the harvest may send forth laborers. We want to be faithful in presenting the needs and opportunities of this great field. Have we, in trying to present the picture of things as they really are—have we, I wonder, made it appear too difficult a task?

Imagine our joy, then, in the face of our great need, when on Christmas we received the glad news that our missionaries who are at home, delayed by the war, will arrive the middle of February. When are they sailing? By what route? Are they all coming? These are questions we ask each other, even while we know that we must wait for the word which will come in due time.

Yes, we had Christmas. It was a joyous season, as it should be every year when we appreciate its meaning. Our little Helen had a birthday early in December, on which day the dinner-table was brightened with leaves and flowers. So when we were arranging some flowers for Christmas time, she said; "Mama, whose birthday is this? Is it mine again?" The question was easy to answer.

From all our stations come reports of the glad day. Services were held, in which the children took a prominent part, raising their sweet little voices in praise to the Christ on His birthday. At Vulli Bro. Lichty's attended the services in the morning, and at Amletha, about six miles away, in the evening. Sister Eliza spent her Christmas in a village where few Christians live, some distance from any other mission station. Sister Sadie was in the villages near Vyara, where twenty were baptized on that day. Sisters Eby and Royer are at Poona, in language school.

In the midst of joy comes also sadness. Dec. 27 Sister Lizzie, daughter

of Bro. J. Laperson, died in hospital in Bombay. The burial was in Bulsar the following morning. The memory of her quiet, cheerful manner, even when in trouble or illness, will always remain with us.

Dec. 30, at Anklesvar, Bro. Girder Champa passed away. He contracted tuberculosis over a year ago. During the last months he spoke frequently of the home-going. He was anointed. He was ready to go. On being asked if he heard the Lord calling him, he said, "No, I hear no voice, but I am ready to go." He was one of the first orphan boys of 1900, and had developed an excellent Christian character. Bro. McCann will remember him well. His wife also was an orphan, and is now in the Widows' Home, with her three little girls.

Just before Christmas a Christian woman from a near neighboring mission was being taken to a mission hospital north of us. She died on the way, and was taken off the train at Anklesvar. We gave her a Christian burial, but the body had to remain on the station platform (the bare ground) from six in the evening until two in the afternoon of the next day, awaiting the coroner's inquest. This seemed very hard, and Bro. Arnold got a photograph, showing the situation. In India, burial immediately follows death, so when it is thus necessarily delayed, we all feel bad about it. The end of life may come so suddenly, and then the body be laid away so quickly, there seems the more reason to watch and be ready, for we now not the hour.

PRAYER FOR MISSIONARIES.

We plead for those in distant lands,
In shady groves or burning sands
Or on the stormy sea;
Constrained by love divine they went,
And all their energies are spent
To lead the lost to Thee.

They left their friends and homes behind,
And at Thy call went forth to find
Rich treasures for their God.
In youthful beauty, fresh and fair,
They chose that path of toil and prayer
Which Christ their Savior trod.

For them and for their work we plead;
Do Thou supply their every need
And still their strength renew;
Our hearts with theirs do Thou unite,
And let us in Thy sacred light
The great commission view.

Grant them, we pray, increased success;
Them with Thy conscious presence bless;
To them Thy will reveal;
And when they ever feel depressed,
Grant comfort, guidance, peace and rest,
And all their sickness heal.

And if upon the mission field
Their witness must at last be sealed
By lives for Christ laid down,
May they through Thy sustaining power
Be victor in life's latest hour
And gain the promised crown!

—T. Watson, in Canadian Link.

MY SACRIFICE.

Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here, within my trembling hand,
This will of mine—a thing that seemeth
small—
And Thou alone, O Lord, canst understand,
How when I yield this, I yield my all.

Hidden therein Thy searching gaze can see
All that I have or am or fain would be,
Deep loves, fond hopes and longings in-
finite,

It hath been wet with tears and dimmed
with sighs,
Clenched in my grasp till beauty hath it
none.

Now from Thy footstool where vanquished
lies,
The prayer ascendeth—may Thy will be
done.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that
e'en

If in some desperate hour my cries prevail,
And Thou give back my gift, it may have
been

So changed, so purified, so fair have grown,
So one with Thee, so filled with peace
divine,

I may not know or feel it as mine own,
But gaining back my will find Thine.

—Exchange.



The Government Boys' School at Songhad.

PICTURE NUMBER ONE

I. S. Long.

EARLY Sunday morning we rode out five miles from Vyara. On Saturday evening we had notified the teacher in the village of our coming. That same night he went from house to house, both in his village and in an adjoining village, to announce our coming. Nevertheless, from his village next day only one man was present in our congregation. The rest were out on the road working, or else were hauling for the Parsees.

From the second village, however, about eight men and six boys came, for our coming made the services *special* to them. A worker and horse-boy had gone out with me from Vyara. Not being able to get the people of the third village together at a house, we all went to a threshing floor where they were at work, and sat under an arbor made for the stock. Here, we sat down to worship and to teach the worship of the one true God.

About half of the eighteen present have been baptized. When told to take off their turbans they did it reluctantly, laughing in a way. We tried to get them to sing after us, or with us, a familiar hymn in Gujarati. On refusing, to my surprise, the leading worker finally induced them to sing after him the same hymn in their own dialect. What poor singing! But they finally got the run of it, after a fashion.

The worker then said, "Saheb, speak to them." I said, "No, you." He asked, "How many of you know the Ten Commandments?" We expect them to know these before baptism. Not a soul knew them—had forgotten them, I suppose! It is really a matter of experience that they may be able to repeat them, parrotlike, today, and forget them tomorrow.

"All right," said the worker, "the First Commandment is, 'Believe in

only one God.'” He made each one repeat this after him three or four times, going the rounds. “The second is, ‘You shall not worship idols.’” This likewise each one in turn several times repeated after the teacher till he could say it clearly himself. “The third is, ‘You should not take God’s name in vain,’” etc., to the fifth which is, “‘You should keep Sunday holy.’” In this simple way they repeated all

visit us, or them, they would not be, either in appearance or in knowledge, Christians after your idea. It wouldn’t take an unsympathetic person long to criticise them and the missionary, too. I find, however, that the less one knows about a problem like this the more room he has for criticism, and the more likely to indulge in it.

Such as they are, they live in Gujarat, a hundred thousand strong.



The Government Girls' Boarding School at Songhad.

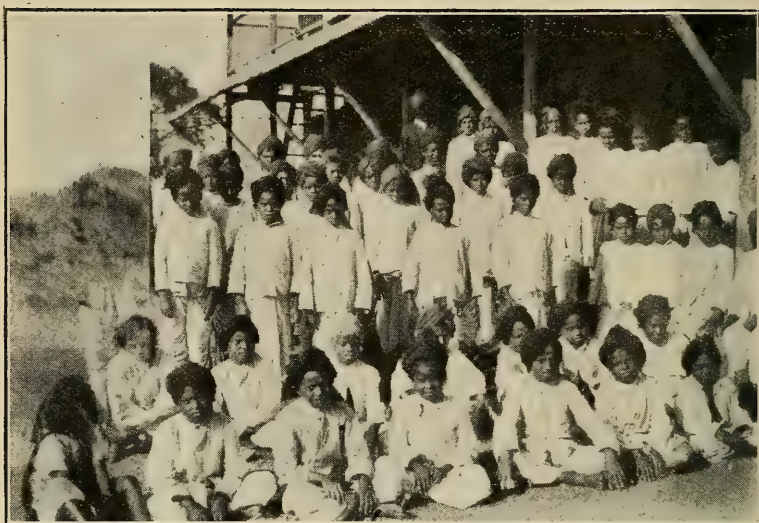
five. Then, each command was explained briefly again.

What is it? A drill on fundamentals! The same thing over and over, “Line upon line, precept upon precept.” Then the worker said, “We will pray. Bow your heads.” The latter they do not like to do, for the more ignorant women say, “You are licking the dust, eh?” And the men are ashamed. A simple prayer, then all joined in repeating the Lord’s prayer, in the Gamete dialect.

This program lasted about an hour, I suppose. All the time I sat praying or wondering how better to reach these simple minds. If you were to

They are reachable and right at our doors. Three hundred and fifty of them have been baptized. They haven’t made much change, though, in life or conduct. How could you expect them to, in so short a time? Brethren, you never saw any one so dense in understanding as these! And until they have associated with us missionaries a bit they do not understand us at all well, as we try to speak to them.

How would *you* reach them? As to sin, they are full-grown; as to understanding, they are children, only they are children with understanding a hundred times dulled by drink, lust, ignorance, and the consequences of more



Our Mission Boarding School at Vyara.

or less poverty. They never will be mature Christians, though they will improve slowly, certainly. They are subjects for sympathy and prayer. And they will respond to love and teaching and association, if Christlike. We are not discouraged with the proposition. Don't you be, please, for the next picture will be brighter.

P. S. Today, three weeks later, the teacher of the village, in my presence, got some of this same crowd to repeat, without help, the entire Ten Commandments. The lack was the teacher's, no doubt, for he preferred preaching to teaching. He wisely agrees henceforth to be a teacher.

IS THE DEVIL DEAD?

"Men don't believe in a devil, as their fathers used to do;
They've forced the door of the broadest creed, to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air today, for the world has voted so.

"But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the devil isn't and never was, won't somebody rise and tell?

"Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time, wherever God sows His wheat?
The devil is voted not to be, and of course,

the thing is true;
But who is doing the kind of work the devil alone should do?

"We are told he does not go around like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the devil by a unanimous vote is nowhere to be found?

"Won't somebody step to the front forthwith and make his bow and show
How the frauds and the crimes of a single day spring up? We want to know!
The devil was fairly voted out, and, of course, the devil's gone;
But simple people would like to know, who carries his business on?"

—Alfred J. Hough.

COLLEGE ENTRANCE EXAMINATION IN INDIA

David Premabhai.

Note.—We consider it a privilege to be able to give to our readers, in the following articles, a glimpse into the intelligence of some of our India Christians. The articles were written in English by these boys, who have recently completed high school in Bulsar.—Ed.

THERE are four classes or grades in secondary schools here, namely IV, V, VI and VII. When a student begins to study the seventh standard, it depends upon his choice whether to stop his studies or continue his course in colleges. The former finishes his work, appears in the school final examination and joins any government service; the latter appears in matriculation examination, and if he passes it, he can join a college.

There are five centers in Bombay Presidency where matriculation examination is held. They are Bombay, Ahmedabad, Karachi, Poona, and Belgam. This year (1914) there were 1,823 candidates at Ahmedabad center alone. So in all there were 5,000 or 6,000 candidates at all centers.

A grand Mandap (bower) is erected at each center, where candidates sit at their desks and write their answer-papers. A famous and learned man, who

has from about forty to fifty supervisors under him to help him, presides over the whole affair. Not only Indians but Eurasians and Europeans appear in matriculation examination. Girls also take part in it, but not in such large numbers as boys. Each candidate has to pay 12 rupees, or \$4, as fees.

It is to be regretted that our Christian boys and girls do not appear in matriculation in large numbers. One reason, I think, is that our Christian community here is backward in education. Twenty-eight boys were sent from Bulsar High School, out of whom only two were Christians. Yet I am glad that there were about twenty-five Christians at Ahmedabad Center and many more at Bombay. We pray that God will give our little Christian community here more courage and means to make progress.

Bulsar, India.

AHMEDABAD, INDIA

Virsingh Vahaljibhai.

THE matriculation examination is held at five different centers, in the Bombay Presidency, one of which is Ahmedabad. This was the most suitable place for us to appear in the examination.

On the 7th of November we started from Bulsar, and after a journey of eight hours reached Ahmedabad, the distance being about 250 miles. The beauty of nature on the way made us think of the glory of God. While travel-

ing in the train we passed over many great rivers, which our Hindu costudents believed to be sacred and into which they threw cocoanuts, nuts, or lemons, with the superstitious belief that by so doing they would be successful in the examination for which they were going.

We lodged at the Irish Presbyterian Mission Hostel. The matriculation examination continued for three days, from the 9th to the 11th of November. After that we walked up and down the

city and visited many places of interest.

Ahmedabad is an old city. It was the capital of the Gujarat Province in time of the Mogul emperors. There are some old buildings, mosques and temples. It is smaller than Bombay, but it is a fine city with a population of 300,000.

One of the most celebrated mosques has a number of pillars so placed that they can not be counted. It has high towers, which command the whole view of the city. One of the mosques has three windows, with so much minute carving as to amaze the visitors. The middle and most beautiful of the windows has been taken to the museum in London.

We then visited a very old and famous temple. It is a grand building, with small rooms built in a square. In each of the rooms are placed three white marble idols, having eyes of rubies and

one idol of pure gold, not hollow, but solid. Hundreds of people come day after day to worship the gods with an offering of rice, cocoanuts, other eatable things, and money. The gods eat or use nothing, being the mere work of human hands. The Brahmins who stay in the temple appropriate the gifts to their own selfish purposes.

While entering any mosque or temple we are asked to remove our shoes, because they would defile the holy place.

There is also a well-known lake with numerous fishes and crabs. People visiting the lake throw in parched rice, and the creatures at once appear on the surface of the lake. All are forbidden to kill any of them.

The city has more than sixty cotton mills, and so it is called "The Manchester of India."



Anklesvar Mission Station, India. Looking Towards the East.

GREETINGS FROM AN INDIA HOME

The following letter to Brother and Sister Royer, written by a native sister in India, has recently been received. Bro. Holsopple of India made the translation into English. We give both translations.—Editor.

Bulsar.

Greetings to Elder Royer and his wife and to all the brethren and sisters: At present we are in happiness and peace due to your good prayers in our behalf and the mercy of the Lord. May you all be the same. A

short time ago I said I will write to you about my parents and my country. Now you must know some of the things because of your trip to this country. My parents are in the Irish Presbyterian Mission. They both do religious work. There are six children,

Priscilla Bhagwandas,
Bulsar.

[illegible]

CHINA NOTES FOR JANUARY

Rebecca C. Wampler.

THE week of prayer was observed and great interest was manifested by the Chinese Christians. Earnest talks and prayers were offered and we feel much good will be forthcoming. "Intercession is the greatest working force in the spiritual world," and until we get linked up with God by this force, God can not bless us as He would like. May God help us to continue in prayer that His blessings may be poured out upon His work.

Bro. Yin leaves Feb. 1 for a month's vacation. He will spend it at his home in Shantung. Bro. Yin is the head Chinese teacher at the Boys' School at Ping Ting Hsien. His brother, who is employed at Liao Hsien in the capacity of buyer for the Boys' School there, will go with him.

Kuo Nien, the Chinese New Year, will soon be here, and this is the time all our schools have vacation. In about a month school will reopen, and we hope at that time some new pupils will enroll.

Sunday services are well attended. In Ping Ting Hsien the need of a churchhouse is very keenly felt. The chapel is always crowded to its capacity, and then there are some who can not get inside. The Chinese Christians at this place decided to give systematically to the work of God this year, and further decided that this year's giving should go toward a churchhouse. They have been most liberal in their pledges, some giving as much as two months' work—a sixth of their income for the year. This is a

start in the right direction, and we are glad to see them take it.

Dr. Brubaker and Dr. Wampler have gone to Shanghai to attend the Medical Missionary Conference which convenes Feb. 2. Doctors from all parts of China will be at this meeting, and many interesting papers on medical subjects will be discussed. The doctors will be gone nearly three weeks. On their return, Dr. Brubaker and his family will go back to Liao Hsien. The workers, as well as the Chinese, will be glad to have the doctor with them again. During his absence some of the workers have been sick and there have been many calls for medical help from the Chinese.

It is hoped that the war in Europe will have a beneficial effect on China's method of obtaining funds to finance the country. The president has sent a telegram to the provincial authorities, forbidding them to borrow from any foreign source. The minister of finance, since Europe is occupied with her own affairs and needs her own money, will have to depend on domestic resources. Here he will have a chance to distinguish himself and to render to China a priceless service.

The winter solstice was observed by President Yüan Shih K'ai by going at sunrise to offer sacrifices on the Altar of Heaven, the first time in the history of China that one not an emperor has done such a thing. Troops lined the way from the Forbidden City to the Altar of Heaven enclosure, and the president used an armor-clad motor car

in going to and from the ceremony. The details of the sacrifice were modified somewhat and the whole ceremony lasted about an hour. This is a unique ceremony in a land where there are so many idols. Once a year, from the earliest history of China, the emperor, or Son of Heaven, has offered sacrifice directly to Heaven on behalf of the people of China. There are no gods in the enclosure and the Altar of Heaven is open to the sky.



In the summer a little green snake was found near a temple in the west suburb of T'ai Ku, Shansi. A shrine was erected to it and hundreds of superstitious people have worshiped there. Truly, these are people who sit "in darkness."



The problem of electing a president for China is at last settled. The president nominates three candidates, and their names are written on a golden tablet and kept in a golden casket, which is to be locked up in the stone archives and a key given to the president, the secretary of state, and the chairman of the state council. A presidential term is fixed at ten years, and the term may be extended by vote of the state council. If an election takes place, a committee of ten is to open the casket and the names will then be submitted by the president to an electoral college consisting of fifty members of the state council and fifty members of the lifayüan. The candidate receiving two-thirds of the votes cast is elected. If a two-thirds vote is not cast, then the two candidates receiving the largest number of votes will be voted for by ballot, and the one receiving the majority will be declared elected. The president himself is eligible and may be voted for at the same time. The oath of office the president takes is very simple: "I swear that I

will honestly adhere to the constitution and faithfully perform my duties as the president of this republic."



A School of Forestry has been established in connection with the agricultural department of the Nanking University. The mountains of China are practically treeless. Only in small areas here and there are trees found. This school should develop a sentiment which in time the people will put into practice. Then, the hills and mountains will be covered with trees, the climate will be benefited, and floods will be less frequent.



It is becoming more and more recognized that mission schools should be model schools. Only a small portion of China's millions have access to the mission schools and the others must be educated by the Chinese, either under government control or through some other channel. The mission schools ought to be able to provide wide-awake, well-educated, consecrated teachers for these other schools. Why not?



The number of church members in Shansi, taking into consideration the five missions at work in the province, has increased last year by an all-round average of 12 per cent. One or two districts reports out-stations opened and entirely financed by the Chinese Christians. The needs for the work are many: more efficient Chinese workers, a better-instructed church membership, more foreign workers, both men and women, more hospitals and medical missionaries, a greater spirit of initiative on the part of the Chinese. Above all, is the great need for a larger supply of the Spirit of God upon the missionaries and Chinese Christians. Pray for the work in China.

MRS. DOE, THE WIDOW

Emma Horning.

SHE lives in a village over two miles from the city. Her little mud house is built up in a hillside, with a number of others. She says she has had sorrow all her life, for when she got married her mother-in-law was very **cruel** to her, often beating her. Later in life she lost her husband, and now she is very poor and has serious heart trouble. The doctor is afraid she cannot recover. Her younger boy is in school, and we are caring for him, while the other one, only fifteen, is working hard every day, trying to make enough for them to live on. But it is a scanty living, indeed, and we give her something occasionally for a good meal to nourish her delicate body.

We visited her home early in the spring and had a very hearty welcome. All the neighbors crowded in till there was no more standing-room and we had services, telling them of our wonderful Gospel. Shortly after this she began to come to services here in the city. Each Sunday morning she walks almost three miles and stays to all the services. We wonder how her weak heart can stand it, but she says that Jesus gives her strength, and she is getting peace in her heart. She is studying hard each week, and if she stays well enough she will soon be able to begin to read the Bible. She is now telling her neighbors what she learns about Jesus. We look forward to the time when she will be the true light of that village, teaching the other women the way to peace.

"Let us go out to my old home village and preach the Gospel to them," said one of our old

women, who attends our services regularly and says she will worship no more idols and witness no more theatricals. So we walked out to her village one forenoon and received a great welcome. The people began to crowd in at once to see us, and brought us tea to drink. For three hours they came and left, visiting a part of the time, but most of the time we were telling them about the Gospel. We went through the Sunday-school chart several times, telling them the life of Jesus. They seem never to tire of the "sweet old story," for it has the same wonderful attraction to the people of every nation.



A Pleasant Spot Near Liao Chou, China.
Here the Liao Chou missionaries will be glad to entertain their visitors from America, some sultry, summer afternoon,—if the visitors call!

When dinner was ready most of them still stood around and watched us eat. What did we eat? Well, first came a dry kind of pancake, rolled up for bread, which was served on a plate made of reeds, tied together with strings. These village people are not bothered with delicate china, which the children might break. Next came eggs and onions, mixed together and fried, and brought to us hot from the fire, frying-pan and all. From this we two ate with our chopsticks. The family had a kind of cornbread with greens mixed through it. After we were urged again and again to eat our fill, and we had done our best, they brought brown sugar water for us to drink.

While we were eating, Mrs. Doe came to take us to her home and neighbors. Leaving this home we went to seven other courtyards, showed the people the chart and told them the story of their Savior. From fifteen to thirty listened each time. Some of the children, and also some of the older

ones, followed from one place to the other and learned the story, so they could answer some of the questions I asked them. When we came to Mrs. Doe's poor little home we were delighted to find that the place where the paper gods had been pasted and the ancestral tablets are usually placed was filled with—what do you think?—tracts and booklets telling about the true God. We had said nothing to her about this, but she wanted no more to do with the old gods since she has found the One That gives her peace.

Other homes implored us to come and tell them, but it was getting late and we were tired from talking so long, so we said we would see them another day. The children still begged for Sunday-school cards, for the supply we had brought along did not near go around. We told them we would bring them some next time. So we started back, tired but happy, arriving at our home just in time for supper.

Ping Ting Hsien, Shansi, China.

A TRIBUTE TO MEDICAL MISSIONS

Edgar Allen Forbes, in "World's Work."

YOU may journey from the Golden Gate to Stevenson's grave in the South Seas, wind your northward way through the Pacific Islands to Canton and Shanghai, take the overland trail across Asia to Constantinople, or swing south to Bangkok and westward to Suez; then you may circumnavigate the Dark Continent or cross it from Cairo to Cape Town and from Sierra Leone to Khartum, and in all these months and months of travel you will never be far from the American missionary physician. His diploma is from one or another of the best medical colleges in the United States, and his experience has been gained in a practice probably larger than that of any professor that taught him.

These countrymen of ours are in the torrid belt of Africa and at Point Barrow, four hundred miles within the arctic circle, where mail is delivered once a year. Their hospitals are in the New Hebrides and among the fisher folk of Labrador, a thousand miles north of the Gulf of St. Lawrence. They are administering chloroform in Jerusalem and Damascus and Tyre, vaccinating in Peking and Singapore and on the road to Mandalay, giving quinine in the malarial forests of the Zambesi, the Congo and the Niger. They are on the slopes of the Andes and high up in the Himalayas, "the roof of the world." There is a medical station at Harpoot, near the headwaters of the Tigris and the Euphrates, and these

are the instructions how to get there: "Cross the Bosphorus from Constantinople to Scutari and take the train to Angora, going thence for three weeks by caravan."

Instead of the familiar "doctor's buggy," these physicians make their calls in canoes, jinrikishas, palanquins, sledges, wheelbarrows, and hammocks. They tour the villages of the districts by boat, on elephants and camels, and afoot. They have no Waldorf-Astoria suites, but lodge in such inns as this: "A small room without windows and with no furniture except three beds. These are planks covered with dirty mats, upon which coolies had smoked opium for years. A pith wick in a saucer of peanut oil was the only light. The floor was black earth; the walls were besmeared and moldy; everywhere were vermin. The odor of opium-smoking and of pigs wallowing

at the door pervaded the room." Their dispensary prescriptions are written in characters so strange that no American druggist could fill them, and their instructions to nurses are spoken in tongues not learned at the mothers' knees.

Men tell us that this is the commercial age; that our race is money-mad; that in his swift pursuit of wealth the American takes not time to eat, to think, to pray, to help; and this is our reply: Of this widely scattered staff of physicians, comprising several hundred men and women, more than half are from the United States, and only a very small fraction have gone from other than Anglo-Saxon lands. The great majority of them are supported by the four aggressive denominations—the Presbyterians, the Baptists, the Methodists, and the Congregationalists.



One of Our Native Brethren in the
China Mission.

"What are we to say about our duty in respect to the sending of missionaries to non-Christian peoples? Ought we to do it or not? Assuredly we ought. The call of God comes to us today as insistently as it ever did; the command of Christ has never been abrogated, 'Go ye into all the world and preach the Gospel to every creature.' The death of the missionary spirit means ultimately the death of religious faith, and the death of religious faith inevitably involves the destruction of civilization itself. I say this deliberately and after careful thought. Let our religious idealism cease to propagate itself and the soul will die out of it. It will be with us as with the Israelites of old; it will be to our own spiritual detriment and the eventual collapse of our highest hopes for the social future if we cease to care about spreading good news concerning man's eternal destiny."—Rev. R. J. Campbell.

SIN'S IMPRINT ON A LIFE

H. A. Claybaugh.

IT was on Easter Day, about five in the afternoon. A hymn for closing had been selected at a street meeting, when a well-dressed young man stepped from the sidewalk to the street with the missionaries. He had been listening to the singing and preaching of the gospel Message. It was very noticeable that he had been drinking, but he asked to sing a hymn, which was familiar to him but not to the workers. He knew the tune and began singing. It was soon clear that he knew how to sing. One of the company was instructed to bring him into the mission. He was very much under conviction, and wept bitterly in sorrow and repentance. One of the first things which he did was to take a bottle of whiskey from his pocket, saying he could not be right and have that in his possession.

We have observed that when the Spirit is searching men's hearts they pause in prayer and empty their pockets of whiskey, pipes, tobacco, gambling outfits, etc. Cases have been seen where nothing but tobacco could be found between a soul and full fellowship with God. Men have told us that they were convinced they could not be what God desired unless they would discontinue the use of all these things.

After the young man had found peace he was asked to sing. He took a book, and for about an hour the souls of all present were touched with his appeals in song. A rich, full tone, coming from his heart, brought tears to many eyes, and left impressions

never to be forgotten. All were eager to hear something of his past.

For many years he lived in Ireland. He was one of the leaders in song in the church of which he was a member. He left a young Christian wife and child in the homeland and came to America to better his financial condition, hoping soon to send for his little family. Alone in a strange land he fell into sin and became untrue to his wife and his God.

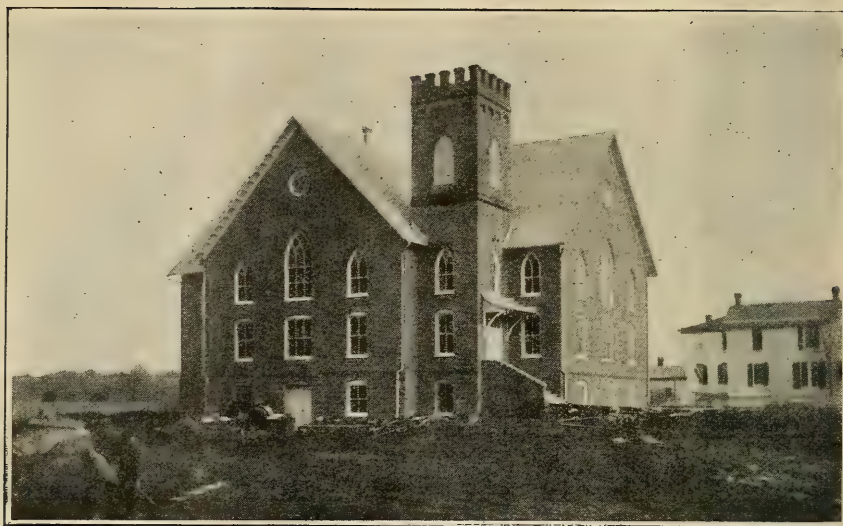
Many times he would say he wished he could live the past fourteen months over again—months misspent. One of the saddest things in life is to look back over time which has been squandered. In a conversation with a man of 68 in the County Home, concerning his becoming a Christian, the following response was received: "I have been the black sheep of my family; have spent my money, wasted my talents, possibilities and time all in the service of Satan. I am ashamed to ask the Lord to take what is left." This is a sad picture, a lesson and warning to the young, who are launching upon life's career, to come and give the Lord the best of their lives.

We were for some time in touch with the young man about whom we have been writing, and believe those bitter tears wrought true repentance. Although the wounds made in those fourteen months are healed, the scars remain. It seems that when sin passes through a being it leaves its mark. "Keep thyself pure."

3435 Van Buren Street, Chicago.

No man can find out the resources of God until he tries to do the seemingly impossible.—Selected.

The "scar-marks" that we have received in behalf of Christ are the only test of our faithfulness as followers of the crucified Christ.—Zwemer.



Bridgewater Church of the Brethren.

NEW CHURCH AT BRIDGEWATER, VA.

M. A. Good.

SUNDAY, Jan. 17, was a big day in Bridgewater. For some months we had been anxiously looking forward to the time when our new church would be completed and ready to dedicate.

The commodious churchhouse at the north end of town has been used as a place of worship for nearly thirty-five years. During this time the church has increased in membership until it now numbers about 360. The Sunday-school has an enrollment of more than 350, besides the Sunday-school at the college, which has more than 100 enrolled. Of this number thirty-one belong to the home department and thirty-three to the cradle roll. There are thirty-six in the teacher-training class at the college.

For years the Sunday-school workers have felt the need of better equipment for their important work. Think

of eight or nine classes meeting in the same room! What a confusion! We have a large number of young people in our congregation. They are the hope of the future church and ought to have the very best opportunities for developing into strong, faithful, efficient workers in the Master's service. A number of members and children could not attend services regularly at the old church on account of the distance.

The college, too, has long felt the need of better church privileges for the young men and young women who attend school here. The new church is located just across the street from the college and will supply this urgent need. Parents who send their children here to school can now feel that they have a good church home as well as the school advantages. This ought to be an important consideration for all fathers and mothers who have sons and

daughters to educate. The college Sunday-school will unite with the Sunday-school in the new church, thus giving the students the opportunity of working in one of the best Sunday-schools in the valley.

The church is built of native brick and stands on the north side of College Street, fronting towards the college campus on the south. It contains twenty private Sunday-school rooms, besides the auditorium.

The building is in the form of a cross, with four equal gables, and a belfry. Two cement walks lead from the street to the two front doors, and sidewalks lead to the rear entrance and to the basement. The interior is finished in natural wood. The main auditorium is 64 feet by 42 feet; the front wing 42 by 20, containing three Sunday-school rooms on the main floor and three on the gallery; the north wing 42 by 16, containing a Sisters' Aid Society room (mothers' room) and a Sunday-school room on the main floor, and three Sunday-school rooms above. The two side galleries each have three Sunday-school rooms. The rooms on the gallery and the three rooms in front on the main floor are closed by accordion doors, and can be opened into the auditorium, giving an entire seating capacity of about 800. The baptistry is in the rear of the pulpit and in view of the auditorium.

The basement contains an auditorium 64 by 42, two rooms in front for the primary department of the Sunday-school, and in the rear the heating plant and the kitchen; also toilets. The entire building is heated by a vapor system, lighted by electric lights, and supplied with lithia water from the town water system.

Jan. 17, at 11 o'clock, the church was

filled to its utmost capacity for the dedication services. Bro. H. G. Miller, our elder, was in charge of the meeting. After a hymn was sung, Bro. S. N. McCann led in the opening prayer. Bro. H. C. Early, of Penn Laird, Va., preached the dedicatory sermon. His subject was "Solomon's Temple." The large audience was impressed with the forceful sermon. Bro. Early is one of our best pulpit orators.

After the sermon Bro. Miller gave the audience an opportunity to contribute to the deficit on the church, which was about \$4,500. This work started with a surprise to many, when Bro. John T. Glick, a college student, stepped to the front, and in a pointed speech said the students and faculty would donate \$650. In a short time the entire amount was secured and the church was dedicated free from debt. Bro. I. B. Trout closed with a very impressive dedicatory prayer.

At 3 o'clock, Bro. Trout preached an excellent sermon to a crowded house, and at night Bro. Early began evangelistic services.

The church cost about \$15,000. Adding to that the value of lots, cost of furnishing, walks, grading, etc., the value of the property would not be overestimated at \$20,000.

We commend the faithful work of the building committee, especially that of Bro. A. M. Miller, the chairman of the committee, who so efficiently kept watch over the construction of the building.

We are very grateful to our Heavenly Father for our splendid church, and to the brethren, sisters, and friends who contributed so generously to this good work.

Bridgewater, Va.

There are comparative religions, but Christianity is not one of them.—Joseph Parker.

He who has no passion to convert needs conversion.—A. T. Pierson.

Expect great things from God; attempt great things for God.—William Carey.

THE STUDENT VOLUNTEER

WILLING OR BEING WILLING.

Elgin S. Moyer.

MANY times in our well-intended, our supposedly-consecrated lives, we allow ourselves to rest at ease, feeling confident that we are living surrendered lives, saying that we are willing to do anything or to go anywhere that the Lord directs. I hear many saying, "I am willing to go to India, China, or Africa, if the Lord calls me there." But pause, my brother, my sister. Do you really mean that? If your church should call you today to represent it, on the foreign field, or if the Mission Board should ask you to offer yourself, would you do so? Remember, the Lord has given the call. He has said, "Go ye into all the world." That means you and that means me. That means to go to every nation under the sun. It is up to each of us to go just as far as we can, and when we have gone far enough to let the Lord say, "Stop, work here." But how many of us are saying, "No, I will stay at home till the Lord demands that I go where I do not want to go."

Brother, that is not true consecration; that is not true willing or purposing. How much of a call do you want? You and I have already received the call, and it is up to us to accept it or to reject it. If you are staying at home, where you have an opportunity of doing a little good, till you receive another and louder call from above, you may be disappointed and the Master may be disappointed. O brother, dare you disappoint the One Who came to a foreign, miserable, sinful world to save you? Why not go where there are untold opportunities;

go as far from the easy job as you can? Let your light shine into the dark corners of the earth, where it can shine for the most. True, there is much to do next to your door, but why be selfish? Why not let that work to some brother who longs to go to a more distant field, but is detained by Providence? God may be saving that place for him, and if you refuse to go where the other brother can not, and remain in his place, see how you may be frustrating God's plans. Why not do as Jesus bids and go into all the world?

Yes, you say that you are willing; but oh, the inconsistency! Have you made the least effort to step out of your own home circle? Have you longed and prayed that God would use you to evangelize Africa, South America, or the islands of the sea? If you have not, be very slow about saying that you are willing to go anywhere. If you have longed to carry the Gospel to the darkened world; if you have prayed God to use you in the evangelization of the world, and if you have actually made efforts to this end, and God has blocked your way, then give your time nearer home, and try to send some one as your proxy. Why *be willing* to go to a foreign field, and then rest in ease at home, refusing to accept the need of the field, the call of the church and of Christ Himself as a direct appeal to you? How much more of a call do you need?

When Barnabas and Saul received the call from the church, they at once were ready and prepared to go. Some of you have received direct and personal calls from your church, or from the Mission Board, and from Christ, and yet you refuse. Why not will or purpose to do your duty; to do all you

can for the Master? If you are not willing to carry the Gospel to foreign shores how can you expect to be ready to go, even though the Lord should give you a special vision, an abnormal call? It is the man who purposes to do God's will, who wills to carry His Gospel to the uttermost parts, and not the man who *is willing* to do this or that or nothing, that is going to do his part in the world evangelization. Dear brother and sister, it takes purposing on our part to do right and to be the most useful to God. If we *purpose* to carry the light into the most intense darkness, and to go to the hardest places of the world, and God stops us short of that and we are thus disappointed, it is better than to *be willing* to go or to stay, yet refuse to go and thus disappoint God.

Consider how many of our missionaries have gone to the field in face of opposition and in spite of untold difficulties. The Apostle Paul prayed for years that he might go to Rome, before the way was finally opened up to him. Even God Himself for a time seemed to block the way. Yet through Paul's continued prayers and his purposing and willing he reached Rome. And think of the wonderful work that he did there! Raymond Lull, the missionary to the Mohammedans, manifested a splendid spirit of real purposing. He saw the need and thus felt the call so strongly that he was determined to spend his life where his heart was. When he was eighty years old, after being driven from the country a second time, he again set his face toward duty, where he had lived a missionary's life, but soon died a martyr's death. Carey and Judson would never have done the work for Christ in India that they did, had they not willed to go to the front in spite of all odds. Would our own missionary movement be what it is; would we have the force on the field

that we have, were it not for our own dear Bro. Stover, who for years planned and purposed to go to India? Surely, that active, aggressive, missionary work has done what passive "being willing" could never have done.

Dear volunteer, and Christian missionary, are you willing to do the Master's work? Remember His final commission. Christ has but one way to evangelize the world, and if we do not will to do our part, oh, think of the souls that will be lost because of our unwillingness or our passive "being willing." Brother, awake! What are you doing! Are you marching to the front in spite of the fire of opposition and of all the coaxing of the devil, or are you sitting comfortably at home and volunteering and saying, "Yes, I'm willing," but allowing Satan to tell you that you have so many wonderful opportunities at home, and that you have not yet received the call? "Lift up your eyes and look on the fields, that they are white already unto harvest." "The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into the harvest." Pray this prayer earnestly and then ask God if you can not go and help to save the people for whom you are praying. Do all you can, go as far as you can, and save as many souls as you can, and when you begin to do too much God will stop you. But above all, be sure that you make an honest effort to do all that God would have you do.

3435 Van Buren St., Chicago.



Can I look my Master in the face and not be ashamed, because I have given Him all that He has asked of me?

ISLAM A FOE TO CHRISTIANITY.

Benjamin F. Summers.

DURING this school year the Mount Morris Mission Band is devoting time to the study of Islam, and finds the subject worthy of much consideration. The book used is "Islam, a Challenge to Faith," by Samuel M. Zwemer. In this volume Islam, as a religion from its beginning to the present time, is quite thoroughly discussed. And as a subject for mission study classes we highly recommend it. To give a complete summary of the subject would be more than space will permit. We simply offer the following as suggestive of further study:

Islam is the mightiest of non-Christian religions as regards numbers. It dates back to the year 622 A. D., when in Arabia it originated under the leadership of Mohammed, who was an Arab of aristocratic standing and in many respects a great man. By his followers he is considered the highest and most excellent of the creatures of God's hand—last and most perfect of the messengers to declare His will to man. They revere him as an ensample possessing a character beyond question. His name is never uttered without the addition of a prayer. However, Mohammed did not hold himself in such high esteem, neither did his early followers. He has been changed from human to divine by later tradition. But to study his life in the light of Christian teaching, his character was, indeed, very questionable and immoral.

The rapid spread of Islam is almost a marvel. "Only one hundred years after the death of Mohammed his followers were masters of an empire greater than Rome at the zenith of her power." And today they are equal in number to one-eighth of the population of

the globe. There are "fifty-eight millions in Africa, sixty-two millions in India, thirty millions in China, thirty-five millions in the Malay Archipelago, and one quarter of a million in the Philippines, not to speak of the lands that are almost wholly Mohammedan in western Asia." The question as to how Islam spread so rapidly can not be answered in short. However, three factors are prominent: (1) The power of the sword, which forced many to become adherents in the earlier centuries; (2) individual missionary zeal; (3) the standard of Moslem life, which is so low that great effort is not needed on the part of downcast individuals to attain to its height.

The social and moral conditions of the people are extremely base, and illiteracy prevails to a surprising and appalling extent. No better proof of the inadequacy of the religion is needed than a study of the present intellectual, social, and moral conditions of the Arabs. "As regards morality, Arabia is on a low plane. Slavery and concubinage exist everywhere, while polygamy and divorce are fearfully common. Fatalism, the philosophy of the masses, has paralyzed progress, and injustice is stoically accepted. Bribery is too common to be a crime, lying is a fine art, and robbery has been reduced to a science. . . . Arabia is only typical of other Moslem lands."

The Moslems believe in God and are strong anti-idolaters. But "their conception of God is negative. Absolute sovereignty and ruthless omnipotence are His chief attributes, while His character is impersonal—that of a monad. The Christian truth that 'God is love' is to the learned Moslem blasphemy and to the ignorant an enigma. Mohammed's idea of God is out-and-out deistic. God and the world are exclusive, external and eter-

nal opposition. . . . Mohammed teaches God above us; Moses teaches God above us and yet with us; Jesus Christ teaches a God above us, God with us and God in us."

Though the Moslem religion is a missionary religion, and they claim God is the Object of their worship, nevertheless they are enemies of the cross of Christ and a foe to Christianity. They hate the Christian religion and are gathering to their number many whom we Christians should win for Christ. But, though they be our foes, we should endeavor to gain them for Christ. The task is great, but it

can be accomplished, for such is God's will. Many mission societies are accomplishing much good, but much remains to be done. The call for volunteers is great, and the opportunities are many.

Fellow-volunteers, we know not what we can do in this work, but we know that we can at least have an interest, and that our interest will avail. Let us pray that God's will be done throughout the Moslem lands, and work to this end, and in His own good time it will be accomplished.

Mt. Morris, Ill.

"And here are crumbs to feed some hungry one;
They do but grow a cumbrance on my shelf"—
And yet, one reads, our Father gave His Son,
Our Master gave Himself.

"The day of formal praying and petty giving is over, and the day of big things has come."

There are ten times as many preachers of the Gospel in the State of Iowa as there are in all of South America.—Kinsolving.



Our Juniors in Sweden, at Work.

From thirty-five to forty children between the ages of ten and fourteen meet every Wednesday evening for two hours' work. We have Scripture reading, song and prayer. We have the children do as much of this as possible.—J. F. Graybill.

SWEPT IN BY THE TIDE

"I ONLY KNOW HIM A LITTLE."

When I was in North India I heard this story of one of the mission hospitals there: A young married woman was lying ill in one of the wards, and whilst there was daily taught of the love and compassion of the Savior; soon she desired to know and to serve Him. Her husband, a Mohammedan, was told of her wish and was exceedingly angry and had his wife removed immediately from the hospital, and prevented her being visited by the mission ladies. Just before the "doolie" arrived to take her home, she tearfully called the doctor and sister to her side and said, "I can be taken away from you, but not from Christ, for I can pray to Him even behind the purdah, but I want you to remember my desire. You know Jesus well, I only know Him a little; when you meet me at the judgment seat of heaven, just go to Him, and tell Him who I am and how anxious I was to publicly confess Him on earth. Make it plain to Him, please." No mission lady will probably ever see her again, but surely we can rejoice that medical work was the means of winning one such patient to the feet of Christ.



Nov. 10 was Ploughshare Day at the State Department, Washington. About twenty ambassadors and ministers from foreign countries called at Mr. Bryan's office, and each received a shining little paper weight in the form of a miniature ploughshare which Mr. Bryan had caused to be made from remnants of old swords. On one side was inscribed, "Nothing is final between friends," and on the other, "Diplomacy is the art of keeping cool." Mr. Bryan gave the paper weights only to representatives of nations which have signed arbitration treaties with this country.



As to childhood in a Moslem country, let me give you an instance in my own experience. There was a house in a town in Persia where I used to visit. It was the home of one of my schoolboys. There was a little girl of about seven years of age, bright and happy, just bubbling over with life, like any English little girl of seven. Being so young she was allowed to play

about when I was there. One day the boy came to me and said, "Sir, can't you come and help us?" I asked what he wanted me to do. He said, "You know my little sister? Well, she is to be married this week. Do come and try to stop it." I went to the father, whom I knew well. I argued and pleaded and persuaded, but all to no purpose. He said she was eight years old and that it was time she was married! And the boy burst out with the cry, "She is not yet eight years old!" So she was married to a man of thirty-five, and all the light was darkened and the joy and childhood of her life blotted out. And even now I seem to hear her brother's cry, "She is not yet eight years old!"—James H. Linton, in Church Missionary Review.



It is great to be out where the fight is strong,

To be where the heaviest troops belong,

And to fight there for man and God!

Oh, it seams the face and it tires the brain;

It strains the arm till one's friend is pain,

In the fight for man and God.

But it's great to be out where the fight is strong,

To be where the heaviest troops belong,

And to fight there for man and God.

—Maltbie D. Babcock.



DR. "BILLY" SUNDAY ON THE BIBLE.

Twenty-odd years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis and went into the art gallery of the Old Testament, where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old.

Then I passed into the music room of the Psalms, where the Spirit swept the keyboard of my nature and brought forth the dirgelike wail of the weeping prophet, Jeremiah, to the grand, exultant strain of the twenty-fourth Psalm, where every reed and pipe in God's great organ of Nature seemed to respond to the tuneful harp of David, as he played for King Saul in his melancholy moods.

Next I passed into the business office of the Proverbs and into the chapel of Eccle-

siastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Solomon, where the lily of the valley and the rose of Sharon and the sweet-scented spices perfumed my life.

I stepped into the prophetic room and saw telescopes of various sizes, some pointing to far-off stars or events and others to near-by stars, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night.

From there I passed into the audience room, and caught a vision of the King from the standpoint of Matthew, of Mark, of Luke, and of John. I then went into the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant church.

From there I went into the correspondence room, where Matthew, Mark, Luke, John, Paul, Peter, James, and Jude sat at their desks penning their epistles to the church.

Then I passed, last of all, into the throne room of Revelation, and saw the King sitting high upon His throne, where I fell at His feet and cried, "God be merciful to me, a sinner."



WORLD TRAGEDIES.

1. Two hundred and seven million bound by caste—Hinduism.
2. One hundred and forty-seven million permeated with atheism—Buddhism.
3. Two hundred and fifty-six million chained to a dead past—Confucianism.
4. One hundred and seventy-five million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.—L. B. Wolf.



A SOUND NEVER TO BE FORGOTTEN.

The evening was drawing on, and from the darkening twilight of a long narrow street there rose a bitter wail. Ringing out upon the still air, it told of agony beyond words. What was it?

Hurrying down that little thoroughfare in a Chinese city was a woman calling plaintively for some one or something to come

back again and relieve her of her anguish. Her little child was at the point of death, and already one of the little one's "three spirits" had left the child's body and was wandering away. The Chinese believe that we all possess three spirits, and when they leave the body that body dies. The poor mother was quite sure that unless that spirit could be found and persuaded to go back again, the child must die. So, turning her back upon the suffering little one, the woman in her anguish hastened through street after street, calling for the spirit to come back. A knowledge of Jesus Christ and His love for little children would soothe that aching heart as nothing else can.—Awake, June.



And what of the pioneer fields still waiting? If men are not daunted by difficulties when urged on by the desire for temporal success and wealth, shall the soldiers of the Cross, with a far grander inspiration, hold back? I love to think of some of our missionaries, who, when they were told that the British Government could not guarantee protection if their labors caused the Mohammedans to be excited, replied that they would do so without protection. "But," said the government, in effect, "if you are British subjects we shall be bound to protect you, and therefore you must not evangelize among Moslems." "Then," said the missionaries, "we will give up our British citizenship!" And we honor them. There is an inspiration more captivating even than patriotism for your country. It is patriotism for the King of kings. And, men, the commission of the victorious Christ has not lost its meaning for the church. The prime authority in heaven and on earth, once given to Christ, has never been ceded to Mohammed. The power of Christ is still available and availing.—James H. Linton, in the Church Missionary Review.



The Mississippi Supreme Court on March 1 upheld the May-Mott-Lewis law prohibiting the keeping of intoxicants in social clubs. In this decision the court said:

"Whiskey is a good thing in its place; there is nothing like it for preserving a man when he is dead. If you want to keep a dead man put him in whiskey; if you want to kill a man, put whiskey in him."

The Little Missionary



India Darlings.

Frances Elizabeth Holsopple.
Age Ten Weeks.

Barbara Catherine Arnold.
Age Six Weeks.

Leah Ruth Ebey.
Age Five Weeks.

SUNSHINE IN INDIA HOMES.

Kathren R. Holsopple.

THREE new babies have come into the mission. Three little sunbeams have come to brighten our homes. Three little treasures have come to bring ever-increasing joy into the lives of their parents.

They have been here only a short time, but we could not do without them. Their smiles and tears are already part of the day to which we look forward. We wonder now how we ever got along without them. The wonderful joy they bring into the hearts of those about them can only be realized by those who have experienced parenthood.

But can you parents in the homeland really realize the joy these little ones have brought us? We are far from our homes and our friends. We have

many things to meet every day which make our hearts ache and which burden us. We have around us only those of a different race, who can not understand us and our ways. There are just two of us. Both are in the work and have the burden of it. Then into this home comes a dear, innocent, pure baby, fresh from our Heavenly Father. No! You can not realize the joy these babies bring to us.

"But don't they interfere with your work? Don't they take your time and make it harder for you?" Listen! Perhaps they do not allow us to go on with some kinds of work, but they help so much in other ways. How our Indian Christian people love them! They are drawn to us through our dear babies. They love them and are so proud of them!

Yes, they do take some time, but if they grow up to be good women, who

will help the church carry the Gospel to the people among whom they were born, will it not be time well spent? Yes, they do make extra work. We must be so careful of their clothing, of the sun, the mosquitoes, the fleas, and diseases which are on all sides; the cool mornings and evenings and hot middays, the dirty milk and water, and many other things which are a constant care to the mother. And yet we do it all so gladly. The care and work are nothing compared with the joy and gladness they bring.

Three babies have come among us. Three little missionaries have come to those around them. Three little souls have come to live for Him.



THE CHILD IN THE MIDST.

When the Lord of the great and the little,
The Potter Whose hand shapes our clay,
Sets a child in the midst of the market

Where the world-people chatter all day—
Sets a child with its innocent questions,
Its flower face dimpled and fine,
In the very heart's core of the clamor
A thought of the Maker Divine,

And men, in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that
spirit,

Make the flower face withered and old,
Bind the hands and the feet with a tether
That childhood can never untie;
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

From the mine where the midnight engulf-
s it,

From the mill where the clogged air is
thick

With the dust of the weaving that chokes
it,

From the home, where it's fevered and
sick

With man's toil, when God meant it for
gladness,

The child in the midst in our clay
God-moulded, greed-marred, calls to Heav-
en

For the vengeance we're daring, this day.
—Margaret Sangster.



NINGA'S GIFT.

Nettie Carlisle.

SHE was only a little African girl ten years old, but she had learned to love Jesus, and her heart was so overflow-

ing with joy and happiness that she longed to share her blessings with everyone she knew. Her life had been a very sad one, for she was a little slave girl. Her father had sold her in payment for a debt to a wicked young man, who bought her for his wife. He treated her very cruelly, and finding that she was too young for the hard work in the fields, he brought her to one of the schools of the Africa Inland Mission.

"I have heard that you train the boys and girls to be good workers," he said to the teacher in charge. "This is my wife, and I want you to train her so that she can do good work in my fields by and by."

Poor little Ninga! She was so shy and frightened that for some days Miss Emily could get hardly a word from her, but her big black eyes seemed to be pleading, "Don't beat me, I will do the best I can." Soon her fears vanished in the atmosphere of love and kindness which surrounded her. She learned to laugh and shout as the children played their merry games, and no voice was sweeter than hers in song and hymn. She was bright and quick in her classes, and soon learned to read and write.

Her husband visited her occasionally, and after one of these visits Miss Emily found her sobbing bitterly.

"What is the matter, Ninga?" asked her teacher.

"He says he is coming soon to take me away. Don't let him take me, teacher. He will beat me again, and I want to stay in the school with you."

Now Miss Emily had been talking with the government officials, for this was in British East Africa, and knew that she could save the child by paying her father's debt, so she answered kindly, "Don't cry, Ninga. I will try to keep you at the school."

She paid the money to the husband from her own small salary, and Ninga was free.

"Oh, how happy the poor child was! 'Dear teacher, how I love you!'" she said. "I wish I could be your slave forever."

"Be a good girl, Ninga," said her teacher kindly. "That is all I ask of you."

As the days went by Ninga, sitting in the mission chapel, heard often the story of the wonderful love of Jesus, Who died to save her, and her young heart took the message gladly.

One day she lingered in the schoolroom till all the others had gone out, and then said timidly: "Teacher, I love Jesus, and I am going to be His child always. I did not know till I came here that it was wrong to lie and steal and say bad words, but I have given them all up. I pray to our Father every night, and oh, how He helps me!"

A few weeks after this Ninga came running in one day, much excited.

"Teacher," she cried, "there is a little slave girl down in the village, and her master treats her dreadfully. She is nearly starved, and he beats her every day because

she can't do the heavy work in the fields. Please take her into the school, or she will die."

"I should like to take her, Ninga," answered Miss Emily, sorrowfully, "but I have not the money. I might spare enough to pay the debt, but there is only mission money enough to feed and clothe the children who are here now."

Ninga turned sadly away, but the next day she came back crying. "O Miss Emily, please, take that poor little girl in! He has beaten her till she can scarcely move and her back and arms are full of bruises."

"How can I take her, Ninga, when I have no food for her to eat, or clothes to wear?"

"I will give her half of mine," said Ninga, eagerly, "and she can sleep with me in my bed."

"Will you give her one of your dresses, Ninga?" asked the teacher.

Now Ninga's sole earthly possessions consisted of three little cotton dresses. One, a red calico, sent by a kind friend in America, was Ninga's special delight and carefully kept for best.

"Yes, I'll give her a dress, and half of my food every day."

Each child at the mission received a daily allowance of a quart of dried peas or beans, which they were taught to prepare and cook for themselves, or else a very small basket of potatoes. Small as this allowance may seem, it was more than they had lived on in their own wretched homes, and they grew and thrived upon it.

"Very well, Ninga," said Miss Emily. "I will go to the village, and see what I can do."

Again she paid the ransom price out of her own purse, and after about an hour's absence returned with the little stranger.

Ninga, who had been watching by the gate, gave a shout of joy.

"May I give her a bath, teacher?" she asked, and, receiving permission, obtained a cake of soap and started with her charge for the river.

The poor child sadly needed a bath, for she had never had one before. When at length the two girls returned, Miss Emily's eyes filled with tears, as she saw that the stranger was wearing the little red dress, Ninga's most precious treasure. Which of us would have been so generous?—World Wide.

WHICH IS TOSPY-TURVY LAND?

America—

In rowing a boat we pull.
We always turn to the right.
We use a soft pillow.
Our sign of mourning is black.
Our windows are made of glass.
We shake a friend's hand.
We eat with knives and forks.
Our language has an alphabet.
We write with a pen or pencil.
We read from left to right horizontally.

We begin at the front of the book.
In our schools we study in silence.
Our day has twenty-four hours.
We arrange our calendar by the sun.

Our children stand facing the teacher when they recite.

We never make presents of coffins.

Americans seek and win their brides.
When we sew we draw the needle toward us.

Here dessert is served at the end of a meal.

Our given name comes before the surname.

The needle of our compass points toward the north.

Our watchmen go their rounds quietly with a view to catching thieves.

We take off our hats as a mark of respect.

China—

We don't, we push.
We turn to the left.
A hard one suits us.
Ours is always white.
We make ours of paper.
We shake our own hands.
We use chop-sticks.
Our language has characters.
We make our characters with a brush.
We read from left to right, from the top down.

We begin at the back.
That is dull. Why, we all shout.
Ours has twelve hours.
We have always arranged ours by the moon.

Our scholars bow, then turn their backs to the teacher.

We think they are the nicest thing to give a friend.

Our parents arrange all that for us.
We push the needle from us.

We begin with the dessert.

Our surname comes first.

Ours points to the south.

Our watchmen shout and beat gongs.

That is why we keep ours on.

FINANCIAL REPORT

CORRECTION.

In the February Visitor the \$5.00 credited to M. E. R., Canada, to Belgian Relief should be credited to M. E. R., Canada, Italian Mission, Brooklyn. Proper transfer of this amount has been made.

FINANCIAL REPORT.

During the month of February the General Mission Board sent out \$3,333 pages of tracts. The General Mission Board is pleased to acknowledge the receipt of the following donations during the month of February:

WORLD-WIDE.

Virginia—\$350.51.

First District, Individuals.
W. R. Layman, \$18; Mrs. F. D. Kennett, \$1; Mrs. Martha A. Riner, 50 cents, \$ 19 50
Second District, Individuals.
S. C. Smucker, Bridgewater, \$100; E. D. Kindig, \$4; J. L. Zimmerman, Bridgewater, \$1, 105 00
Northern District, Congregations.
Timberville, \$893; Flat Rock, Cedar Grove, \$6.98; Woodstock, \$5.36; Mt. Zion, \$4.50; Peach Grove, Salem, \$7; Frederick City, \$9.62; Salem, \$2.78; Flat Rock, \$3.77, 133 01
Individuals.

Mary C. Shaver, \$30; S. H. Hansenfluck, \$10; Rebecca Miller, \$5; D. M. Wine, \$5; John K. Andes, \$2.50; Maggie E. Gochenour, \$2; D. S. Neff, \$1; Mrs. John W. Huffman, \$5; John W. Huffman, \$5; Susan Fahnstock, 50 cents; J. O. Kirby, \$1; J. J. Gochenour, \$1; A. B. Hockman, \$1; D. G. Fahnstock, \$1; Mrs. B. A. Solenbarger, \$1; Annie M. Hansenfluck, \$1; Flora Varner, \$1; C. B. Miller, \$1; R. C. Broyles, \$1; Annie Hershberger, \$1; J. B. Comer, \$1; J. W. Comer, \$1; W. C. Comer, \$1; Lydia Garber, \$1; Rebecca Wine, \$1; J. W. Myers, \$1; Mrs. W. R. Doll, \$1; Mattie F. Good and Delilah F. Bushong, \$2; Mada Andes, \$1; Lela S. Neff, \$1; Mary Smith, Powells Port, \$1; M. Alice Showalter, \$1; Wilson Sidney, \$1; Samuel Pence (marriage notice), 50 cents; Polly Ann Nicholson, 25 cents, 90 75
Eastern District, Individuals.
Elizabeth Harley, \$1; Ella L. Myers, \$1; B. F. A. Myers, 25 cents, 2 25

Illinois—\$107.46.

Northern District, Congregation.
West Branch, 27 46
Individuals.
Jos. J. Fike, Milledgeville, \$50; Jennie Sanford, \$20; Elizabeth Kintner, \$2; A. C. Wieand, \$1; Mrs. Ida Emmert, Mt. Morris, \$1; Mrs. Jos. Stitzel, Lanark, \$1; A. H. Stauffer, Polo, \$1; A Sister, Sterling, \$1, 77 00
Southern District, Individuals.
Mary A. Brubaker, Virden, \$1.50; S. Vansycle, \$1; H. J. Berkey, 50 cents, 3 00
Indiana—\$98.37.
Northern District, Congregations.
Wawaka, \$18.81; Walnut, \$15; Elkhart Valley, \$8.09; Bethany, \$3.22; North Liberty, \$1.50, 46 62
Individuals.
Mary A. Lammadee, \$2.50; David Whitmer, S. Bend, \$1.75; John Hunt-

insten, \$1.50; Florence Bosler, \$1; T. D. Butterbaugh (marriage notice), 50 cents, \$ 7 25
Middle District, Congregations.
Hickory Grove, (Camden), \$15; Pleasant Dale, \$12.50, 27 50
Individuals.
A. M. Eby, Ft. Wayne, \$1; John E. Miller, 50 cents, 1 50
Southern District, Individuals.
E. O. Norris, \$10; Nellie Faussett, \$1; Ross Martin, Anderson, \$5, 16 00
Ohio—\$94.32.
Northwestern District, Congregation.
Lick Creek, 5 70
Individuals.
Lydia Fried, \$10; F. A. Sellers, Greenspring, \$1.50; A Sister, \$1.15; J. E. Roberts, \$1; Maggie M. Roberts, \$1, 14 65
Northeastern District, Congregations.
Canton City, \$10.35; Black River, \$3.74; Chippewa, \$6.73, 25 82
Individuals.
A. F. Shriver, Akron (marriage notices), \$1; Samuel S. Feller, \$1, .. 2 00
Southern District, Congregations.
Palestine, \$23.18; Greenville, \$18.57; Pleasant Valley, \$3, 44 75
Proceeds of Uncle John's Waste Basket, 1 40
Individual.
David Hollinger, Greenville (marriage notice), 50
Pennsylvania—\$85.36.
Western District, Congregation.
Johnstown, 11 30
Individuals.
A Brother, Meyersdale, \$35; Samuel Baker, Elk Lick, \$5; I. G. Miller, \$1.20; Norman Rose, \$1; W. M. Howe, Meyersdale (marriage notice), 50 cents, 42 70
Middle District, Individuals.
Anna E. Miller, \$5; Geo. A. Armstrong, \$5; D. G. Snyder, \$1, 11 00
Southeastern District, Sunday-school.
Coventry, 14 16
Eastern District, Individuals.
S. Frances Harner, \$1.20; Henry Bollinger, \$1; Cassie Yoder, \$1, ... 3 20
Southern District, Individuals.
Catharine Garland, \$2; A Friend, Waynesboro, \$1, 3 00
Tennessee—\$51.00.
Individuals.
W. H. Swadley, \$50; Mrs. Lizzie V. Keeble, \$1, 51 00
Nebraska—\$49.70.
Congregations.
Bethel, \$26.45; Pioneer, \$1, 27 45
Sunday-schools.
Kearney, \$12.50; Lincoln, \$8.75, .. 21 25
Individual.
Wm. McGaffey, 1 00
Missouri—\$47.35.
Middle District, Congregation.
Spring Branch, 15 00
Southern District, Sunday-school.
Dry Fork, 6 35
Individuals.
C. W. Gitt, \$25; Clara Miller, \$1, .. 26 00
Kansas—\$28.00.
Northwestern District, Individuals.
Sarah Horting, \$5; Mrs. Flora Templeton, Belleville, \$1, 6 00
Northeastern District, Individuals.
S. J. Heckman, \$10; Nora Shivelv, \$10; Annie M. Kauffman, Abilene, \$1; W. P. Strole, Kansas City (marriage

notice), 50 cents,	\$ 21 50	Walter Thoman, Lewiston,	\$ 1 00
Southeastern District, Individual.		Canada—\$1.00.	
Mrs. Mary Luckey,	1 00	Western District, Individual.	
California—\$22.60.		G. A. Porchet,	1 00
Northern District, Individual.		Total for the month,	\$ 1,077 97
Jennie S. Brower,	2 00	Previously received,	34,620 03
Southern District, Congregation.		Total for the year,	\$35,698 00
Glendora,	15 60		
Individual.		INDIA MISSION.	
Mrs. Mary M. Hepner, Covina, ...	5 00	Ohio—\$1.50.	
Iowa—\$22.00.		Southern District.	
Northern District, Individuals.		Proceeds of Uncle John's Waste	
H. I. Metz, \$10; Mary Ogg, Greene.		Basket,	\$ 1 50
\$1; A. M. Summy, Waterloo, \$1, ...	12 00	Nebraska—\$1.00.	
Middle District, Individuals.		Congregation.	
Wm. E. West, \$5; Mrs. A. E. Bone-		Pioneer,	1 00
steel, \$2; Hazel Eby, \$1; Lydia Om-		Total for the month,	\$ 2 50
men, \$1; J. B. Spurgeon (marriage		Previously received,	688 96
notice), 50 cents; John I. Diehl (mar-	10 30	Total for the year,	\$ 691 46
riage notice), 50 cents,		INDIA ORPHANAGE.	
North Dakota—\$21.20.		Ohio—\$88.61.	
Congregation.		Northwestern District.	
Rock Lake,	16 20	Class, Sunshine Band, Pleasant	
Individuals.		View,	\$ 36 61
A Brother and Sister, Carrington,	5 00	Northeastern District, Sunday-school.	
Oklahoma—\$16.97.		East Nimishillen,	20 00
Individuals.		Southern District, Individual.	
Olive E. Ihrig, \$5; Gilbert Brubak-		S. W. Blocher, Poplar Grove, ...	32 00
er, \$5.47; Bertha Ryan Shirk, \$1; D.		Illinois—\$27.18.	
E. Cripe (marriage notice), 50 cents,	11 97	Northern District, Christian Workers.	
In Jesus' Name,	5 00	Pine Creek,	12 00
Arizona—\$15.00.		Southern District, Christian Workers.	
Individual.		Astoria,	15 18
Peter Forney,	15 00	Pennsylvania—\$16.00.	
Michigan—\$15.13.		Southeastern District, Individuals.	
Sunday-school.		Eld. and Mrs. J. P. Hetric,	16 00
Thornapple,	2 13	Oregon—\$7.95.	
Individuals.		Sunday-school.	
J. J. Scrogum, \$2; J. C. Jones, \$10;		Bandon,	7 95
A Hart Friend, \$1,	13 00	North Dakota—\$6.40.	
North Carolina—\$12.00.		Congregation.	
Individuals.		Williston,	6 40
Mrs. Wm. Frisbee, \$11; Mary E.		New Mexico—\$5.00.	
Cochran, Golden, \$1,	12 00	Sunday-school.	
West Virginia—\$10.00.		Yesso,	5 00
First District, Individuals.		Kansas—\$5.00.	
Lynn Mott, \$1; Jennie Burgess, \$2;		Northeastern District, Individuals.	
Ella Rexroad, \$1; Sara L. Idleman, 50	4 50	Clara T. Brandt and Daughter, ...	5 00
cents,		Virginia—\$1.00.	
Second District, Individuals.		Second District, Individual.	
Frank Drain, \$4.50; Martha Bosely,	5 50	Mrs. Fannie Miller, Barren Ridge	1 00
\$1,		Total for the month,	\$ 157 14
Colorado—\$6.00.		Previously received,	2,739 25
Northwestern District, Individual.		Total for the year,	\$ 2,896 39
Mrs. H. M. Long,	1 00	INDIA BOARDING SCHOOL.	
Northeastern District, Individual.		Ohio—\$87.58.	
Clara E. Michael,	5 00	Northwestern District, S. S. Class.	
New Mexico—\$5.00.		Sugar Grove,	\$ 12 50
Individual.		Northeastern District.	
Ira Shively,	5 00	Junior Boys and Girls, East Nim-	
Idaho—\$5.00.		ishillen,	15 08
Individual.		Sunday-school Class, Smithville, ...	10 00
E. P. Fike,	5 00	Southern District, Individuals.	
Maryland—\$3.00.		Levi E. Blocher and wife, Poplar	
Eastern District, Individuals.		Grove,	50 00
Miss L. Kenney, \$1; Amos Wam-		Virginia—\$10.00.	
pler, \$1,	2 00	First District, Sunday-school.	
Middle District, Individual.		Troutville,	10 00
Della M. Galor,	1 00	Nebraska—\$7.00.	
Washington—\$2.50.		Individual.	
Individuals.		Susie McLellan,	7 00
Jacob McMillen, Wenatchee, \$2; D.		Washington—\$5.10.	
H. Fouts (marriage notice), 50 cents,	2 50	Sunday-school.	
Sweden—\$2.50.		East Wenatchee,	5 10
Individual.		Indiana—\$2.00.	
Mrs. Eliza Ekberg, Malmo,	2 50	Southern District, Individual.	
New York—\$1.50.		Susan V. Renforth, Upper Fall	
Individuals.		Creek,	2 00
R. A. Nedrow (marriage notices),		Total for the month,	\$ 111 68
\$1; F. F. Nedrow (marriage notice),	1 50	Previously received,	1,117 95
50 cents,		Total for the year,	\$ 1,229 63
Nevada—\$1.00.			
Individual.			
Mrs. H. J. McDaniels,	1 00		
Texas—\$1.00.			
Individual.			
Lora Beebe,	1 00		
Minnesota—\$1.00.			
Individual.			

INDIA HOSPITAL.

Ohio—\$25.00.

Southern District, Individuals.
Kate and Edith Riley,\$ 25 00

Indiana—\$25.00.

Middle District, Individuals.
M. K. Reiff and Family, Burnetts-
ville, 25 00

Virginia—\$0.50.

Individual.
Ezra D. Kinzie, 50

Total for the month,\$ 50 50
Previously received, 352 67

Total for the year,\$ 403 17

INDIA NATIVE SCHOOL.

Iowa—\$2.25.

Middle District.
Old Sisters' Class, Panther Creek,\$ 2 25

Total for the month,\$ 2 25
Previously received, 155 03

Total for the year,\$ 157 28

INDIA WIDOWS' HOME.

Kansas—\$2.00.

Northeastern District, Individual.
Mrs. W. H. Intrikin, Abilene,\$ 2 00

Total for the month,\$ 2 00
Previously received, 85 79

Total for the year,\$ 87 79

CHINA MISSION.

Oklahoma—\$3.00.

Congregation.
Thomas,\$ 3 00

Indiana—\$2.00.

Middle District, Individual.
Mary J. Stutsman, 2 00

Nebraska—\$1.00.

Congregation.
Pioneer, 1 00

California—\$1.00.

Southern District, Individual.
A. A. Neher, 1 00

Total for the month,\$ 7 00
Previously received, 1,087 42

Total for the year,\$ 1,094 42

SOUTH CHINA MISSION.

Washington—\$15.00.

Seattle Chinese Mission,\$ 15 00

Total for the month,\$ 15 00
Previously received, 230 04

Total for the year,\$ 245 04

CHINA ORPHANAGE.

Indiana—\$24.00.

Northern District, Aid Society.
West Goshen,\$ 22 00

Middle District, Individual.
Mary J. Stutsman, 2 00

Ohio—\$22.00.

Northeastern District, Aid Society.
Owl Creek, 22 00

California—\$22.00.

Northern District.
Primary Department, Raisin City
Sunday-school, 22 00

Missouri—\$20.00.

Middle District, Sunday-school Class.
Willing Workers, Spring Branch, 20 00

Canada—\$11.00.

Western District, Sunday-school.
Keithville Union, 11 00

Michigan—\$11.00

Aid Society.
South Woodland, 11 00

Montana—\$6.63.

Mission Band.
Boys and Girls, Medicine Lake, 6 63

Pennsylvania—\$6.00.

Eastern District, Individuals.
Miriam W. and Henry W. Bucher, 6 00

Individuals.
Indian Creek, 6 00

Total for the month,\$ 122 63
Previously received, 809 77

Total for the year,\$ 932 40

CHINA BOYS' SCHOOL.

Ohio—\$1.61.

Southern District.
Proceeds of Uncle John's Waste
Basket,\$ 1 61

Indiana—\$1.00.

Middle District, Individual.
Mary J. Stutsman, 1 00

Total for the month,\$ 2 61
Previously received, 357 74

Total for the year,\$ 360 35

CHINA GIRLS' SCHOOL.

Indiana—\$12.00.

Northern District, Aid Society.
Washington,\$ 5 00

Middle District, Individuals.
Mary J. Stutsman, \$1; Mrs. Mollie
Toney, \$1, 2 00

Southern District, Aid Society.
Summitville, 5 00

Ohio—\$10.00.

Northeastern District, Aid Society.
Jonathan Creek, 10 00

Kansas—\$10.00.

Southwestern District, Aid Society.
McPherson, 10 00

Virginia—\$5.00.

First District, Aid Society.
Brick, 5 00

Total for the month,\$ 37 03
Previously received, 663 02

Total for the year,\$ 700 02

CHINA HOSPITAL.

Ohio—\$32.25.

Northwestern District, Christian Workers.
Green Spring,\$ 19 25

Aid Society.
Green Spring, 8 00

Sunday-school.
Sugar Grove, Greenspring, 5 00

Illinois—\$7.71.

Northern District, Christian Workers.
Polo, 2 71

Individual.
Maurice M. Cluts, 5 00

Colorado—\$6.00.

Northeastern District, Individuals.
N. O. Horning, \$5; A Sister, \$1, .. 6 00

Maryland—\$6.00.

Eastern District, Individuals.
Helen R. Wolfe, \$3; Mary R. Wey-
bright, \$3, 6 00

Indiana—\$2.00.

Middle District, Individual.
Mary J. Stutsman, 2 00

Kansas—\$0.60.

Northwestern District, Individual.
Isaac B. Garst, Quinter, 60

Iowa—\$0.50.

Southern District, Individuals.
C. W. Shelly, 25 cents; F. H. Heil-
man, 25 cents, 50

Virginia—\$0.50.

First District, Individual.
Ezra D. Kinzie, 50

Total for the month,\$ 55 56
Previously received, 510 06

Total for the year,\$ 565 62

CHINA CHURCHHOUSE.

Indiana—\$2.00.

Middle District, Individual.
Mary J. Stutsman,\$ 2 00

Total for the month,\$ 2 00
Total for the year, 2 00

SEATTLE CHURCHHOUSE.

Washington—\$19.40.

Individuals.
Augustus Bush, \$5; L. H. Metzger,

\$2; Ed Shock, \$5; Lettie Wagoner, \$5;
Ben Ikenberry, \$1.80; Sister Level, 60
cents,\$ 19 40

Total for the month,\$ 19 40
Total for the year, 19 40

ITALIAN MISSION—BROOKLYN.

Kansas—\$35.99.

Southwestern District, Sunday-school.
Larned,\$ 25 99
Northeastern District, Individual.
S. J. Heckman, 10 00

Pennsylvania—\$13.00.

Western District.
Berean Bible Class, Johnstown, .. 5 00
Middle District, Individuals.
Crist and Ella Kimmel, \$1.50; Gal-
en Walker, 50 cents; Edith Norris,
\$2; J. B. and Eleanor J. Brumbaugh,
\$4, 8 00

Michigan—\$10.42.

Sunday-school.
Onekama, 10 42

Oregon—\$10.00.

Individual.
W. N. Carl, 10 00

Colorado—\$5.00.

Northwestern District, Individual.
A Sister, 5 08

California—\$3.00.

Northern District, Sunday-school Class.
Patterson Young People, 1 00
Individuals.

Mr. and Mrs. G. F. Altpeter, 2 00

Canada—\$3.00.

Western District, Individual.
Mary E. Rhodes, 3 00

New York—\$2.00.

Individual.
An Italian Brother, Brooklyn, ... 2 00

Illinois—\$1.00.

Northern District, Individuals.
Amos E. Wolfe and wife, Sterling, 1 00

Indiana—\$1.00.

Southern District, Individual.
Mrs. Guy E. Forsman, 1 00

Virginia—\$1.00.

Northern District, Individual.
J. H. Diehl, 1 00

Total for the month,\$ 85 41
Previously received, 89 47

Total for the year,\$ 174 88

BELGIAN RELIEF.

Virginia—\$25.50.

Northern District, Congregation.
Mill Creek,\$ 25 50

Indiana—\$20.60.

Northern District, Individual.
Mrs. Albert Gump, 1 00

Middle District.
Manchester College, 18 60

Southern District, Individual.
Ollie Lester Cross, 1 00

Nebraska—\$14.42.

Sunday-school.
Bethel, 14 42

Kansas—\$7.50.

Southwestern District, Congregation.
Bloom, 7 50

Iowa—\$5.00.

Middle District, Individual.
Mary M. Gibson, 5 00

Pennsylvania—\$4.56.

Middle District.
Primary and Junior Department,
Fairview, 1 56

Southern District, Individual.
Mrs. Elizabeth Bonebrake, 3 00

Total for the month,\$ 77 58
Previously received, 1,042 80

Total for the year,\$ 1,120 38

CHURCH EXTENSION.

Ohio—\$1.00.

Northeastern District, Individual.

E. S. Coder, Smithville,\$ 1 00

Total for the month,\$ 1 00

Previously received, 28 50

Total for the year,\$ 29 50

SUNDAY-SCHOOL EXTENSION.

Illinois—\$3.80.

Southern District, Sunday-school.
Lamotte,\$ 3 80

Total for the month,\$ 3 80

Previously received, 89 32

Total for the year,\$ 93 12



THE BEST WE HAVE.

Christ wants the best. He in the far-off
ages

Once claimed the firstling of the flock,
the finest of the wheat,

And still He asks His own with gen-
tlest pleading,

To lay their highest hopes and bright-
est talents at His feet.

He'll not forget the feeblest service;
humblest love.

He only asks that of our store we
give to Him

The best we have.

Christ gives the best. He takes the
hearts we offer

And fills them with His glorious
beauty, joy and peace.

And in His service, as we're growing
stronger,

The calls to grand achievements still
increase.

The richest gifts for us on earth, or in
the heaven above,

Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friend,
let us remember

How once our Lord poured out His
soul for us,

And in the prime of His mysterious
manhood

Gave up His precious life upon the
cross!

The Lord of lords, by Whom the worlds
were made,

Through bitter grief and tears gave us
The best He had.

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General Mission Board, Elgin, Illinois



THE MISSIONARY VISITOR



.. How about your Prayers?

Have you considered them seriously?
It is not what you are that makes your prayers effectual, else the wretched, poor - and blind would never be heard. It is not your sincerity and emotion in prayer that commend, else countless devotees at heathen shrines would not pray in vain. It is not your sense of helplessness or dependence on Christ that makes you holy and acceptable in prayer unto the Lord. No, it is not yourself, nor your sincerity, nor your dependence, but the thing for which you pray, after which you hunger, on which you depend, that makes effectual prayer before God. All men pray: but all men do not pray in spirit and in truth that the Lord of the harvest send laborers into the needy world fields. For if they did there would be many offering to go, and there are but few; for you would have offered to go, and you have not.

In Jesus Name,

Galen B. Royer

CHURCH
OF THE
BRETHREN

Vol. XVII
No. 5

MAY, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

MAY, 1915

Number 5

THE BOARD'S CONFERENCE APPEAL

In thousands of our Brethren homes, from the Atlantic to the Pacific, preparations are being made at this time to attend our great Annual Conference at Hershey, Pa. Not only will the Conference be a time of blessed reunion, but also a period for inspiration. By a little effort beforehand each one of us can, whether we attend or not, assist in making the Conference a mighty spiritual force.

The General Mission Board comes before you this year with an appeal as in former years, but with an appeal of more intensity than ever before. We have reached a period of actual want in funds. Our expenditures for the past year have exceeded our income; so much so that, at the close of our fiscal year, ending Feb. 28, 1915, we found ourselves facing a deficit of almost \$2,000. This is the first time we have ever closed our year with a deficit. It is not occasioned by a lapse in giving, but, owing to the expansion of our work in the foreign field, our expenditures have increased more rapidly than our income. It is the natural result of a healthy work abroad.

Of course such a condition must not, can not, long continue. Our efforts abroad have expanded and prospered. The Lord has answered the prayers of many consecrated hearts. And now that the work has grown, we must care for that for which we have prayed. The facilities of our workers must be the best that we can supply. It is folly to send them out without fully equipping them and supplying them with the proper facilities and sinews for this spiritual war. The Board keenly feels this responsibility.

There are many reasons why we should give this year, comparing ourselves with other peoples. The European war has not come nigh us; we are suffering neither the terrors of invasion nor conquest. Our people live mostly in the country, and business depression has not affected them. Their crops have brought unusual prices. Neither flood nor fever nor famine, that stalks abroad in some lands, threatens us. How blessed we are in this world which is flowing with rivers of blood!

We trust that you will at once set the day for your special offering. Let the time be Sunday, May 23, if possible. Announce the date as early as you can, mention the time each Sunday, pray over your work entrusted to our care, and on the special day planned, give unto the Lord as He has prospered you. This great work with us is a mutual blessing and a mutual responsibility. The church shares alike. May each one of us be found willing to assume our proportionate share.

Deeply appreciating your splendid coöperation with us in His service, we are,

*In His Name,
General Mission Board.*

EDITORIALS

We have just received a very pressing invitation to take dinner with Brother and Sister Lichty at Umalla, India. Bro. Lichty says that they have bushels of roses now; also that they have celery, lettuce, cabbage, potatoes, beets, carrots, tomatoes, egg plant, onions, and beans. Those who think our India workers have only rice and curry upon which to thrive will be surprised to know of such a variety of vegetables. Living out of cans, as we do, we should much like to accept the invitation extended us.



A young sister, from a church of very few young members, writes: "Some members think we can not carry on a mission study class, but if we get our shoulders to the wheel and push, we will succeed." This sister has the right idea. A mission study class need not be expressed in terms of numbers so much as in zeal and faithfulness.



The Mineral Creek (Mo.) Juvenile Mission Band has assumed the support of little Barbara Arnold in India. This is the first of our missionary babies to be assigned for support to others than those supporting the parents. We have many babies of our missionaries that would love to be supported by such organizations as Mineral Creek's Juniors.



The cost of support for missionaries on the foreign fields is \$300 per year; of children, up to 8 years of age, \$75; thereafter until 18 years, \$150 per year. Brethren Graybill's in Sweden and Wine's in Denmark are yet available for assignment, and we should be glad if some organizations would decide to assume their support.

Through the thoughtfulness of Bro. W. B. Stover the Mission Rooms have been favored with a bound volume of *Prakash Patra*, our India periodical. Although we can read nothing that it contains, excepting the pictures, yet we know from reports that it is filling a special need in our India work.



Likewise we appreciate the recent copy of the "China Year Book" that has recently been sent to us by Bro. F. H. Crumpacker, in China. This book, containing the names of all missionaries in China, gives a very clear glimpse of conditions in that great, new, expanding republic.



We trust that our readers will study carefully the "Missionary Mirror and Reflector" as presented on other pages of this issue. We hope that the reflection of your congregation will stir you to greater activity in matters of missionary finance. If the reflection of your congregation pleases you, well and good; if it does not please you, within whose ability is it to change the reflection?



The new certificate for faithful work in the Bible Memory and Devotional League, as explained in the March VISITOR, has awakened a considerable interest. For this we rejoice. Thus far the following have received certificates: S. N. McCann, Bridgewater, Va.; Iva Bowman, Bridgewater, Va.; W. B. Varner, Bridgewater, Va.; Anna R. Roller, Timberville, Va.; Cora L. Heestand, Elkhart, Ind., and Lois Rodabaugh, Williamstown, Ohio. All correspondence regarding this work should be addressed, THE MISSIONARY VISITOR, Elgin, Ill.

Dr. Fred J. Wampler, after a considerable period of study at Pao-ting-fu, China, has settled down at Ping Ting Hsien, and we presume has hung out the proverbial shingle. However, from his reports he has not been compelled to wait long for practice. He reports for the four months that he worked in 1914, the following: One thousand five hundred dispensary calls, twelve operations, 100 boils lanced and teeth extracted, and 104 opium patients treated. Do you think that he needs a hospital?



A sister from Pennsylvania, in sending us \$3 for mission work, says: "Enclosed find \$3 worth of my prayers for the India Boarding-school." We doubt not but that the prayers of those who can not give are answered; but for those who can give, we suggest that after you have prayed it is a good thing to give substantial aid to the prayers that you have offered. Thus has our sister assisted in her supplications before the Father.



Why should we give to missions? "Where your treasure is there will your heart be also." If your treasure is in India, there will your heart be; if in China, your heart may be found in that land. But if you keep your treasure all at home, never look abroad for your heart. It is contrary to divine principles for you to have your heart in one place and your treasure in another.



In an editorial in the April VISITOR we mentioned the deficit in the funds of the General Board, at the close of their fiscal year Feb. 28, 1915. We have received many inquiries as to whether missionary receipts were falling off. In reply we beg to state that receipts are not falling off. They are increasing, but our expenditures have increased at a more rapid pace than our receipts. For instance the following:

In 1910 we had 36 missionaries on the field; now 58 missionaries.

In 1910 our world-wide income was \$56,000; this year, \$83,300.

In 1910 we spent in India \$27,000; the past year, \$43,000.

In 1910 we spent in China \$3,800; the past year, \$24,000.

In 1910 we paid in annuities, \$16,600; the past year, \$25,900.



We can hardly say that we have had a lull in giving, nor have the hard times been especially felt, if we can judge by our past normal rate of growth. But the missionary child has grown rapidly. Shall we supply more food or deny the child? This question is one that will be uppermost in our minds from now on in our missionary endeavor. We have great faith in the willingness of our churches.



Drs. Wampler and Brubaker, with another physician of Shansi Province, China, recently attended a medical missionary conference at Shanghai. They report that their party of three physicians is almost half the number of foreign doctors in the whole province of Shansi, with its 12,000,000 people.



We hope that the articles on the Brooklyn Italian work, as appearing in this issue, will be carefully read by our great VISITOR family. Bro. J. Kurtz Miller is dealing with a weighty problem that has received all too little attention by our people—the immigrant problem. He needs assistance. A little assistance from all will place him in a very favorable position to do effective work.



* It is said that the Cathedral of St. John the Divine, in New York City, has already cost \$7,000,000, and that before it is completed another like sum will be expended. What would the Master say! What would He do, should He come to visit the cathedral! Certainly the One Who had no place to lay His head would not sanction the extra-

gance. We venture the prediction that should the Master come, He would spend little time at the place. Rather, He would be among the poor, the needy and the sick upon the streets of that sin-sick city. He would still be the Man Who had no place to lay His head.



An exchange defines the tithe as God's cure for covetousness. Judging from the effects of tithing in the lives of those who we know have adopted that standard, we believe the statement is clearly proven. And also, judging from the fruits of those who most strenuously oppose the standard of tithing, we believe that the truthfulness of the statement is again revealed. Very few who reach a standard of giving which equals the tithe are opposed to the tithe. Usually it is those who fall below. And of those who fall below the tithe, very few oppose the principle of the tithe. The strongest opposition comes from those who could afford to give one-tenth, but who are unwilling to do so. They are the ones who need a cure; but how can they be persuaded to take God's remedy?

Sister Eliza B. Miller, who is returning on furlough from India, expects to reach New York City early in May. She has arranged with Bro. Miller, the superintendent of our "Brooklyn Mission Home," for quarters in the "Waterloo room." This room was furnished by her home church (Waterloo, Iowa) in 1908, and named by Sister Miller's grandmother, "The Waterloo room." Sister Miller will not be ready for any engagements among the churches until after the Hershey Conference. Until then she will aid Brother and Sister J. Kurtz Miller in the Italian Mission and make a study of the "Great Home Foreign Mission Field" in Greater New York City. Her mail will reach her at 358 Sixtieth Street, Brooklyn, N. Y., care of the Brooklyn Mission Home.
—J. K. M.



After thirteen years of incessant, self-sacrificing toil, the missionaries of the Southern Sudan Mission, Africa, report their first convert baptized. What a life is the life of faith!

A WORD TO OUR READERS

As Conference time approaches and we look forward to receiving several thousand subscriptions for the Visitor, both in renewals and new subscribers, we are moved to make a few suggestions whereby you can greatly assist us.

In renewing your subscription be sure and renew under the same name to which the paper has been addressed. Because a different name is handed in we sometimes send two papers to the same family.

If your subscription lacks six months or more of expiration, do not renew. Our terms will not allow your name to be advanced from that expiring date. Send the paper to some one else, or if you do not desire to do so, the money thus saved goes into missions.

In arranging your lists for Conference, if, through your congregation's offering, you have the privilege of sending a few subscriptions to others, then hand in their names; always try to give poor or disinterested members the preference. The primary purpose of this generous offer of the Board is to educate our people more fully in the joys of giving.

Please remember that it will take time to get the thousands of names on our lists after Conference, but if you do not receive the paper in a reasonable time, kindly drop us a line. We are anxious that all may get the paper who are entitled to it. And if we know of an instance where those entitled do not receive it, we are more than glad to correct the oversight.

Most sincerely, The Editor.

GIVING OUT OF OUR POVERTY

Galen B. Royer.

NO one will deny that giving is a special grace and the mark of a large-hearted, truly-Christed soul. Jesus Himself spoke much in favor of this grace. "It is more blessed to give than to receive," apparently was an oft-repeated saying of His, and this is simply emphasized by the command, "Give, and it shall be given to you; good measure, pressed down and shaken together, and running over, shall men give into your bosom"; and by another command, "Give to every man that asketh thee. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not." At least to one Jesus conditioned perfection—and we are commanded to be perfect. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." He reinforced this command by saying, "For where your treasure is, there will your heart be also."

Having Christ for their Ideal, seeking to be obedient to Him in the real spirit of His commands, the poor Macedonians, even while having much affliction, rejoiced in their poverty and abounded unto riches of liberality (2 Cor. 8). Strange combination—"affliction," "deep poverty," "rich liberality"! The world has never been crowded with congregations thus marked of the Lord Jesus.

The secret of the Macedonian Christians being thus liberal under such unfavorable circumstances lay in the fact that they *gave themselves first*. The great difficulty is that it takes most of us a whole lifetime to learn to hold loosely to things of this life, and to throw all of self into the life to come. It has been said of some Christians that when they were baptized they handed

their pocketbook to a bystander before going into the water, and therefore it was not consecrated to the Lord. But the larger danger is that people, in their renouncing the world, do not consider that possessions and how they are to be held is a part of that renouncing—often the most prominent part—and thus deceive themselves in their very giving of self.

When self is given, the largest victory is gained. Such are real overcomers of the world, the flesh, and the devil. And when this is rightly accomplished what one has does not belong to him, but to the Lord, and to self simply as distributor. When self is given, the spirit of accumulation and "laying by for the rainy day," or for the next generation to quarrel over, passes out of the life. Such walk by faith, live by faith, and rely upon God to supply all their needs (Philpp. 4: 16), spiritual and temporal. Such lives all true missionaries live, and no less standard does God expect of His children on the home base.

When self is given, the unnecessary and frivolous of life disappear, and what would that not mean in most Christians! Many things would disappear from our person, our homes, the farm, the store, the life, when shorn of the unnecessary and frivolous. Of course standards differ. In this one can not judge another; but we should judge ourselves so that we be not judged of God in that which we allow ourselves. Stop and reckon what funds would be available if you lived according to this plan.

When self is given, the appreciation of what Christ has done becomes so keen that sacrifice in giving is made and counted a joy and great privilege. How

beautifully this is illustrated in the African girl, who brought two and one-half guineas for the church offering! She was slow to tell where she got the money—an unusual amount, and a poor girl as she was. But at last she told her pastor that she had sold her life into slavery and brought the price of it to the Lord. She had seen the Christ, and what was her life compared to being hid in Him? On that basis how many of us have seen the Lord?

When self is given, even the poorest have much to give for the Lord's cause. What was the matter with Zaccheus, that he became so liberal all of a sudden, giving and restoring, not the exact amount, but several fold? He had seen the Christ and his whole nature was changed. What was commendable in the widow was not the amount that she gave, but its relation to what she had left—nothing. Her heart went out after God in sincerity. She loved much. She gave all.

When self is given, increased income does not change the simple life we once lived into a more luxurious one. This change, taking advantage of God's increased favor, robs the church of much. Today it is not only the high cost of living, but far more, the cost of high living, that is the bane of Christianity. It is said of one of the Wesleys that when he began to preach he received fifty pounds per year. He lived on forty and gave ten to charity. When his income was increased to one hundred he still lived on forty and gave sixty, and when it was increased to 250 pounds he still insisted on living on forty pounds and giving away 210 pounds. If Christians had such principles fixed in their make-up Jehovah would not hesitate to prosper them, for it would mean to prosper His cause. But when He gives and we use it after our own lusts, is it any wonder that the Lord withholds and His cause languishes? I have known weekly wage

girls who could not save \$2 per week, over and above their needful living, giving \$10 to \$20 per year to charity because they had given themselves. I know others with broad acres and much property that will not give \$10 or \$20 per year for all their spiritual blessings. To them the blessings are not worth it, for they have not first given themselves.

Now, dear brethren and sisters, it is useless to talk about walking in the straight and narrow way and not finding it a way of self-denying charity—that is, denying one's self of apparent necessities in order to give to the work of the kingdom and the care of the poor. It is not proper that we should go on telling of Christ's sacrifice for us, and not make any for His cause; of how He became poor that we might be rich in glory, and then go on with no other thought than to accumulate all we can of this world's goods; of how wonderful was His humiliation when He left heaven for earth and our salvation, and then to go on seeking wealth, ease and comfort, and exaltation for ourselves and our families; of how He emptied Himself, but we seek to be full of this world, its ease, pleasure, and power.

No, no! Not in word but in act must be the love which we show Him through His poor, who are always with us. Daily we must learn more and more to give up the things that please our eyes, gratify our tastes, and satisfy our senses. We must change our standard from "Can I afford to spend this for myself?" to "May I rightfully deny myself this?" The true Christian seeks not additional comforts, but what indulgences he may forego in order to have more to give to the Lord. By so doing he makes his habits simple, his wants few, his comforts plain necessities. He gives up luxuries which perish with the using, in order to win the love of God. Indeed, holding loosely the things of time and clinging firmly

through Jesus to things eternal, he must count it an "unspeakable gift" to lay his all on the altar of the Lord. Such can give out of their poverty until they beg for places to abound in their

giving, and all the world wonders where they get it to give. Such a spirit makes possible rich gifts from meager hands because they first gave themselves.

GIVING TILL IT HURTS

W. M. Howe.

AT the close of a council meeting more than a score of years ago a good deacon, who had just been authorized to replenish the church treasury for needed repairs, approached me before I could leave the church and asked for five dollars for the above purpose. He said that was what he thought I should give. Never before was I in like manner so surprised. To say I was not pleased told the truth about my feelings, only in a negative way. I was too full for utterance in the church. By the grace of God I was dumb. I opened not my mouth but my purse, and acted in harmony with my brother's desires. I knew there was paper to the above amount in my pocket, but it was hard to part with it, for I knew there was little else beside. I went home with a lighter purse and a heavier heart than I had planned for. I do not now recall ever before having given more than pennies to such causes as promised nothing (?) in return. Probably for the first time I had given cash till it hurt.

When I was young father asked of me a task that was about unbearable for a boy that didn't fancy work on the farm a tithe as much as work and play at school. The proposition was for me to miss school and help raise potatoes two days or more in the fall of the year. I made a weak attempt with mother in the kitchen to beg off, but knowing the futile results of this, even though mother might appear to sympathize with me, I took it out in pouting and picking potatoes. Suffice it to say the

task was doubly hard. This ungrateful boy surely was giving till it hurt.

A hungry tramp begged bread at a sister's home. It was her good old mother's rule never to turn such strangers empty from her door. This daughter had been taking some pride in formally walking in her mother's steps, but without, we think, the good spirit her mother had. On this occasion she was over-busy and her larder not over-full, and so she excused herself to the stranger. But he replied, "I was told you'd give me something." Quick as a flash she retorted, "I will," and, stirred within because she did not have her way, and because some niggardly neighbor had sent this beggar to her door, she brought in haste some apple butter bread to the hungry man and said, "Take that and go, and I don't want you ever to come again." She was giving till it hurt.

An offering for missions was being received. A brother, who had been very sparing in his giving, was momentarily stirred by the good sermon which the pastor had just preached, and felt impressed to give ten dollars. But he argued that no one expected it, and concluded therefore to throw in the basket no more than five dollars and (after further thought), if no one was looking, he believed he'd just drop into a noisy corner of the basket three silver halves. He both hoped and believed no one would look, but still for emergency's sake he kept the five in hand. Now, will you believe it?—when it came his

time to give two folks did seem to be looking and he was "prompted" to throw in his smallest note with the "V" plainly in evidence. He didn't know why people couldn't keep their eyes in front of them. What business was his business to them? As a result, he argued, he was three whole dollars and a half short. He forgot he was still five dollars ahead (?) because he did not give as he was prompted by the Lord. He did give five dollars, but who thinks he got credit for more than he really wanted to give? Was that a dollar and a half or less? Then I wonder if he was charged with the five that he did not give. What perplexing questions do arise when we vary from the leadings of the Lord! Better by far to give as the Lord directs and let the recording angel "check it off," especially when, as many will testify, giving this way doesn't hurt, than to give the hurting way, as this poor rich man did, and by grace be no farther on.

By the Spirit of God a consecrated eighteen-year-old sister was called to the foreign mission field. At first the parents rebelled with vigor at every mention of the matter. This modest Christian girl appeared to a circle of friends the more attractive in comparison with her parents, whose hearts have never been quite full of God's guiding Spirit, and who therefore "don't believe in missions, anyway." When the parents see the sympathy their child gets, and that somehow in their circle of friends their stand does not seem to be really popular, they finally modify their objections and the girl is permitted to prepare for God's work in heathen lands. They do, however, take it hard. They do not understand their daughter's ambitions as they do their own. They owe but a thousand dollars on a second farm, and are about to buy a third, for which, with much hard work, they believe they can surely pay. But they must give up

their eldest daughter. They do it because they must—because of pressure from without. Such giving always hurts. There are some who sympathize with these parents. They know how much it hurts. They have had experience in being "held up" by a pronounced sentiment adverse to their own. So these parents are a bit comforted by a few scattered friends, who live on a plane of course none too high—no higher than their own. Of course, though, the sympathy that proves a real blessing comes from some big-hearted souls who, like all true followers of Jesus, have been lifted from the lower plane of giving to the one where it doesn't hurt at all.

Suppose we study all these givers and note in every case the low, narrow, selfish platform on which they stand. Their vision is necessarily as limited as their platform is low. They need help as surely as did all of us who once loitered below the top of the mountains of God's grace and love. And there is no other sure way to help such than to give them not only a vision of the self-sacrificing Son of God, but an opportunity to see the good works of others who "follow in His train."

The narrow vision is withering, while the broader vision is inspiring, elevating, and life-giving in its effects. I've been glad ten thousand times that the backbone of that healthy deacon separated me from that much-loved five-dollar bill. My vision: I saw my purse grow larger and it was a charming sight to me. I did not see either the need, on the one hand, or on the other my Father's big and bursting purse in which I, as an heir, might share. Nor did I at all appreciate *my need* of giving. "It is more blessed to give than to receive" had in those days practically no meaning to me.

We think there is a time in every life when it hurts to give as God directs, but the folly of stopping the pain by

stopping the giving must be apparent to all. What must be the philosophy of the sick man who will refuse the bitter cup that will cure him, rather than to drink it and live? Yet how many there are who selfishly reject the operation, though painful, that is sure to cure, rather than part with an offending hand or eye that in time is sure to kill (Matt. 5: 30).

The giving of that first five-dollar bill brought big returns.

What about the potato picking? I used to envy the lot of many boys that lived near us, till I learned that some of

them did not have one potato to pick nor a cow to milk nor a parent to pray. The time soon came when I was better pleased to ask father "*What next?*" than to shirk any small task assigned.

Let the rest speak for themselves. The fact is, if we give we get. We learn to give, and to love to give as God directs, as we learn to know and love the Giver of every good and perfect gift. We are all the time wanting to give more and more, and all the while we are the more blessed and it doesn't hurt at all.

Meyersdale, Pa.

GIVING TILL IT DOESN'T HURT

E. H. Eby.

TO attain this much-desired change of feeling will require not only giving continuously but also more largely. It indicates the formation of a good habit which, when fixed, will, like all good habits, produce feelings of pleasure rather than of discomfort. But there are other changes even more deep-seated than this taking place within the soul.

To give till it doesn't hurt is the climax of a process of emancipation from a bondage, all too often unconscious but none the less real—a bondage to self which is in its very nature unchristian.

To give till one feels it is indicative of a sharp conflict between duty and self. To give until one doesn't feel it indicates a victory over the lower impulses by the higher ideals. It is the emergence of the soul out of action impelled by duty into that inspired by a vision of privilege. It is emancipation from law and entrance into the liberty of Gospel. For with all the teaching given today on the duty of giving it is scarcely possible that anyone should have been so far removed from these in-

fluences as not to have felt in some measure a sense of duty toward the lost world, and to have responded in some little measure, if only to ease his or her conscience. And the oft-repeated calls for help for this and that cause are sources of real annoyance to such. They imagine they are giving more than their share, or they excuse themselves in one way or another: they can't afford it, or they have other obligations, debts, interests to pay, etc.—in other words, it hurts them to give. Their inner life has not been touched by the appeal of a needy world, a lost humanity. If they help, it is from a sense of duty, or because they are pressed, not from a sense of privilege.

To give till it ceases to hurt is evidence that the Christian has passed out of the realm of fear into that of fearless love. How much money is kept in the pocket because of fear! Here is the call, money is needed, and one ought really to help, but how to make ends meet—that is the question. No account is taken of the divine resources and promises. The soul sees no further than the narrow

horizon of his or her personal obligations and available resources. "He that giveth to the poor lendeth to the Lord" is either forgotten, or faith that the Lord can and will pay His debts is lacking. And the soul remains in bondage. On the other hand, what fearless giving is enjoyed when the impulse of love is not stifled! Love casteth out fear and its torment.

To give until one doesn't feel it is to emerge from self-consciousness into Christ-consciousness. The life becomes Christ-controlled instead of self-controlled. The soul passes out of a sense of constraint into a blessed sense of the joy of fellowship with Christ; out of a deceptive feeling of personal sacrifice into a grateful response to Christ's sacrifice for Himself and for the world. Some church members can tell you how much they have given for the Lord's cause for ever so long back. They seem not to have forgotten a single instance of giving, and the list seems to them commendably long. They really congratulate themselves on having done so much. And how they can tell of the sacrifices they have made! But how all this is changed when the soul catches a vision of what Christ has done for it! Then love flows freely and the soul grows fat on its very unconscious liberality. It is clearly seen that all one can do will in no way be a return for all the Savior has done. What once seemed a great sacrifice will no longer seem so—

the soul will be occupied with the world-redeeming sacrifice of our great High Priest. Sympathy, and money and prayer will flow freely and gladly. The soul is FREE.

Giving until one doesn't feel it is evidence of the soul's having emerged from an unconfessed feeling of private ownership into the liberty of recognized and acknowledged divine stewardship. Too few Christians live as though they recognize the sovereignty of God. That the earth is Jehovah's and the fullness thereof is not a part of their practical theology. Children, property, business, talents, brain capacity, profession, vocation—are all treated as personal property, to be operated in the interest of self and family. That all these belong to God and have been entrusted to Him to operate and manage in the interests of the kingdom of heaven is the plain teaching of the Bible, and to miss this is to fail of the highest good in life and in religion. Let the individual Christian accept this teaching of the Bible as the guiding principle of his life, and his whole attitude will be changed. He will accept all as a stewardship for which he must give an account to God Whose it is. He will take Jesus into partnership, and do all in accordance with the will of his Partner.

God grant that this may be the blessed experience of every one who names the name of Christ.

Seattle, Wash.

It is work that keeps faith sweet and strong. And though we leave the Mount of Vision we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to lose the Lord would be to refuse to leave the holy mount. If Peter had stayed on the hill, he would have found himself alone.—J. D. Jones.

Let us learn to be content with what we have. Let us get rid of our false estimates, set up higher ideals—a quiet home; vines of our own planting; a few books full of inspiration; a few friends worthy of being loved; innocent pleasures that bring no pain or sorrow.—David Swing.

SYSTEMATIC GIVING

ITS AUTHORITY AND PRACTICAL VALUE.

Paul Mohler.

I REMEMBER that in the homesteading days in North Dakota the heating problem was a live one with every homesteader. The house must be kept warm in winter at the lowest possible expense of money. To do this, many used straw-burning stoves.

Flax straw makes a very hot fire, and if one keeps feeding it into the right kind of a stove he can heat a large house in the coldest weather; but the people put aside their straw stoves as soon as they could afford it. Why? Because people were too busy to stand and feed a straw stove, when they could get base-burners that fed themselves.

I know men who will give a good deal of money if they are followed up by a good solicitor. Fire them up sufficiently and they will give liberally, but leave them alone and they will not give a cent. They are like the straw-burning stoves; what we need is base-burners.

Some people do not like base-burners because when they come in from the cold, the base-burner does not seem to be warm enough. They want a lot of heat all at once; but the folks who stay in the house all the time like the stove that gives off a steady and regular heat. Solicitors traveling among the churches like to get hold of a straw-burner giver sometimes, so as to get a large sum all at once; but the treasurer of the local church, the District Mission Board, the General Mission Board, and the schools all like the base-burner giver, because he keeps handing out money steadily and systematically without having to be fired up every little while.

That is why systematic giving is practical; it is economical in operation and

dependable. If all the members of the church would "upon the first day of the week . . . lay by him in store, as God hath prospered him" (1 Cor. 16: 2), there would be plenty of money for every need and all the expense of advertising, soliciting, etc., would be saved. Then think how much better all the work could be organized if the financial support were regular.

It is practical to give a large proportion of one's income systematically. Many are afraid to give much now, for fear there will come a time later when they will need it for themselves. Paul meets that problem very clearly when he says, "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: . . . and He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God" (2 Cor. 9: 8-11, Am. Vers.).

One can not believe this statement of Paul's and still fear to give cheerfully to every good work. Giving becomes practical with God's promises supporting the giver. "Give and it shall be given unto you," "Freely ye have received, freely give," are still live messages for live men. He who loves desires to give, and he who has faith is not afraid to give. God give us more love and more faith.

As for the "authority," the text quoted above (1 Cor. 16: 2), combined with good common sense, should be authority enough for anybody. There is no Scripture text that can be fairly quoted and no good reason offered against it. Everything right is in favor of it; on-

ly fearfulness, selfishness, and carelessness oppose systematic giving.

God bless the systematic giver and grant us more and more of them!

Rossville, Ind.



AS COMPARED WITH THE ASSESSMENT PLAN.

Ross D. Murphy.

ONE of the questions which are perplexing many a congregation today is, What is the best method the church is able to adopt, in the light of the Scriptures, to raise the money necessary to meet the running expenses of the church, together with the home mission dues and such other apportionments as from time to time may be required? About all of the churches agree that the Gospel clearly presents a method for the individual in 1 Cor. 16: 2. He shall give as the Lord has prospered him, and the time to do this is upon the first day of the week. But the question is, What plan shall the church adopt so as to make it easy and convenient for the individual to carry out this method and bring his gifts to the treasury of the Lord?

Some churches, however, are not confronted with this problem, because they spend so little in their religious activities in comparison with their financial ability and prosperity that the crumbs falling from their burdened tables supply the needed amount. They have no problems of this kind because they have never opened the doors of service and there beheld the great needs. Or else they have gone through the struggle, found a Bible plan for the church and, having found this, have no more trouble.

A number of churches have adopted a method commonly named the assessment plan. This provides that the church appoint a financial committee. The duties of this committee are to obtain the valuation of the property owned

by the members, to make up the budget of the church expenditures for the year, and then lay a tax upon the valuation to meet the amount of the budget. A poll tax is required from those not possessing any property. It is also the duty of the committee to collect the amounts thus levied from the members of the church.

Other churches have adopted a plan of systematic giving, sometimes called the envelope system. It provides that the church make it easy and suggestively convenient for every member to contribute to the Lord's work upon the first day of the week, as prosperity has been meted out to him by the Lord. A committee is appointed, whose duty it is to canvass each member for a weekly offering pledge, and place into the hands of each member fifty-two envelopes, one for each Sunday of the year. The weekly offerings are to be placed into the envelopes and brought to the church services.

No other plan has met with as much success as this one. Churches that give it a trial are sure to retain the plan in preference to any other one. It is scriptural. The basis for giving is not the amount of the church budget of expenses, as in some other plans, but the basis is the prosperity of the Lord. It is difficult for most people to give liberally in lump sums, but it is surprising how freely they will give on the basis of weekly offerings and how much this amounts to in a year's time. Tell a man his church dues are \$52 for the year, and you will almost frighten him. On the other hand, ask him for a weekly offering, the amount to be as he thinks the Lord has prospered him. The chances are that he will give a dollar a week and feel good over it.

This plan is objected to because it is thought unfair, in that the wealthy will not give as much accordingly as the poorer classes. The scripture does not teach that men who fail to give accord-

ing to their wealth should be compelled to do so, but it does teach that men are to be impelled to give. It is doubtful whether the money which a person is compelled to give will ever bring him a blessing. Church members are not compelled to take part in church activities according to their ability. Many a one able to preach and teach is never compelled to do so. Should we then compel men to give according to their valuation? Rather, adopt a plan by which it will be made easy for them to give weekly, allowing them to confer with the Lord, through prayer and meditation with regard to the amount. We must be taught, not compelled; we must become consecrated. Then will our gifts match the goodness of the Lord more nearly than at any other time.



THE EVERY-MEMBER CANVASS FOR MISSIONS.

S. C. Miller.

WHILE a student in college I spent my summers selling stereoscopic views, to make money to go to college the next year. Many times I got into towns where some druggist or notion dealer had stereoscopes and views for sale; usually keeping them on exhibit in a conspicuous showcase where hundreds of customers had an opportunity to see them. Many people admired these goods, but very few of them bought from the dealers, except an occasional individual who wished to give a Christmas gift or a birthday present to a friend. Often when I called upon these people I succeeded in making a sale, and frequently they purchased large quantities of views. The only reason they bought from me instead of from their local dealer was that I went into their homes, gave them a demonstration of the views, explained their value and aroused their interest.

Up to the present time our mission

work has been handled much in the same way as local dealers handle their stereoscopes and views. The few people who have been fortunate enough to attend our Annual Conferences, or to hear some missionary lecture in a local church, or have come in touch with a representative of some Mission Board, have become interested in missions. That, however, is only a very small percentage of our church membership. The rank and file of our church membership has not yet been brought in touch with aggressive mission work, nor with the real significance of the mission field in its larger sense. The great trouble has been a lack of the personal touch which is required to awaken an interest. Very few people of their own accord take the trouble to read many illuminating articles on mission work; still fewer have an opportunity of listening to an enlightening lecture on this subject; all of which goes to show that our mission work is still in its infancy.

The immediate problem in hand, then, is one of missionary education; not education *en masse*, but a personal training which brings enlightenment to the individual member; that training which arouses an interest in both old and young, in both rich and poor.

This, then, is the purpose of "The Every-Member Canvass for Missions." The every-member canvass means that every church in the Brotherhood shall have some one appointed whose specific duty it is to make a canvass of every member of the congregation, not only in a formal way to ask for a missionary pledge, but to bring a clear demonstration of missionary interests. The canvasser must be some one who can intelligently handle plain facts, who can answer questions relative to the mission field, but above all else one who can enlarge the vision of the one canvassed.

The value of this lies not in the fact that more money will be available for

carrying on mission work—although that will be a natural result—but that a larger number of people will become acquainted with missionary interests. The claims of the kingdom are pressed upon the attention of every member. It is better for ten men to give \$100 each to missions than for one man to give \$1,000. When one thousand of our people are annually contributing to mission work, our forces are one thousand strong. The field is backed by one thousand prayers, the burden is carried by one thousand hearts. When our ninety thousand members annually contribute to the work, doing it intelligently and prayerfully, the force becomes ninety thousand strong and the possibilities are multiplied by ninety. Not only are the forces enlarged, but the

appreciation of a larger kingdom is brought into the experience of every member.

Two conditions, then, need our immediate attention—yea, three deserve consideration: 1. If our mission work is to continue, as it has started, it becomes imperative that every member of the church become acquainted with and help support the work. 2. If we are going to reach every member, some one must make the canvass annually. 3. If competent people are going to make the canvass they must be trained so that they can teach those upon whom they are to call. Our mission work can not reach its highest possibilities until every member has become enlightened as to the needs and conditions of the field, and responds to his awakened interests.

NOTES FROM INDIA

Mary Stover.

THE subject of much conversation, thought, and prayer these days is **the war**—cruel, devastating, murderous war! A few days ago a friend said to me, "I am glad we can lose ourselves in our work—enough, at any rate, to forget about the war sometimes for a little while." This, I am sure, must be impossible in those countries surrounded by the immediate dangers of the war. And yet India, too, is suffering, for she has given from her best ones many sons who will never return. The cry of her people is, "Oh, that peace may be restored!"

Because of the war, we feared our missionaries could not come for a long time. At our field committee meeting in December adjustments were made with the thought of how best to carry on the work without their help. Then a happy surprise was ours, when the word came that they were sailing. Eagerly we awaited their coming, and

on the night of Feb. 13 they arrived in Bombay. Their journey was attended with many known dangers; how many unknown ones who can say? We praise the Lord for bringing these dear ones to us in safety.

A committee meeting had been arranged, so that at once on their arrival necessary business could be transacted. The party of travelers went directly from Bombay to the place of meeting at Vuli, in Raj Pipla State, where Brother and Sister Lichty, and Sister Eliza Miller are located. This meeting is now in session (Feb. 17). There are in attendance, twenty-four missionaries and five children, leaving ten missionaries and twelve children in their several homes.

It is not unusual for our sisters and the children to remain at home on the occasion of our committee meetings, though these gatherings are times of refreshing and fellowship which are

much enjoyed, and all attend who can do so. The unusual, however, is for one of the brethren to be absent. This has happened this time. Bro. Adam Ebey has been kept at home on account of the plague among the people about Karadoho, near Dahanu. The disease has been present there for a number of weeks, and many have been attacked by it. To the present none of our Christians have taken it. Bro. Ebey goes about in the homes of the stricken ones, relieving distress wherever possible. At such a time the people learn to know who are their true friends and sympathizers. May the Lord reward our brother and family for their bravery in staying by the stricken ones. May the dread disease soon be stayed.

Brother and Sister Blough came from Landour to give us a pleasant surprise, and are attending the committee meeting. Bro. Blough is much improved, but not yet able to take up work. However, we are all hopeful that a few months more will find him strong again.

Last week we had the pleasure and profit of having Mr. and Mrs. Annett at Anklesvar, and the preceding week at Bulsar, in a series of talks on Sunday-school work and methods of teaching. These were given in English, and were interpreted sentence by sentence into Gujarati. Our teachers gathered at these two places numbered about one

hundred and twenty-five, and we surely feel that great and lasting benefit is ours for the privilege of having these friends with us. Mr. and Mrs. Annett give their entire time to this work, traveling over India, Ceylon, and Burma as their services are desired. They have been also to Australia and South America. They are masters of the subject in hand, and we believe the Lord will bless their consecrated efforts.

Our cold season has been a most pleasant one. These four months are for us foreigners the most comfortable part of the year. Some cold seasons have been warm, but we are glad to say that this year we have had fine, cool weather and have been renewed in energy and strength.

With the exception of the plague at Dahanu, health is good. We look forward to our District Meeting, which is to be held at Bulsar, beginning March 3.

Our missionaries who came a little over a year ago are nearly ready for their first year's examination in language study. Others who have been here a little longer time are studying for the second year's examination. One has lately passed in her second year's work. In the meantime all are doing other useful things, even while making language study their first work.

Anklesvar, India, Feb. 17.

CHINA NOTES FOR FEBRUARY

Rebecca C. Wampler.

FEBRUARY gave us the biggest snow we have had this winter.

Liao reports a fall of eight inches, while at Ping Ting we had about three inches. No rain has fallen during the winter, and the farmers, especially, were glad for the snow, as it means bigger crops for them.

Frantz Crumpacker has had diphtheria, but by the early use of antitoxin he was soon out of danger. We are glad to report that he is well now and in a few days he and his parents will be out of quarantine. No one else at the station has contracted the disease, and we hope there will be no other cases.

Sunday, Feb. 14, was Chinese New Year and, for the first time since we have been in China, it really seemed somewhat like Sunday. All the stores and shops were closed and very few people were on the streets. Everywhere could be seen the "happiness" character pasted on doors and posts. This is the great holiday of the year for the Chinese. All who can do so come home to spend Kuo Nien, and the time is given to paying New Year calls, gambling, drinking, and feasting. The stores remained closed for five days, and some are not yet open the whole day. This is the time when every Chinese dons his best clothes. The women and children dress in gayer colors than the men and make bright spots of color amongst the sober blues and blacks of their fathers and brothers.

Yesterday, Feb. 28, was the beginning of their Feast of Lanterns, which lasts three days. It is a pretty sight to go on the streets at night and see the many lighted lanterns and the people, in holiday mood, walking about or sitting by the stoves in front of the shops. These stoves are built especially for this occasion, out of bricks, covered by mortar. All around the front of them are holes an inch in diameter and about two inches apart. A fire is built in them in the early afternoon, and by night the stove is filled with a mass of hot coals and out through these holes come light and heat. The temples are not neglected, but have lanterns everywhere. Some of the color schemes are very pretty. Soon the holidays will be over and the people will settle down to their year's work.

During the first few days of this time Bro. Crumpacker held Bible classes twice a day, and these were well at-

tended by the Chinese Christians as well as by others. We were glad to see in the audience some of the business men of the town. These meetings were very helpful and the Chinese Christians received much benefit from them.

Bro. Bright and some Chinese helpers have gone on a preaching tour to a market town and some villages west of Liao. Some of these places are opening up to the preaching of the Gospel, and we pray that the seed planted may bring forth much fruit.

Material is still being gathered for the buildings to be erected at both stations this summer. The Boys' School at Liao will be the first foreign structure built at that place and the Chinese are very much interested in it. They are anxious to see what a foreign building is like.

Dr. Brubaker and family expected to reach Liao Feb. 27, and we know they are glad to be settled at home. The workers, too, rejoice to have them with them again.

A special class for women is being held at Ping Ting and the workers are much encouraged by the number in attendance and their eagerness to know of the Truth. One woman is from a village a mile away and she walks this distance twice a day to come to the classes. She unbound her feet a few days ago, and although walking makes the unused muscles very sore, she still comes. The classes will close this week.

We are looking forward to our mission meeting, which will be held at Liao about March 18. We at Ping Ting will leave March 15 for the three days' trip to the southern station. All the missionaries are planning to be there, except those at language study in Peking.

Ping Ting Hsien, Shansi, China.

"The victories at the front will always be commensurate with the volume of prayer in Christian lands."

OUR BROOKLYN ITALIAN WORK



Elder J. Kurtz Miller.



Brother John G. Caruso.

SMALL BEGINNINGS

Are you guilty of despising the DAY of SMALL THINGS in CHURCH WORK? A large, well-built church is a pleasing sight to the eye. And, in fact, it does the tired body and eager soul good just to come under the spell that the material structure naturally produces, and this is saying nothing of the spiritual. But does it occur to you that churches do not begin full-grown?

Every church had its day of small things. Perhaps a little Sunday-school gathered in a vacant storeroom. Perhaps thirty-nine children and a few adults, who, as teachers, read to their classes what the Quarterly had to say on the lesson. The superintendent was janitor and all-around man. He paid the rent, and saw that the Sunday-school supplies were on hand. He had vision. The school grew to fifty-nine and then to seventy-nine, and one Sunday it reached the 100 mark and there was a jubilee. Then ten or a dozen people got together and organized a church. A young preacher practiced on them until he learned to preach, and then he was called elsewhere. But there is always a faithful few who hold on, and in the process of time there is force enough in the congregation to command the situation. The small, struggling mission has become that great church. However, had it not been for those who did not "despise the day of small things" there would not be any church at all. Their patient, loyal sacrifice to the cause, only the recording angel knows. We owe a real debt of gratitude to the church builders. Especially, YOU who now worship in churches that have not cost you one cent, be amongst the honored class who have vision and who do not despise the day of small things, even the beginning of mission work amongst our Italian neighbors at our door. For God, Who saved that Italian (Acts 10: 1), can still save Italians in 1915. Will you cease discounting the day of small things and be a booster and start things going for Christ and the souls that need Him?



Our Italian Mission at 205 21st St., Brooklyn, N. Y.

THE GREAT APPEAL

J. Kurtz Miller.

PROVIDENTIALLY, God does assign definite work to definite people. I am satisfied that He, Who governs this universe, sent me to Greater New York City fourteen years ago to save the day for our poor little dying mission. The hand of the Lord has so definitely led me that there can be no mistake. Against all odds and the severest opposition the work grew and grew until our Brooklyn Mission became a household word in thousands of our homes, and more than 12,000 people wrote me an encouraging line, enclosing substantial gifts for a mission home and church.

During our "Bicentennial year of 1908" we were able to dedicate our mission buildings for the English Mission work free of debt. On our dedication day there was no money-begging—just worshiping and praising God! I declare to you that I liked that. But the credit is yours. You who gave the means, by God's grace, made me a me-

dium of exchange, and the material results now speak for themselves. "Our Mission Home register" shows that 904 brethren and sisters have visited us from all parts of our Brotherhood. They have looked our whole mission plant over and have seen every detail of our work. We have as yet to hear the first echo from any quarter that our mission bears the least question. In fact, on every hand we hear that it is a triumph for the cause of missions.

But we dare take no backward steps. The General Mission Board opened up work about three miles from our English Mission station, amongst the foreigners. In other words a Foreign Home Mission station was opened up amongst the Italians (a colony of 8,000) in Brooklyn, New York. Providentially, again, the hand of the Lord has placed this Italian Mission in my hands, and hence I am before you with "THE GREAT APPEAL" for funds to erect a suitable Italian Brethren Mission church

on the lot at 205 Twenty-first Street. Our debt on the present property is less than \$300. The little Italian membership is planning to wipe that out. The lot is deeded to the General Mission Board, and hence to you in part. This is not a local work, but national in its proportions. The challenge is now up to you, who have been saying, lo these years, that we should do mission work amongst the foreigners at our home door. Now is your chance to make good! Indeed, my heart leaps at the vision that shines before us as a Brotherhood in this work! They are responding to a SPIRITUAL MINISTRY.

Let there be no mistake in the facts. Our Italian Mission is well located. We have the respect of the children and are getting the parents. If you come to our refuge now you will be greatly used of the Lord to help us to crystallize this work for the kingdom. At the suggestion of the Mission Board we are taking steps to organize all of the baptized Italian members into the first Italian Brethren's church in the world. If you believe that the Holy Spirit can direct this work, the GREAT APPEAL is to you to come now to our aid with your prayers and money. I feel in my very bones that this "foreign home mission work" is going to be a great blessing to our whole Brotherhood. How much are you going to share in the blessing? Press deep into the inner circle and get your share. You must not be a mere "onlooker." We must have those who will PUSH to the amount of one hundred cents, at least!

Note our easy pledge. This is to accommodate you, who desire to push but can't do it just now. Fill out the pledge and tell us how soon you may be able to put your shoulder in a financial way to the Lord's chariot and help us up our big hill. In coming to the Hershey (Pa.) Conference buy your ticket for New York, with a stop-over for the

Annual Meeting. It will cost you no more. We want you to see our missions.

Send all money to the General Mission Board, Elgin, Ill., or drop it into the Conference offering, marked for the "Brooklyn Italian Meetinghouse."

The Urgent Need of Our Great Appeal.

To build a plain, yet substantial ITALIAN BRETHERN'S MEETINGHOUSE, in the city of Greater New York, where over 400,000 Italians have settled, the GENERAL MISSION BOARD will need at least the following:

5 Persons to give, each,	\$100
10 Persons to give, each,	50
25 persons to give, each,	20
50 persons to give, each,	10
100 persons to give, each,	5
250 persons to give, each,	2
500 persons to give, each,	1

We ask for the money NOW. But if you can not GIVE NOW, the pledge is for your good intentions. Sign the PLEDGE and send to the address below.

TO WHICH AMOUNT DOES THE FINGER OF GOD POINT YOU?

A Free-Will Offering Pledge.

On, or before,191.., I hereby signify that I will give (the Lord willing) the amount around which I have made a circle.

\$100 \$50 \$25 \$20 \$15 \$10 \$5 \$3 \$2.50 \$1

This money shall be used expressly for the building of the FIRST ITALIAN MEETINGHOUSE of the CHURCH OF THE BRETHERN, in Brooklyn, New York.

Name,

P. O.,

R. F. D. or St.,

State,

Date of this pledge,

All pledges should be sent to Home Mission Board Secretary, 205 Twenty-first Street, Brooklyn, New York.



The Gold from Foreign Harbors, Poured into Ours.

GOING TO SEE THE DEVIL AND FINDING CHRIST

John G. Caruso, Italian Missionary.

BY birth I am an Italian. My native land was made sacred by the footsteps of a great missionary. But I had to come to America even to learn that such a man as Paul ever lived, and that once he preached in Rome. The name of this city was a household word, but not the name of Paul. And precious little did I ever hear about Jesus.

From my mother's knee I knew only the very unsatisfactory religion of the Church of Rome. I was taught that we worship GOD! That was lofty! But I was also told that all Protestants worshiped the devil, and that he made his appearance when they met for worship, and in some mysterious manner held them in his grip for the region of the damned. It was through this false teaching that I finally was led to the truth as it is in Christ Jesus our Lord.

It came about in this manner: One day two missionary sisters extended an invitation to a group of us Italian

workmen to attend a missionary service in a near-by mission. Perhaps my bump of curiosity may be a bit large, but (be that as it may) anyway, I said to myself "This is my chance to see the devil! I've never seen God. Why not risk a chance in seeing old NICK!" I stole away from my Italian comrades in the evening and for the first time in my life was inside a Protestant place of worship. How did I feel? Half scared, of course! But I had come to see the devil and I was not going to back down. I was going to risk one good look at him, cost what it might. Well, to be brief, I never have seen him yet, save as I see him incarnated in fallen humanity. But that was the beginning of a wonderful life to me. A supernatural hand seemed to touch me. I could not remain away from the mission. Back to it I went, again and again, until Jesus became very real to me as a Savior. Praise His blessed name forever that He picked me up and set me in heavenly places in Christ Jesus for His name's sake.

Note: If you wish to use this article in tract form send postage and we shall supply tracts as long as the supply lasts and donations continue to come for their printing.

My first great passion was to know the Bible, as I saw the missionaries knew theirs and as I did not know mine. I would go home from the services and lock myself in my room and read and read. Often I fell upon my face and wept aloud, asking God to reveal His Holy Word to my poor, hungry soul. For about one year I continued my search for the truth of God as it is in Christ Jesus my Lord. Finally I was made willing to walk with the Lord in believers' baptism, and as a result I am where I am today in the Church of the Brethren.

At the time of my conversion I was a hod carrier and had saved about \$60. But what was sixty dollars, if that money, laid upon the Lord's altar, would do for one soul in the darkness of sin what the truth did for me? Out of pure love for my countrymen, the Italians, I felt that I must tell them of my new discovery in going to see the devil and finding a most precious Savior in JESUS! So I laid every dollar that I had in this world on the Lord's altar, by renting a storeroom and fitting up the first Italian Mission in our Brotherhood. Did my Italian friends come? Yes, I had a full house until the priest heard of it and then—well, you would not believe me if I would tell you. Ask Bro. J. Edson Ulery. Ask any of our people who know of the early struggles of that little effort to dedicate one little spot (in an Italian colony of 8,000) to the Christ Whom I loved more than I loved my own life.

After a time the General Mission Board sent Eld. A. B. Barnhart to look into the work amongst the Italians. Read his article in another column. It speaks for it-

self. We have had a hard, long pull, as no one seemed willing to give money or help in any manner that was effective, until Brother and Sister J. K. Miller laid their lives upon the altar to help in the work. From that day on the work took tangible form, and now it seems that God has set His seal to the saving of souls. Bro. Miller has baptized some thirty of my countrymen. Amongst the number were my father and mother and others dear to my heart.

Bro. Miller has six in the class now whom he is preparing for baptism. This is the happy side of the work. But both Bro. Miller and myself were scorned, spit at and very unkindly used by bigoted people, whom the priest can use as tools and the "cat's-paw." We beseech you to be much in prayer and hold up our hands in these most trying days of our earnest effort to establish a Brethren's church amongst the Italians.

Our pressing need is a suitable building for the work. What will such a



Little Foreigners at Ellis Island. Future Citizens.

building cost? Twelve thousand people over our Brotherhood made it possible for Bro. Miller to build the English Mission church, on Sixtieth Street. If you would be willing to be one of 8,000 to give but one dollar the problem would be easily solved. But will they respond to the Lord's call? Perhaps you must give for fifty or 100 persons whom the Lord would like to bless, but He can not because of a lack of faith. By the guidance of God not one cent shall be put to a vain use. Send all funds to the General Mission Board, Elgin, Ill. Watch the fund grow in the VISITOR. Speak of this foreign mission work at our home door, to others. But above all, talk much to the Lord and let Him have His way in this worthy effort to make Him known amongst the heathen at home.

205 Twenty-first St., Brooklyn, N. Y.



Waiting for the Gospel.

OUR BROTHER CORNELIUS--Acts 10:1

Paul Stanley Gray.

RECENTLY a brother said to me, "I have very little love for the Italian!" I then asked him if he had recently read the tenth chapter of Acts. It may be as big a revelation to you as it was to him to know that the first Gentile convert (whose name has come down to us) was an Italian. Yes, Cornelius was a Roman Italian. Read the Inspired Record, and from henceforth look at the Italian through the eyes of Christ.

After all, the measure of our Christianity is the measure of our love towards others, whether they happen to be born of our race or not. People who are so limited in love towards racial blood should by all means study upon bended knees the first chapter of Matthew's Gospel. Jesus is a Kinsman-Redeemer, because He had the blood of both Hebrew and Gentile flowing in His

human veins. He was identified with the race of mankind as a whole. "God is no Respector of persons; but in every nation he that feareth God and worketh righteousness is accepted of Him." Yet in the light of all this, poor man will insist on being a discriminator, and with a toss of his little head, say, "I like," "I love," etc., and with the same breath say that he has no love for the Italian or some other race of men. And yet, how little such people really measure up to Cornelius, or even the present-day Marconi, the Italian who is leading the world in the school of wireless telegraphy!

The Italian is our neighbor. We have invited him into our midst. He has settled down to stay, because he likes America, for the same reasons that we also do. He has a destiny to work out and we must help him. His children



Agnes Jespersion, Brooklyn, N. Y.

and ours play in the streets together. They go to the same school. And what is more, the young people are intermarrying.

Do you know that there are two and one half million Italians who became our neighbors in the last ten years? Do you know that many of them have broken faith with the Church of Rome? And do you know that if we do not bring them the Gospel Christ will charge this against us at the Great Day?

Our Field.

For several reasons our field is Greater New York City. No city in our land has so many. We have more Italians here than all of the city of Rome. Then the General Mission Board opened up work here first amongst the Italians. Here we, as a Brotherhood, found our first Cornelius. But his given name is

John. You can find his name in the ministerial list under the letter "C." He is the first and only Italian preacher in our church. Don't fail to send for copies of his tract, "Going to See the Devil and Finding Christ." It tells a true story in a unique manner, with a message that warms the heart. Again, New York seems to be our field, since here is the only Bible-school in the land that has an Italian department, ably equipped with fine Christian Italian teachers. I am told that this Bible-school has workers in no fewer than fifty Italian missions each Sunday. For the past two years we have had the valuable service of some of these Italian helpers in our mission.

Our Churchhouse Problem.

This is being solved, but oh, so slowly! The lot is bought and deeded to the General Mission Board, so that whatever is built upon the lot will be naturally the property of the General Brotherhood. The spiritual oversight of the work is in good hands. Why should not some effective blows be struck that will tell for the much-needed building? Recently the Presbyterians dedicated an Italian church, costing \$110,000. They don't believe in playing on the job. Their Italian membership is 800; Sunday-school double the church membership. A few of their members stray into our Italian service, but more of ours long to stray where something is going on and being done. Do you blame them? You can help us to solve this problem, and I know that you will. Keep us ever in your prayers. Send your material aid to the General Mission Board, Elgin, Ill.

New York City.

We can not come to the experience of Pentecost except by the way of Calvary.—Horton.



A Type of Our Young Italian Sisters.



An Italian Blossom from Sister Miller's Primary Class.

ARE THE ITALIANS TEACHABLE?

Mary M. Miller.

I AM teaching a very interesting class of girls. The average girl is beyond any that we ever had when we began the English Mission, fourteen years ago. Our good beginning, we trust, is a prophecy of a successful future.

What are we teaching? In the first place, we aim to make God supreme in the thought and life of every child. We stand for an overmastering loyalty to the person and purpose of the Great Head of the church, our Lord Jesus Christ. Thus we lead the Italian child step by step to see JESUS as the One Who is greater than the pope at Rome. We aim to make Christ's teaching ours; His methods ours; His spirit ours; and thus bring every soul under the master-ship of Christ.

Some ask: "How can you love those dark-skinned girls?" We love them because Jesus truly loves them. He is no

Respecter of persons; what right have we to be? Love sees the possibilities in others and lends a helping hand. Love sees all nations as the Father's children, and rests not, until the Father's prodigal child is led to know and rest in the Father love of God. The more true love rules in our hearts, just in that proportion are we mediums of exchange for Christ to do His work through us for our needy Italian sisters.

But are they teachable? Do they think for themselves? It is true that the average Italian for many generations has allowed the priest to think for him, in matters of religion. But our American freedom has placed the Italian in a new world, and he is not here long until he makes that discovery. Then our splendid school system opens the eyes of the children, and they are second to none in all the grades. I am a high-school girl, and I do not find

myself one whit ahead of the Italian high-school girls of our mission. There are great possibilities here, but it is going to take the last ounce of our strength to develop this Italian Mission. To this end we need your coöperation.

The Mission Board has called long and loud for those who would be willing to lay their lives upon the altar at this mission point. But since the call has gone unheeded, and since it is far easier to get some one to take up the work in a well-established point, we have turned the Sixtieth Street English Mission over to workers whom we have trained, and hence we find ourselves do-

ing what no one else would do and serving a people whom no one else wanted to serve. For the past fourteen years we have been training, in a quiet way, workers who now are well able to carry on the duties at the First church. Our second effort to build up another mission point in the Greatest City of our land will have this unique difference—it will be the first Italian Brethren's church. The effort is worth while. Pray much for us, that the glory may be the Lord's, Whom we serve in much sacrifice and hopeful confidence.

Italian Mission, 205 Twenty-first St., Brooklyn.

OUR ITALIAN BRETHREN

Adapted from a Report Made in 1905.

Eld. A. B. Barnhart.

HAVING been appointed by the General Mission Board to look into the Italian mission work at Brooklyn, I am now glad to report the following:

The room in which we met the Italian brethren in the capacity of a Sunday-school was about 9 by 21. The school was opened in the regular order of the Brethren church by Bro. John Caruso, who was then superintendent, and who has since been elected as our Italian minister. The attendance that day was 100, eighty-six children and fourteen adults. I have been to many Sunday-schools, but I have never seen better interest and a greater desire to learn. Bro. Caruso teaches those who can not understand English, and Bro. J. K. Miller and others teach those who can understand English. The infant class have quite small chairs provided for them, and I was much impressed with their quiet behavior.

During the review I asked the school, "How many understand English?" Many hands went up. Then I asked in

what language they would rather be taught, and from all parts of the room came the cry, "English!" "English!" I was also very much impressed with the correctness of their answers to scriptural questions. They are apt to learn. Then came the call for the closing prayer. All knelt, and better order during prayer I never witnessed.

We now have baptized about twenty Italian men and women, so you see we have a foreign mission field right at home and in connection with the English Mission in Brooklyn. During the year just closed over one million foreigners have landed in Brooklyn and New York. Of this number 221,479 were Italians. The Brethren's Mission in Brooklyn, or Greater New York, affords a better opportunity for doing "WORLD-WIDE" mission work than perhaps any one mission under the direction of the General Mission Board. The work in Brooklyn is steadily growing and the outlook is very encouraging. If the work continues to have your prayers and support there is no reason why we shall not have a

strong, active Italian Brethren church in Greater New York in the very near future. But the pressing need is a meetinghouse of our own, as rented store rooms are not inviting places to ask people to come to our services. May not this opportunity of helping to build a permanent place of worship for our Italian brethren, be God's finger pointing out to you your duty to help?

Hagerstown, Md.



A GOOD WILL CENTER.

L. J. Fadoyer.

IN doing mission work amongst the Italians, we are told that at least a part of the success depends upon a name. Hence, "Good Will Center" and similar names are used for the mission hall.

The Brooklyn City Mission has just such a center, and every Sunday you may see more than 1,200 Italian children in the Sunday-school. A few years ago it was thought to be an impossibility to get into a Protestant service that many children whose parents are steeped in Catholicism. But it is actually being done. They are caught

by guile, and hearing the Gospel they come out and out for a clean life in Christ. Even the police force say that they see a great improvement in the general conduct of the foreign element in the neighborhood. Surely this speaks well for this "Good Will Center."

Through our little "Good Will Center" we are really reaching some interesting Italian men for Christ. The good old Gospel still does its work, even in an Italian heart. But why should it not? One told me that he would not give up his religion. I replied by saying that no one should give up any good thing, and if he had the religion of Jesus Christ it was the best religion to be had. "No, sir! Don't give it up." About that time I had my man to talk to.

However, we greatly need the prayers of God's people, as we find that the most fundamental fact in the human heart is that the average foreigner is not friendly toward God. He is so skeptical as to have completely crowded God out of his consciousness. But the point of contact can be found. If a "Billy" Sunday can find it, why can't we?

Brooklyn, N. Y.

THE IMMIGRANT

Fredrick J. Haskin.

I am the immigrant.

I came here seeking a home and an honest living.

What do I do?

I make one-half of the gloves in America.

I turn out four-fifths of all the leather.

I build four-fifths of all the furniture.

I make half of the cuffs, collars, and shirts.

I make more than one-half of the shoes.

I refine about nineteen-twentieths of the sugar.

I make about nineteen-twentieths of the clothing.

I dig out of your hills seven-tenths of your coal.

I do seventy-eight per cent of the labor in woolen mills.

I do eighty-five per cent of the slaughtering and meat-packing.

I do ninety per cent of the building and repair work on railroads.

And the chapter is not complete, of all that I do—

Yet I am sneered at, as "the Great American Problem."

THESE are the people that the General Mission and Home Mission Boards **MUST** give a CHANCE! Will you help?

GIVE the immigrant's child a chance and he does not fall one whit behind our own children in school, business, or professional life.

GIVE them the GOSPEL and win them for CHRIST.

THEY can be made a valuable ASSET and not a LIABILITY.

New York City.

THE MIRROR AND REFLECTOR ON OUR WORLD GIVING

The Editor.

WE are submitting herewith to our readers a report in some detail of the gifts of our Brotherhood to the mission work entrusted to our General Mission Board, for the year beginning March 1, 1914, and ending Feb. 28, 1915. Gifts made before that date, or since, should not become confused in the reader's mind as he peruses the tables presented. We have taken great care in preparing this report, but of course errors may have crept in. If there should be any, we shall be glad for correction.

Compared with the report as made in the December (1914) VISITOR, there are reasons both for gratitude and concern. The per capita rate of giving this year is \$0.68 compared to \$0.66 last year. Donations this year, \$63,832.14, as against \$59,741.24 last year; but the membership of the church has increased almost 3,000. This year 666 churches gave, as against 667 last year. Seven State Districts gave more than one dollar per capita, as against eleven reaching that standard the year before.

We can hardly say, according to these figures, that the grace of giving has been exercised more than last year, but in many instances of course there may have been just cause. We are wondering who shall speak for the many churches that failed to respond during the year with any offering for the work of the Lord in the foreign field. Brother, was yours the church that gave in 1913 and failed in 1914? If so, why is the record thus? The calls from the heathen world are even more insistent than ever before. As we come nearer to the days of our Master's reappearing, the demands for consecrated service are

more numerous and intense; for as the clock ticks on, the heathen continue to go into Christless graves. Do they do it by your vote?

In making up these tables there are in a few instances difficulties in compilation that we have been unable to overcome, for this year. Some Districts, through Sunday-schools, congregations or kindred organizations, support missionaries on the foreign field. The organizations thus assisting do not receive credits by respective congregations. Hereafter we shall endeavor to compile this also, although in some instances this will be difficult. Another peculiar difficulty that is impossible to overcome is the matter of special gifts by individuals. For instance, during the year one sister, who has departed this life, made a bequest of almost \$1,000. This of necessity was reported in that District under individuals, but this one gift raised the rate of giving, as credited to that District, almost by one dollar per capita. Then there are individuals living in some of the churches who have contributed nothing as a church, to the work of the General Board, who have individually given liberally. To them we have no word excepting encouragement. But since our report must show the giving by congregations, we do not wish them to take seriously to heart the lack of credit that they have received. We would suggest that they continue in season and out of season to urge their elder to take up congregational offerings.

But our report as here presented means more than merely credit to those congregations that give or do not give. It means to bring to the churches a

bird's-eye view of the approximate rate of giving by the different parts of the Brotherhood; it means to bring a word of commendation to those who are bestowing well, and to sound forth a silent appeal to those who have given nothing. There are various reasons entering into the case why churches have given much or little, possibly, but those most sensitive to such reasons are usually among the best to contribute.

Why have not more given? Poverty can not be extended as an excuse, for many of our churches that are the poorest in this world's goods have given liberally. Besides that, a church can be no poorer than its membership, and some of the very poorest of our members have made donations. The range of giving in this case is lifted above the plane of wealth or poverty. It is on the plane of interest and intelligence and consecration. A man or a church may bestow liberally once for a showing; but usually that hurts too much, as Bro. Howe says in his article in this issue, and that kind of giving is not repeated very often. We believe that we can say, without hope of contradiction, that the reason why our members have been giving, or have not been doing so, is largely because of the teaching that they receive on the subject.

Then sometimes there is a sort of lethargy that hangs like a pall over some churches. It robs the membership of its initiative. Most of our churches will receive an offering for missionary work if some one merely takes the initiative and suggests it. For instance, in one of our Western States last spring no offering was taken for Conference. No one suggested it. Thanksgiving time came, a sermon was preached, but no offering of any kind was taken. No one suggested it. A very little effort on the part of somebody will oftentimes win the day for an offering for missionary work.

Then some elders publicly commend

so elaborately the giving of their membership that it destroys the purpose intended. Sometimes this is done to hide the elder's lack of liberality, as some churches' record in giving can attest. More often it is done to make the membership feel good. And over-commendation results in a pathetic ease in Zion.

Other ministers scold their flocks because they do not do better. Sometimes covetousness deserves severe treatment; but the shepherd who gets along fastest on the road with his flock is always ahead of them. A good, willing leader can do wonders with his flock in the exercise of the grace of giving.

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the pastor of a small, discouraged congregation that is not even meeting its current expenses?" "The first thing I would do," he replied, "would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions." Certainly this would be a painful remedy in some places, but the relief would be sure, and if applied frequently enough would render the cure permanent. Instead of a discouraged congregation, there would be one with which the Lord of Hosts could work. It is very hard, indeed, for the Lord to do much with a church that knows it is "very poor." Remember the widow who cast in much more than all those of proud estate.

The influence of those churches among us that give the most liberally is very marked; for honest giving is only the outward expression of the inward condition of the individual. As we write these lines we think of several churches that offer freely, and as a consequence are healthy and happy. Such churches are a factor in their community, giving tone to religious affairs and assisting in the movements that make for the coming of Jesus Christ into the

hearts of the unsaved. It is as impossible for giving to fail to enrich and sweeten the human heart as it is impossible for the rippling stream to fail to impart life to that section through which it flows; and conversely, it is as impossible for the human heart to bear fruit, that refuses to respond to the needy, plaintive, appealing call of earth's neglected, unChristed millions, as it is for the Salt Sea to nourish vegetation with its loathsome brine.

Brethren, we trust that this report will supply you with fuel for your Conference missionary sermon. We trust, too, that you may bring home to your congregations that call, resounding from far-off India and China, imploring us to a deeper consecration in life and purpose. The calls from our fields will never be quenched until the Son of Man cometh in His glory. As true soldiers of the Cross, recognizing God's claims upon our lives and that which we possess, let us render unto Him that gift to which He is entitled. Then will His fields be harvested and His benighted children succored.

Raisin City,	90	33 55	37
Rio Linda,	13		
Sacramento Valley, ..	47	103 70	2 20
Trigo,	16		
Total by churches,		\$ 762 76	
Total by individ.,		222 15	
Totals,	1048	\$ 984 91	\$ 94

Southern California. Membership 1594.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Covina,	139	\$ 167 47	\$1 20
El Centro,	35	20 00	57
East Los Angeles, ..	160	143 29	92
Glendale,	68	14 03	20
Glendora,	165	287 70	17
Inglewood,	40	48 57	1 21
Imperial Valley, ...	36	28 73	79
Long Beach,	53	54 90	1 03
Lordsburg,	310	589 07	1 90
Pasadena,	74	169 10	2 28
Pomona,	82	39 15	47
South Los Angeles, ..	110	76 94	69
Santa Ana,	56	48 75	87
Santee,	11		
Tropico,	50	62 20	1 22
Hemet,	27	26 30	97
Los Angeles,	160	93 91	58
Mountain View,	18	1 10	6
Special Support, ...		303 00	
Total by churches,		\$2176 15	
Total by individ.,		533 67	
Totals,	1594	\$2709 82	\$1 71

Western Colorado and Utah. Membership 267.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Fruita,	135	\$ 20 31	\$ 19
First Grand Valley, ..	90	12 00	13
Smith Fork,	33		
Total by churches,		\$ 95 31	
Total by individ.,		22 30	
Totals,	267	\$ 117 61	\$ 44

Arkansas. Membership 247.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Austin,	30		
Broadwater,	30		
Crawson,	38		
Carlisle,	11		
Farrenburg,	12		
Good Hope,	8		
Mt. Hope,	11		
Little Brushy,	25		
Poplar Bluff,	20		
Turnmore,	16		
St. Francis,	16		
Springdale,	30	\$ 2 72	\$ 9
Total by churches,		\$ 2 72	
Total by individ.,		5 25	
Totals,	247	\$ 7 97	\$ 3

Northern California. Membership 1048.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Butte Valley,	63	\$ 10 00	\$ 15
Chico,	33	7 40	22
Empire,	224	133 50	59
Fruitvale,	6		
Fresno,	58	17 00	29
Kerman,	23	13 00	56
Live Oak,	44	11 65	26
Lindsay,	89	77 32	87
McFarland,	70	60 38	86
Oak Grove,	79	68 60	86
Patterson,	34	12 00	37
Reedley,	159	214 65	1 35

Northern Illinois and Wisconsin. Membership 2521.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Ash Ridge,	32	\$ 35 00	\$1 09
Barron,	22		
Batavia,	51	16 00	31
Cherry Grove,	106	103 73	97
Chicago,	290	285 26	98
Chippewa Valley, ...	54	4 95	9
Cloverdale,	20		
Dixon,	75	19 00	25
Elgin,	82	83 98	1 02
Elk River,	4		
Franklin Grove,	210	189 00	90
Hickory Grove,	41	36 50	88
Lanark,	225	358 34	1 58
Maple Grove,	70	3 50	5
Milledgeville,	80	51 60	64
Mt. Carroll,	45	5 05	11
Mt. Morris,	279	550 12	1 97
Naperville,	60	113 66	1 89
Pine Creek,	98	89 30	91
Polo,	101	22 38	22
Rock Creek,	37	23 87	64
Rockford,	53	44 25	83
Shannon,	60	150 92	2 51
Sterling,	132	90 11	88
Waddams Grove,	120	32 60	27
West Branch,	77	58 46	75
Willard,	8		
Worden,	57		
Yellow Creek,	62	110 08	1 77
Total by churches,		\$2477 66	
Total by individ.,		1061 95	
Totals,	2521	\$3539 61	\$ 14

Southern Illinois. Membership 2266.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Allison Prairie,	78	\$ 2 00	\$ 2
Astoria,	241	103 18	42
Big Creek,	46	4 32	9
Blue Ridge,	85	14 31	16
Camp Creek,	17		
Cerro Gordo,	168	320 17	1 90
Coal Creek,	65	45	2/3 of 1
Decatur,	112	19 75	17
Girard,	185	292 74	1 52
Hudson,	48	11 42	23
Hurricane,	70		
Kaskaskia,	43	5 90	13
La Motte Prairie, ..	20	36 49	1 82
Loraine,	10		
Macoupin Creek,	85	28 45	33
Martin Creek,	28	3 30	11
Mulberry Grove,	60	13 00	16
Oak Grove,	28		
Oakley,	131	395 82	3 02
Okaw,	198	121 75	61
Panther Creek,	56	24 70	44
Pleasant Grove,	25		
Romine,	25		
Salem,	15		
Spring Run,	26		
Sugar Creek,	38	14 00	36
Virden,	107	199 35	1 86
Woodland,	185	161 38	87
Special Support,		150 00	
Total by churches, ..		\$1919 48	
Total by individ., ..		159 87	
Totals,	2266	\$2079 35	\$ 91

Middle Indiana. Membership 4150.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Andrews,	45	\$ 10 20	\$ 22
Burnetts Creek,	73	119 42	1 63
Bachelor Run,	110	179 16	1 62
Beaver Creek,	38	1 00	2
Beaver Dam,	16		
Clear Creek,	58	63 03	1 08
El River,	115	66 89	58
Flora,	275	429 55	1 56
Hickory Grove,	60	50 30	83
Huntington City,	125	61 94	49
Huntington,	60	31 65	52
Kewanna,	30		
Landessville,	40		
Logansport,	75	18 75	25
Lower Deer Creek, ...	100	49 60	1 49
Loon Creek,	105	151 97	1 44
Manchester,	415	225 17	54
Monticello,	117	40 45	34
Mexico,	245	126 25	51
Markle,	100	58 50	58
West Manchester,	170	73 86	43
Ogans Creek,	45	28 64	63
Prairie Creek,	80	14 12	17
Pleasant Dale,	72	139 62	1 93
Oak Grove,	24		
Portland,	22		
Pipe Creek,	152	112 41	73
Peru,	90	1 00	1
Plunge Creek Chapel, ..	113	23 71	20
Pleasant View,	66	28 11	42
Roann,	113	5 50	4
Sugar Creek,	57	62 16	1 09
Spring Creek,	165	328 64	1 99
Salamonie,	200	247 71	1 23
Somerset,	80	31 00	38
Santa Fe,	85	40 00	47
Upper Deer Creek,	70	44 82	64
Wabash,	60		
West Marion,	64	17 00	26
West El River,	131	40 32	39
South Whitley,	38	40 81	1 07
Cart Creek,	40		
Wabash City,	32		
Special Support,		300 00	
Total by churches, ..		\$3262 96	
Total by individ., ..		373 37	
Totals,	4150	\$3636 33	\$ 87

Northern Indiana. Membership 4955.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Baugo,	125	\$ 48 39	\$ 38
Bethel,	45	40 80	90
Berrien,	32		
Bethany,	168	311 57	18
Blue River,	140	79 00	56
Blissville,	160	24 27	15
Bremen,	66	16 71	25
Camp Creek,	85	32 20	37
Cedar Creek,	70	101 25	1 44
Cedar Lake,	100	40 55	40
Elkhart (W. Goshen), ..	370	183 78	49
Elkhart City,	145	84 49	58
Elkhart Valley,	94	38 11	40
English Prairie,	135	79 66	59
Ft. Wayne,	37	1 00	2
Pleasant View,	40		
Goshen City,	240	127 39	53
Topeka,	152	10 00	6
LaPorte,	68		
Maple Grove,	193	181 19	93
Nappanee,	229	137 72	60
New Salem,	40	120 84	3 02
North Liberty,	124	81 17	65
Osceola,	56	4 37	7
Pine Creek,	212	59 50	28
Pleasant Hill,	67		
Pleasant Valley,	100	27 41	27
Portage,	30		
Rock Run,	170	176 08	1 03
Salem,	59	2 00	3
Shipshewana,	85	41 14	48
Middlebury,	109	54 21	49
1st South Bend,	124	139 42	1 12
2nd South Bend,	46	35 00	76
Wawaka,	100	104 47	1 04
St. Joseph Valley, ...	25		
Syracuse,	47	6 16	13
Tipecanoe,	70		
Turkey Creek,	109	67 25	61
Union,	94	43 50	46
Union Center,	210	36 95	17
Walnut,	120	142 68	1 18
Washington,	60	5 00	8
Yellow Creek,	114	74 30	65
Yellow River,	80	51 51	64
Special Support,		570 00	
Total by churches, ..		\$3381 04	
Total by individ., ..		469 85	
Totals,	4955	\$3850 89	\$ 77

Southern Indiana. Membership 2542.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Anderson,	85	\$ 31 16	\$ 36
Arcadia,	77	32 00	41
Beech Grove,	125	13 45	10
Buck Creek,	90	98 05	1 08
Bethany,	19	4 00	21
Bethel Center,	16	3 75	23
Fairview,	55	48 67	88
Fountain,	30	7 00	23
Four Mile,	120	119 82	99
Harrison County, ...	19		
Hartford City,	28	4 50	16
Hillsburg,	12		
Howard,	85	104 02	1 22
Indianapolis,	50	39 00	78
Killbuck,	50	26 25	52
Ladoga,	40	25 00	62
Lick Creek,	130	22 91	17
Little Walnut,	17		
Lower Fall Creek, ...	20		
Middlefork,	190	34 45	18
Mississinewa,	181	117 00	64
Mt. Pleasant,	46	20 38	44
Muncie,	72	33 85	46
Nettle Creek,	310	207 82	67
New Hope,	24	2 00	8
Plevna,	40	2 30	5
Pyrmont,	135	120 00	88
Sampson Hill,	35		
Summitville,	36	14 00	38
Upper Fall Creek, ...	85	14 36	16
White,	171	40 00	23
New Bethel,	26	5 50	21

Windfall,	98	6 02	6
Noblesville,	25	13 10	52
Total by churches,		\$1210 06	
Total by individ.,		421 35	
Totals,	2542	\$1631 41	\$ 64

Middle Iowa. Membership 1217.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Beaver,	42	\$ 28 00	\$ 66
Brooklyn,	69	78 13	1 13
Cedar,	27	23 32	86
Cedar Rapids,	45	392 93	8 73
Coon River,	199	161 53	81
Dallas Center,	150	397 42	2 64
Des Moines Valley,	97	132 00	1 36
Des Moines,	96	10 25	10
Dry Creek,	50	32 04	64
Garrison,	68	76 72	1 12
Harlan,	9		
Indian Creek,	95	19 00	20
Iowa River,	50	15 00	30
Muscatee,	49	20 00	40
Oak Grove,	5		
Panther Creek,	118	484 26	4 10
Prairie City,	48	169 50	3 53
Special Support,		122 16	
Total by churches,		\$2162 26	
Total by individ.,		390 78	
Totals,	1217	\$2553 04	\$ 2 09

Northern Iowa, Minnesota and South Dakota. Membership 1570.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Big Lake,	25	\$ 9 07	\$ 12
Curlew,	25	31 20	1 24
Deer Park,	26		
Franklin County,	40	10 25	25
Greene,	110	74 41	67
Grundy County,	250	332 70	1 33
Hancock,	40	40 00	1 33
Kingsley,	70	43 67	62
Lewiston,	52	19 90	38
Morrill,	40		
Maple Valley,	17		
Minneapolis,	70	76 67	1 09
Pleasant Prairie,	16		
Root River,	120	104 77	87
Sheldon,	33	96 00	2 90
South Waterloo,	275	222 55	80
Spring Creek,	30	12 50	41
Slifer,	26		
Waterloo,	203	86 00	43
Willow Creek,	25	62 00	2 48
Winona,	25	4 50	18
Worthington,	90	75 19	83
Special Support,		300 00	
Total by churches,		\$1601 38	
Total by individ.,		1246 70	
Totals,	1570	\$2848 08	\$1 81

Southern Iowa. Membership 719.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Council Bluffs,	40		
Crooked Creek,	9	\$ 4 00	\$ 44
English River,	202	366 34	1 81
Fairview,	66	43 56	66
Franklin,	26	13 00	50
Libertyville,	88	75 30	85
Monroe,	60	8 84	14
Mt. Etna,	16		
Osceola,	30	20 00	66
Salem,	58		
South Keokuk,	56	67 00	1 19
South Ottumwa,	68	1 00	1
Total by churches,		\$ 598 74	
Total by individ.,		53 60	
Totals,	719	\$ 652 34	\$ 90

Northeastern Kansas. Membership 1533.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Abilene,	178	\$ 103 00	\$ 57
Appanoose,	104	53 09	51
Chapman Creek,	80		
Cottonwood,	30		
East Maple Grove,	18		
Kansas City (Central Avenue),	86	50 54	58
Kansas City Mission,	51	50	9-10 of 1
Lawrence,	24		
Morrill,	240	201 65	84
Ozawkie,	90	14 00	15
Ottawa,	115	110 65	96
Overbrook,	35	43 00	1 22
Olathe,	38	77 60	2 01
Pleasant Grove,	15		
Rock Creek,	30	12 00	40
Ramona,	30	64 50	2 15
Sabetha,	89	40 27	45
Topeka,	50		
Vermillion,	75	43 68	58
Washington,	40	13 73	34
Washington Creek,	88	16 72	19
Wade Branch,	27		
Special Support,		300 00	
Total by churches,		\$1144 93	
Total by individ.,		168 53	
Totals,	1533	\$1313 46	\$ 85

Northwestern Kansas and Northeastern Colorado. Membership 1065.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Antioch,	40	\$ 50	\$ 1
Belleville,	79	1 00	1
Bethany,	23	1 91	8
Bethel,	30		
Burr Oak,	100		
Colorado City,	60	14 45	24
First Denver,	60	66 50	1 10
Second Denver,	21		
Dorrance,	43	3 00	6
Good Hope,	22	6 45	29
Maple Grove,	53	20 00	37
North Solomon,	82	64 35	78
Pleasant View,	15		
Quinter,	230	14 35	6
Saline Valley,	11		
Sterling,	42	182 75	4 35
Victor,	105	63 50	60
White Rock,	49	12 50	25
Total by churches,		\$ 451 26	
Total by individ.,		1082 30	
Totals,	1065	\$1533 56	\$1 44

Southeastern Kansas. Membership 645.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Altamont,	21	\$ 4 00	\$ 19
Altosona,	28	1 65	5
Fredonia,	50	12 77	25
Grenola,	53	9 65	18
Independence,	75	10 55	14
Mont Ida,	53	20 00	40
Neosho,	24	3 60	15
New Hope,	13	9 00	68
Osage,	71	8 00	11
Parsons,	80		
Paint Creek,	61	1 60	2
Scott Valley,	44	6 50	14
Verdigris,	75	59 95	79
Total by churches,		\$ 147 27	
Total by individ.,		244 15	
Totals,	645	\$ 391 42	\$ 60

Southwestern Kansas and Southeastern Colorado. Membership 1591.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bloom,	33	\$ 42 00	\$1 27
Eden Valley,	47		

Garden City,	24	11 06	45
Kansas Center,	35		
Larned,	78	151 35	1 94
McPherson,	255	90 72	35
McClave,	51	16 00	31
Monitor,	87	177 75	2 04
Murdock,	40		
Miami,	59		
Newton,	72	35 00	48
Pleasant View,	87	69 26	79
Peabody,	34	7 40	21
Prairie View,	75		
Rocky Ford,	150	124 75	83
Slate Creek,	110	17 53	15
Larned City,	35		
Salam,	80		
Santa Fe,	25		
Walnut Valley,	15		
Wichita,	135	6 78	5
Wiley,	64		
Special Support by District,		750 00	
Total by churches,		\$1499 60	
Total by individ.,		129 20	
Totals,	1591	\$1628 80	\$1 02

Eastern Maryland. Membership 2191.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Baltimore,	70	\$ 26 00	\$ 37
Beaver Dam,	130	14 00	10
Bush Creek,	130	25 00	19
Denton,	198	125 36	63
Frederick City,	80		
Long Green Valley, ..	41	29 15	71
Locust Grove,	80	40 25	50
Meadow Branch,	250	135 38	54
Middletown Valley, ..	250		
Monocacy,	150	22 05	14
Pipe Creek,	250	417 00	1 66
Piney Creek,	50	1 75	3
Sams Creek,	160	38 00	23
West Point,	32		
Washington City, ..	180	168 96	93
Woodberry,	140	33 80	24
Total by churches,		\$1076 70	
Total by individ.,		367 35	
Totals,	2191	\$1444 05	\$ 65

Middle Maryland. Membership 1577.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Beaver Creek,	175	\$ 70 75	\$ 40
Berkeley,	50		
Brownsville,	300	234 29	78
Hagerstown,	500	151 29	30
Johnstown,	38		
Licking Creek,	79		
Welsh Run,	195	89 53	45
Manor,	240	62 40	26
Total by churches,		\$ 608 26	
Total by individ.,		14 75	
Totals,	1577	\$ 623 01	\$ 39

Western Maryland. Membership 572.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bear Creek,	60	\$ 20 24	\$ 33
Cherry Grove,	40		
Fairview,	70		
Georges Creek,	22		
Maple Grove,	175		
Oakland,	140	7 07	5
Sandy Creek,	65		
Total by churches,		\$ 27 31	
Total by individ.,		25 65	
Totals,	572	\$ 52 96	\$ 9

Michigan. Membership 1329.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bear Lake,	26		
Beaverton,	200		
Black River,	26		
Chippewa Creek,	10		
Coleman,	42	\$ 7 11	\$ 16
Crystal,	37	4 00	10
Elmdale,	60		
Grand Rapids,	100	15 00	15
Harlan,	22		
Homestead,	16		
Little Traverse,	24	16 37	68
Long Lake,	93		
Lake View,	60	58 50	97
New Haven,	44	10 00	22
Onekama,	46	1 60	3
Riverside,	24	3 86	16
Saginaw,	127	116 65	91
Sugar Ridge,	36	44 57	1 23
Sunfield,	43	52 37	1 21
Thornapple,	28		
Vestaburg,	112	202 07	1 80
Woodland,	47		
Woodland Village, ...	86	14 68	17
Zion,			
Total by churches,		\$ 546 78	
Total by individ.,		79 25	
Totals,	1329	\$ 626 03	\$ 47

Middle Missouri. Membership 593.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Centerville,	25		
Clear Fork,	20	\$ 9 60	\$ 48
Deepwater,	47	3 37	7
Kansas City,	47	20 41	43
Mineral Creek,	145	61 23	42
Mound Valley,	20	20 37	1 00
Mound,	66	57 53	87
Osceola,	18		
Prairie View,	39	31 77	81
South Warrensburg, ..	35	15 44	44
Spring Branch,	78	66 00	84
Turkey Creek,	11	24 22	2 02
Warrensburg,	42	22 31	53
Total by churches,		\$ 331 95	
Total by individ.,		163 26	
Totals,	593	\$ 495 21	\$ 83

Northern Missouri. Membership 551.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bethel,	70	\$ 25 00	\$ 35
Log Creek,	20		
North St. Joseph,	36	6 95	19
Pleasant View,	84	30 90	36
Rockingham,	133	116 52	87
Smith Fork,	103	91 34	88
South St. Joseph,	131	17 25	13
Shelby County,	16		
Kidder,	19		
Wakenda,	70	144 65	2 06
Total by churches,		\$ 432 61	
Total by individ.,		76 55	
Totals,	551	\$ 509 16	\$ 92

Southern Missouri. Membership 551.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bethany,	16		
Cabool,	88	\$ 29 41	\$ 33
Carthage,	60	14 00	23
Cedar County,	11		
Dry Fork,	79	7 69	9
Fairview,	50	17 36	34
Joplin,	18	2 27	12
Mt. Hermon,	19	6 64	34
Nevada,	44	3 00	6
Oak Grove,	36	5 67	15
Peace Valley,	33	11 35	34
Pilot Knob,	8		
Springdale,	16		

Spring River,	20		
Shoal Creek,	37	3 65	9
Waynesville,	20		
Total by churches,		\$ 101 04	
Total by individ.,		82 00	
Totals,	555	\$ 183 04	\$ 32

Nebraska. Membership 1090.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Afton,	80	\$ 22 10	\$ 27
Alvo,	24	16 05	66
Arcadia,	22		
Beatrice,	71	70 50	99
Bethel,	140	491 48	3 51
Falls City,	32	13 40	41
Glen Rock,	29		
Grand Prairie,	7		
Highline,	29		
Juniata,	38		
Kearney,	66	64 79	98
Lincoln,	35	23 75	67
Logan Grove,	25		
Octavia,	70	10 00	14
Omaha Mission,	68	7 00	10
Pioneer,	38	3 00	7
Red Cloud,	45		
Sappy Creek,	30		
Silver Lake,	30		
South Beatrice,	160	33 10	20
South Loup,	30		
South Red Cloud,	31		
Special Support,		159 27	
Total by churches,		\$ 914 44	
Total by individ.,		339 58	
Totals,	1090	\$1254 02	\$1 15

North and South Carolina, Georgia and Florida. Membership 723.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Arcadia,	12		
Bethel,	21		
Brummett Creek,	56	\$ 5 45	\$ 9
Brooklyn,	20		
Blue Ridge,	20		
Bailey Church,	35		
Flat Rock,	15		
Green River Cove,	12		
Golden,	27	1 00	3
Hollow Poplar,	25		
Little Pine,	20		
Mt. Carmel,	25		
Middleburg,	14		
Mountain View,	25		
Mountain Creek,	20		
Mill Creek,	40	15 67	39
Melvin Hill,	100	7 15	7
New Bethel,	16		
Peak Creek,	57		
Pleasant Valley,	34		
Pleasant Grove,	50	5 00	10
Pigeon River,	20		
Rowland Creek,	41		
Zion Church,	18	20 00	1 11
Total by churches,		\$ 54 27	
Total by individ.,		53 55	
Totals,	723	\$ 107 82	\$ 14

North Dakota, Eastern Montana and Western Canada. Membership 1542.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Valley,	32		
Ray,	54	\$ 25 00	\$ 46
Salem,	66		
Brumbaugh,	76	29 00	38
Surrey,	77	74 03	96
Sharon,	65	15 85	24
Turtle Mt.,	41		
Bowden Valley,	22		
Golden Willow,	23	10 40	45
White Rock,	14		
Williston,	50	80 50	1 61
Minot,	40	27 60	69

Glasston,	20	20 30	1 01
Battle Creek,	52	15 05	28
Berthold,	42	52 09	1 24
Cando,	180	84 33	46
Flora,	42		
Carrington,	39	29 85	76
Egeland,	71	28 12	39
Fairview,	39	15 97	40
Englevale,	12		
Irricana,	47	19 00	10
James River,	60	6 02	10
Kenmare,	63	41 69	66
Medicine Lake,	70	83 76	1 19
Mountain View,	9		
Pleasant Ridge,	60		
Pleasant Valley,	55	21 25	38
Pleasant Val., Can.,	45		
Rock Lake,	48	52 46	1 09
Milk River Valley,	28	3 38	12
Total by churches,		\$ 735 65	
Total by individ.,		465 45	
Totals,	1542	\$1201 10	\$ 77

Northeastern Ohio. Membership 2689.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Akron,	100	\$ 62 29	\$ 62
Ashland,	220	123 59	56
Black River,	110	122 25	1 11
Bristolville,	20		
Canton,	86	40 00	46
Canton City,	60	33 35	55
Chippewa,	202	53 06	26
Danville,	110	20 00	18
East Nimishillen,	250	230 99	80
Freeburg,	63	153 85	2 44
Goshen,	38		
Greenwood,	49	3 10	6
Jonathan Creek,	126	104 35	80
Loudonville,	40	42 66	1 06
Mahoning,	100	44 28	44
Maple Grove,	150	49 78	33
Ashland City,		6 00	
Mohican,	50	42 27	84
Mt. Zion,	30	13 03	43
Owl Creek,	100	130 23	1 30
Reading,	150	53 00	35
Springfield,	175	102 04	58
Sugar Creek,	225	16 80	7
Tuscarawas,	40	11 10	27
West Nimishillen,	95	6 00	6
Wooster,	100	144 19	1 44
Total by churches,		\$1577 18	
Total by individ.,		167 53	
Totals,	2689	\$1744 71	\$ 64

Northwestern Ohio. Membership 1801.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Baker,	40	\$ 60 10	\$1 50
Bellefontaine,	38	35 33	92
Black Swamp,	29	13 37	46
Blanchard,	67	16 81	25
Blue Creek,	40	3 50	8
County Line,	65	9 36	14
Deshler,	26	41 66	1 60
Eagle Creek,	90	67 00	74
Fairview,	34	6 12	18
Fostoria,	91	54 01	59
Greenspring,	54	98 75	1 82
Lima,	75	142 93	1 90
Maumee,	50	14 55	29
Poplar Ridge,	120	107 51	89
Portage,	25	19 61	78
Toledo,	36	9 60	26
Richland,	60		
Rome,	32	19 13	59
Ross,	31	7 60	24
Sand Ridge,	25	12 80	51
Silver Creek,	174	159 75	91
Sugar Creek,	255	450 90	1 76
Sugar Ridge,	8		
Swan Creek,	49	41 05	83
Seneca,	65		
Wyandot,	24	28 02	1 16
Lick Creek,	100	98 95	98
Marion,		10 97	

Total by churches,	\$1616 71	
Total by individ.,	178 05	
Totals, .....1801	\$1794 76	\$ 99

Southern Ohio. Membership 5748.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bear Creek,	160	\$ 357 04	\$2 23
Beaver Creek,	55	5 50	10
Beech Grove,	89	18 24	20
Brookville,	180	59 34	32
Covington,	510	38 58	7
Casstown,	20		
Charleston,	23	11 50	50
Circleville,	61		
Donnels Creek,	220	23 50	10
Eversole,	157	25 00	15
East Dayton,	42	75 46	1 79
Fort McKinley,	116	46 09	39
Greenville,	150	172 07	1 14
Hickory Grove,	160	137 55	85
Lexington,	12		
Lower Stillwater,	95	38 50	40
Lower Twin,	140	22 06	15
Lower Miami,	100	21 70	21
Middle District,	90	16 50	18
Marble Furnace,	20		
New Carlisle,	214	85 99	40
North Star,	81	6 00	7
Newton,	150	55 00	36
Oakland,	185	52 97	28
Pleasant Valley,	80	3 00	3
Poplar Grove,	150	154 87	1 03
Prices Creek,	180	86 28	47
Palestine,	49	39 53	80
Rush Creek,	40	23 00	57
Stone Lick,	28	1 00	3
Salem,	350	478 76	1 36
Strait Creek,	40	7 00	17
Sidney,	124	35 00	28
Trotwood,	153	210 90	1 37
Upper Twin,	185	29 60	16
Union City,	130	43 11	33
White Oak,	25		
West Milton,	145	22 20	15
West Dayton,	204	85 02	41
Upper Stillwater,	286	71 50	25
Loramie,	60	4 70	7
May Hill,	10		
Pittsburg,	230	66 39	28
Painter Creek,	189	122 00	64
Troy,	60	4 00	6
Special Support, ...		600 00	
Total by churches,		\$3356 45	
Total by individ.,		230 66	
Totals, .....5748		\$3587 11	\$ 62

Oklahoma, Texas and New Mexico. Membership 1059.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bear Creek,	55	\$ 3 00	\$ 5
Big Creek,	89	139 82	1 57
Cement,	28		
Clovis,	36	27 35	75
Elk City,	30		
Guthrie,	44	9 50	21
Hoyle Creek,	52		
Indian Creek,	52		
Monitor,	68		
Mt. Hope,	16		
New Hope,	19		
New Oak Grove,	19		
North Star,	29		
Panhandle,	24		
Paradise Prairie, ...	53		
Pecos Valley,	18		
Pleasant Home,	53		
Pleasant Plains,	45		
Prairie Lake,	35		
Red River,	20		
Sunshine,	80	33 52	41
Thomas,	20		
Turkey Creek,	16	5 00	31
Union Center,	109	5 92	5
Washita,	23		
Aylesworth,	23		

Miami, 19 32

Total by churches,	\$ 243 48
Total by individ.,	234 43

Totals,1059 \$ 477 91 \$ 45

Idaho. Membership 668.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Boise City,	14		
Boise Valley,	78	\$ 201 76	\$2 58
Clearwater,	27	8 70	32
Payette Valley,	126	85 03	67
Lost River Valley, ...	12		
Madden View,	35	10 00	28
Nampa,	77	93 00	1 20
Nezperce,	110	58 25	52
Twin Falls,	97	189 95	1 95
Weiser,	60	74 91	1 24
Winchester,	18	32 30	1 77
Flathead Valley, ...	14		

Total by churches,	\$ 753 60
Total by individ.,	106 30

Totals, 668 \$ 859 90 \$1 28

Washington. Membership 771.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Centralia,	75	\$ 91 31	\$1 21
East Wenatchee, ...	103	5 10	4
Mt. Hope,	32	20 00	62
Omak,	9		
North Yakima,	54	23 82	45
Olympia,	46	27 00	58
Seattle,	65	117 35	1 80
Spokane,	20	13 09	65
Stiverson,	18		
Sunnyside,	85	37 50	1 61
Tacoma,	34	7 07	20
Tekoa,	26	10 00	38
Wenatchee,	204	63 25	31

Total by churches,	\$ 415 49
Total by individ.,	195 43

Totals, 771 \$ 610 92 \$ 79

Oregon. Membership 414.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Ashland,	38	\$ 20 60	\$ 54
Bandon,	15	13 95	93
Bend,	9		
Lebanon,	22		
Mohawk,	20	16 52	82
Myrtle Point,	125	45 00	36
Newberg,	86	37 10	43
Portland,	41	40 19	98
Rogue River,	18		
Weston,	25	15 60	62
Williams,	15	4 35	29

Total by churches,	\$ 193 31
Total by individ.,	8 90

Totals, 414 \$ 202 21 \$ 48

Eastern Pennsylvania. Membership 6253.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Annville,	135	\$ 60 30	\$ 44
Chiques,	275	48 06	17
Conestoga,	219	21 87	9
Conestoga, West, ...	370	73 00	19
Conewago,	112	22 06	19
Elizabethtown,	306	207 53	67
Ephrata,	224	130 00	58
Fairview,	149	33 45	22
Greentree, West, ...	247	40 00	16
Harrisburg,	95	31 75	33
Hatfield,	130	74 00	56
Indian Creek,	166	81 69	49
Lancaster City,	225	131 75	58
Malden Creek,	42	14 35	34
Mechanics Grove, ...	40	22 85	57
Midway,	270	97 00	35
Mingo,	125	96 39	77

Mountville,	350	101 15	28
Norristown,	45	32 87	73
Peach Blossom,	85	134 82	1 53
Reading,	88	24 41	27
Ridgely,	145	84 87	53
Schuylkill,	80		
Shamokin,	17		
Spring Creek,	422	219 33	51
Springfield,	80	4 00	5
Spring Grove,	77	10 76	13
Springville,	265	125 82	47
Swatara, Big,	239	70 53	20
Swatara, Little,	330	91 20	27
Tulpehocken,	400	352 33	88
White Oak,	450	104 89	23
Special Support,		300 00	

Total by churches, \$2842 42
Total by individ., 550 24

Totals,6253 \$3392 66 \$ 54

Middle Pennsylvania. Membership 4271.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Albright,	75		
Altoona,	412	\$ 103 40	\$ 25
Ardenheim,	55	3 83	6
Artemas,	60	7 70	12
Aughway,	220		
Bellwood,	76		
Clara,	223	20 25	9
Clover Creek,	281	74 80	26
Carson Valley,	63	31 13	51
Everett,	163	111 00	69
Fairview,	199	32 69	16
Huntingdon,	225	275 00	1 22
Hollidaysburg,	50	110 00	2 20
James Creek,	44	3 00	6
Juniata Park,	190		
Leawinstown,	266	171 28	64
Leamersville,	88	37 00	42
New Enterprise,	278	45 00	16
Raven Run,	76	3 30	3
Roaring Spring,	170	9 53	5
Riddlesburg,	53	11 15	22
Spring Run,	174	44 22	25
Snake Spring,	253	27 06	10
Stonerstown,	74		
Tyrone,	79	36 76	46
Woodbury,	265	75 51	28
Warriorsmark,	28		
Yellow Creek,	140	32 00	22
Special Support,		300 00	

Total by churches, \$1565 31
Total by individ., 238 86

Totals,4271 \$1804 17 \$ 42

Southeastern Pennsylvania, N. J. and Eastern N. Y. Membership 1733.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Anwell,	70	\$ 14 00	\$ 20
Bethany,	125		
Brooklyn,	115	35 03	30
Coventry,	182	98 13	53
Geiger Memorial,	100	50 00	50
Germantown,	128	112 87	88
Green Tree,	300	46 68	15
Parker Ford,	105	107 50	1 02
Philadelphia, 1st Ch.,	400	510 30	1 27
Royersford,	130	20 02	20
Harmonyville,	74		
Upper Dublin,	34	20 00	58

Total by churches, \$1014 17
Total by individ., 35 75

Totals,1733 \$1049 92 \$ 60

Southern Pennsylvania. Membership 4888.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Antietam,	780	\$ 331 00	\$ 42
Buffalo,	53	9 00	18
Back Creek,	250	40 80	16
Codorus,	300	42 00	14
Chambersburg,	84		
Falling Spring,	200		

Hanover,	89	9 00	10
Lost Creek,	250	14 78	5
Lower Conewago,	175		
Lower Cumberland,	239	163 52	68
Marsh Creek,	100	27 83	27
Perry,	50	8 82	17
Pleasant Hill,	150	56 82	37
Ridge,	132	1 00	9-10 of 1
Upper Cumberland,	225	82 80	36
Upper Conewago,	300	89 71	29
Upper Codorus,	275	40 00	14
Sugar Valley,	150	3 00	2
Waynesboro,	702	35 00	4
York,	367	183 30	49
Carlisle,	50	6 83	13

Total by churches, \$1144 91
Total by individ., 514 67

Totals,4888 \$1659 58 \$ 33

Western Pennsylvania. Membership 6325.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Berlin,	151		
Bolivar,	43		
Brothers Valley,	300	285 41	95
Chess Creek,	47		
Dunnings Creek,	72	51 50	71
Elk Lick,	120	40 58	33
Georges Creek,	100	17 85	17
Glade Run,	160		
Greensburg,	145	1 30	4-5 of 1
Indian Creek,	125		
Jacobs Creek,	230	12 20	5
Johnstown,	510	90 33	17
Ligonier,	36		
Maple Glen,	83	35 78	44
Manor,	120	117 55	97
Markleysburg,	230		
Meyersdale,	360	161 15	44
Middle Creek,	533		
Montgomery,	81	7 45	9
Mt. Union,	150	7 00	4
Pittsburgh,	150		
Plum Creek,	120	16 10	13
Quemahoning,	365	348 53	95
Red Bank,	100		
Rockton,	90	8 00	8
Shade Creek,	255	189 89	75
Scalp Level,	300	256 66	85
Summit Mills,	166	46 89	28
Ten Mile,	24	5 30	20
West Johnstown,	650	200 00	30
Pleasant Hill,	100		
Morrellville,	250		
Greenville,	80	5 83	7
Trout Run,	50		
Special Support,		600 00	

Total by churches, \$2504 97
Total by individ., 317 62

Totals,6325 \$2822 59 \$ 44

Tennessee. Membership 1541.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bailey Grove,	27		
Beaver Creek,	40	\$ 6 25	\$ 15
Cedar Grove,	128		
Cumberland,	40		
French Broad,	54		
Fruitdale,	50		
Knob Creek,	200	35 76	17
Limestone,	50	6 00	12
Meadow Branch,	33	6 30	18
Mountain Valley,	120		
New Hope,	95	4 53	4
Oneonta,	30	9 71	32
Oakland,	40	2 00	5
Pleasant View,	150		
Pleasant Mount,	30		
Pleasant Hill,	85	7 00	8
Pleasant Valley,	100	9 00	9
Piney Flats,			
White Horn,	125		
Walnut Grove,	40		
White Shoals,	8		
Wolf Creek,	22		
Wayne Mission,	12		

Bristol,	22		
Midway,	49		
Total by churches,	\$ 86 22		
Total by individ.,	222 60		
Totals,	1541	\$ 308 82	\$ 20

Texas and Louisiana. Membership 341.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bethel,	26		
Ft. Worth,	31	\$ 9 00	\$ 26
Live Oak,	14		
Manvel,	70	54 39	77
Nocona,	62		
Pleasant Grove, ..	12		
Portland,	15		
Roanoke,	111	81 00	72
Total by churches,		\$ 144 39	
Total by individ.,		174 55	
Totals,	341	\$ 318 94	\$ 93

First Virginia. Membership 2252.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Allegheny,	20		
Bethel,	60	\$ 5 00	\$ 8
Bluefield,	18		
Chestnut Grove, ...	177	36 27	20
Crab Orchard,	60		
Cloverdale,	160	52 30	32
Copper Hill,	235		
Daleville,	175	36 82	31
Greenbriar,	15		
Jeters Chapel,	40		
Johnsville,	75		
Monroe,	44		
Mt. Joy,	150		
Oakvale,	60		
Peters Creek,	225	96 52	42
Roanoke City,	300	262 25	87
Saunders Grove, ...	33		
Smiths Chapel,	30		
Troutville,	250	57 25	22
Pleasant Valley, ...	125		
Special Supports,			
Daleville, Trout-			
ville and Clover-			
dale,		1101 22	
Total by churches,		\$1647 33	
Total by individ.,		574 20	
Totals,	2252	\$2221 53	\$ 98

Second Virginia. Membership 2923.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Barren Ridge,	150	\$ 142 58	\$ 95
Beaver Creek,	400	150 89	37
Bridgewater,	347	416 93	1 20
Buena Vista,	182		
Crummets Run,	208		
Chimney Run Chapel, ..	128	38 10	29
Elk Run,	157	22 52	14
Fairfax,	125	103 55	80
Lebanon,	300	80 90	26
Middle River,	32	57 46	1 79
Mt. Vernon,	174	182 86	1 05
Pleasant Valley,	500	52 92	10
Sangerville,	50		
Staunton,	140	80 84	57
Summit,	30	5 15	17
Valley Bethel,			
Total by churches,		\$1331 70	
Total by individ.,		313 72	
Totals,	2923	\$1645 42	\$ 56

Northern Virginia. Membership 3805.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Brock's Gap,	75		
Cooks Creek,	300	\$ 132 18	\$ 34
Flat Rock,	472	80 51	17
Green Mount,	375	156 40	41
Harrisonburg,	94	29 74	31

Lower Lost River, ..	215		
Linville Creek,	240	65 66	27
Mill Creek,	500	365 52	73
Mt. Zion,	525	28 76	5
North Mill Creek, ...	65		
Pleasant View,	25		
Powels Fort,	50		
South Fork,	50		
Salem,	70	34 78	49
Timberville,	179	147 90	82
Unity,	210	62 75	29
Upper Lost River, ...	240		
Woodstock,	120	5 36	4
Special Support, ...		150 00	
Total by churches,		\$1229 56	
Total by individ.,		233 82	
Totals,	3835	\$1463 38	\$ 38

Southern Virginia. Membership 2232.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Angel's Rest,			
Antioch,	215	\$ 116 00	\$ 53
Bethlehem,	300	26 50	8
Burks Fork,	77	6 95	9
Beaver Creek,	100		
Blackberry,			
Coulson,	102		
Christiansburg,	46		
Fraternity,	140	9 40	6
Germantown,	200	61 00	30
Mt. Carmel,	230	33 90	14
Mt. Hermon,	30		
Mt. Jackson,			
Pleasant Valley,	125	11 26	9
Pleasant Hill,	80	8 47	10
Red Oak Grove,	100	12 00	12
Smiths River,	133	60 00	45
Swan Creek,	24		
Snow Creek,	35		
St. Paul,	40		
Topeco,	130	5 38	4
White Rock,	86		
Walkers Wall,	35		
Spray,			
Special Support, ...		250 00	
Total by churches,		\$ 600 86	
Total by individ.,		4 03	
Totals,	2228	\$ 604 86	\$ 27

Eastern Virginia. Membership 976.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bethel,	47		
Belmont,	20		
Fairfax,	197	\$ 51 00	\$ 25
Locust Grove,			
Manassas,	69	38 25	55
Madison,	35		
Midland,	96	21 94	22
Mine Run,	48		
Nokesville,	369	120 44	32
Rappahannock,	46		
Trevilian,	49	2 05	4
Total by churches,		\$ 233 68	
Total by individ.,		28 10	
Totals,	976	\$ 261 78	\$ 26

First West Virginia. Membership 1957.			
Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Allegheny,	104	\$ 5 10	\$ 4
Beaver Run,	145	25 96	17
Bean Settlement, ...	70		
Cheat River,	40		
Greenland,	120		
German Settlement, ...	390	372 27	95
Harmon,	70	65 91	94
Knobley,	203	9 41	4
Capon Chapel,	79		
New Creek,	35		
North Fork,	40		
White Pine,	100		
Red Creek,	99		
Sandy Creek,	300	117 44	39

Seneca,	45
Tearcoat,	120
Pleasant View,	
Old Furnace,	

17 50

Total by churches,
Total by individ.,

\$ 613 59
82 83

Totals,1957 \$ 696 42 \$ 35

Second West Virginia. Membership 409.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Bethany,	50	\$ 20 51	\$ 41
Brady Gate,	13		
Beans Chapel,	50		
Mill Creek,	42		
Mt. Zion,	20	2 61	13
Pleasant Valley, ...	29		
Shiloh,	140		
Valley River,	45		
Ryerson Station, ..	20		

Total by churches,
Total by individ.,

\$ 23 12
23 65

Totals, 409 \$ 46 77 \$ 11

Cuba. Membership.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
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Omaja, \$ 10 30

Total by churches, \$ 10 00

Totals, \$ 10 00

India. Membership 1130.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Dahanu,	25		
Jalalpor,	27		
Bulsar,	177		
Anklesvar,	429		
Ahwa,	64		
Pimpalner,	25		
Vada,	13		
Vali,	98		
Vyara,	272		

Total,1130

Denmark and Sweden. Membership 227.

Congregation.	No. Memb.	Amt. Ch. 1914.	Per Capita.
Denmark,	89	\$ 39 72	\$ 44
Sweden,	138	3 85	2

Total by churches, \$ 43 57

Totals, 227 \$ 43 57 \$ 14
Unknown, \$ 266 71

State District.	Member- ship.	No. Ch.	No. Giv.	Amt. by Ch.	Amt. by Individ.	Total Amount.	Per Capita.
Arkansas,	247	12	1	\$ 2 72	\$ 5 25	\$ 7 97	\$ 3
Northern California,	1048	16	13	762 76	222 15	984 91	94
Southern California,	1594	18	17	2176 15	533 67	2709 82	1 71
Western Colorado and Utah, ...	267	4	3	95 31	22 30	117 61	44
N. Illinois and Wisconsin,	2521	29	24	2477 66	1061 95	3539 61	14
Southern Illinois,	2266	42	20	1919 48	159 87	2079 35	91
Middle Indiana,	4150	42	35	3262 96	373 37	3636 33	87
Northern Indiana,	4955	44	38	3381 04	469 85	3850 89	77
Southern Indiana,	2542	34	29	1213 06	421 35	1631 41	61
Middle Iowa,	1217	17	15	2162 26	390 78	2553 04	2 09
Northern Iowa,	1570	22	17	1601 38	1246 70	2848 08	1 81
Southern Iowa,	719	12	9	598 74	53 60	652 34	90
Northeastern Kansas,	1533	22	15	1144 93	168 53	1313 46	85
N. W. Kansas and N. E. Colo., ..	1065	18	13	451 26	1082 30	1533 56	1 44
Southeastern Kansas,	645	13	12	147 27	244 15	391 42	60
S. W. Kansas and S. E. Colo., ..	1591	22	12	1499 60	129 20	1628 80	1 32
Eastern Maryland,	2191	16	13	1076 70	367 35	1444 05	65
Middle Maryland,	1577	8	5	608 26	14 75	623 01	39
Western Maryland,	572	7	2	27 31	25 65	52 96	09
Michigan,	1329	24	13	546 78	79 25	626 03	47
Middle Missouri,	593	13	11	331 95	163 26	495 21	83
Northern Missouri,	551	10	7	432 61	76 55	509 16	92
Southern Missouri,	555	16	10	101 04	82 30	183 04	32
Nebraska,	1090	22	11	914 44	339 58	1254 02	1 15
N. and S. Car., Ga. and Fla., ...	723	24	6	54 27	53 55	107 82	14
N. D., E. Mont. and W. Can., ...	1542	31	21	735 65	465 45	1201 10	77
Northeastern Ohio,	2689	26	24	1577 18	167 53	1744 71	64
Northwestern Ohio,	1801	29	26	1616 71	178 05	1794 76	99
Southern Ohio,	5748	45	39	3356 45	230 66	3587 11	62
Okla.,	1059	27	7	243 48	234 43	477 91	45
Idaho,	668	12	9	753 60	106 30	859 90	1 28
Washington,	771	13	10	377 99	195 43	573 42	74
Oregon,	414	11	8	193 31	8 90	202 21	48
Eastern Pennsylvania,	6253	32	30	2842 42	550 24	3392 66	54
Middle Pennsylvania,	4271	28	22	1565 31	238 86	1804 17	42
S. E. Pa., N. J. and N. Y.,	1733	12	10	1014 17	35 75	1049 92	60
Southern Pennsylvania,	4888	20	18	1144 91	514 67	1659 58	33
Tennessee,	6325	34	21	2504 97	317 62	2822 59	44
Texas and Louisiana,	1541	25	9	86 22	222 60	308 82	20
First Virginia,	2252	20	7	1647 33	574 20	2221 53	98
Second Virginia,	2923	16	12	1331 70	313 72	1645 42	56
Northern Virginia,	3805	18	11	1229 56	233 82	1463 38	38
Southern Virginia,	2228	24	11	600 86	4 00	604 86	27
Eastern Virginia,	976	11	5	233 68	28 10	261 78	26
First West Virginia,	1957	18	7	613 59	82 83	696 42	35
Second West Virginia,	409	9	2	23 12	23 65	46 77	11
Cuba,	1	1	1	10 00	.....	10 00	..
India,	1130	9	.....	.....	.....	.....	..
Denmark and Sweden,	227	2	2	43 57	.....	43 57	14
Unknown, .....	.....	.....	.....	266 71	.....	266 71	..
Totals,	93362	976	666	\$51143 82	\$12688 32	\$63832 14	\$0 68

THE STUDENT VOLUNTEER

OUR LIPS KEPT FOR JESUS.

"For I am persuaded that He is able to keep that which I have committed unto Him against that day."

HE has never failed to keep a trust committed unto Him, and He will keep our lips for His service if we but become willing. We are not our own, hence our all belongs to Him and to His service. Some one once prayed, "Lord, take my lips and speak through them; take my mind and think through it; take my heart and set it on fire." If our thoughts are filled with Christed things, the utterances of our lips can be but praise and adoration to His name. We who have accepted salvation in our own lives are the ones called to be His messengers to take the Good News to those who know Him not, and the more we learn at the feet of Jesus, the more we have to give to those who know Him not.

Oh! that we may trustingly and prayerfully speak with lips ever kept for His service!

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

JUNIATA COLLEGE STUDENT VOLUNTEER BAND.



BLUE RIDGE COLLEGE VOLUNTEER BAND.

Kathryn B. Garner.

WE regret that so many months have passed since any word from the Blue Ridge College Volunteers has been sent to the VISITOR. However, we are very glad to report now that we have an organized Volunteer Band. It is our conviction that this has been accomplished in answer to prayer.

About the middle of March eight persons who had signed the declaration

cards met and formed an organization. During the remainder of the school year they, with any others who may be interested, will meet biweekly in consecration meetings.

Some of our number, perhaps most of them, have been made willing to dedicate their lives more fully to the Master's service through the vision received in our Mission Study Class. The enrollment for this school year has been nearly thirty. The class meets each Sunday at 8 A. M. The study of the book, "Christian Heroism in Heathen Lands," has been completed. After having a review the examination will be taken.

March 21, at the mission study hour, we had the privilege of listening to a very interesting address from Bro. H. C. Early. He gave us a vivid picture of some of the things he saw on the field.

Missionary programs have been arranged and will be given in the adjoining churches.

March 28 a program was given here in the college chapel. It was well attended and much appreciated. In this way we hope to create a deeper interest in missions. Offerings are to be taken at all these services.

On several occasions some of our number have gone into homes of "shut-ins" and held a service of song and prayer.

New Windsor, Md.



THE VISION OF THE VOLUNTEER.

Wm. J. Tinkle.

IT has been said that the man with no present is a visionary; the man with no future is a drudge. There is to be apprehended some danger from the first, but it seems to me there is much more danger from the latter. Too often we can not see beyond our present surroundings and limitations

to the noble achievements which may be ours if we but do our best.

Joel, in the second chapter, twenty-eighth verse, says, "Your old men shall dream dreams, your young men shall see visions." It is natural for old men to muse and dream of their deeds in the past; for young people to look into the future and see great things to be accomplished in their more mature years. So may we, as young people, as volunteers, catch a vision of the needs of the field, the nobility of service, and the good which we may be able to do for the Master.

The young farmer has a vision of an improved farm, a modern, comfortable home, and a large bank account. The scholar sees new fields of truth ahead, which he will have the joy of exploring. The statesman has a vision of the honor which will be his for service to his country. But, fellow-volunteers, ours is a vision far higher and nobler than these. It is a vision of service prompted by love. Love is more worthy than prosperity; greater than knowledge; more to be desired than honor; in short, love is the greatest thing in the world.

Did you ever, on a dark night, set out toward a distant light? You made good progress until you could no longer see the light. Then you found that the way was rough, brambles surrounded you, and you were in darkness.

So it is with the volunteer. The difficulties of preparation are easily conquered as long as he keeps before him his glorious vision of service. But when something comes between him and his vision, whether it be selfish ambition, or worldliness, or carnal associates, the way becomes difficult and he turns back.

May God help us to see clearly and follow our vision of service.

North Manchester, Ind.

THE SECRET OF POWER.

M. M. Myers.

A PERSONAL experience of Dr. Horton, of London, given by him in an address delivered before the Student Volunteer Convention at Kansas City, Jan., 1914. Dr. Horton has charge of one of the largest churches in London. I judge him to be well up in the seventies, having rich, personal Christian experience. He says:

Ten years ago I wrote a little book called "The Open Secret," a manual of devotion, and I left in it flyleaves at the end of each day's prayer, to fill in with the names of those for whom I wished to pray, or the objects—public or missionary objects—I wished to remember constantly before God. Ten years have gone. I take up that little book. I never read a word of the printed matter; the time for that has passed away, but those written words are the most marvelous records and the most conclusive demonstration that God answers prayer. Name after name upon those pages, for whom I pleaded, that they might be brought to God, I have had to tick off with the word "Answered" written after them. Many things that seemed almost impossible to come to pass, but that had been brought to God week after week, I had to mark "Answered." No one could shake me in the conviction that that daily prayer, brought before God, remembering before Him the persons whom I desired to help or to bless, or to those matters I desired to further, produced the answer; for the cause and effect are there. I recommend you all to begin, if you have not done it, with a prayer-list, and to intercede with those names before you. In ten years you will have a conviction, which no power on earth can shake, that the real thing in life is communion with God, and that the one way of doing anything is to ask Him to do it, and leave it with Him.

Bridgewater Band.

SWEPT IN BY THE TIDE

WHAT APPEALS TO VOLUNTEERS.

Dr. Clifford of London tells of an English college which was visited by a minister seeking volunteers for a mission field in India. He assured the young men that the work was not difficult, that they would live in a pleasant society, have good homes, and enjoy the services of plenty of servants. Nobody offered to go. But a little while later another mission worker came to the school seeking men to go out to the Kongo. The places that he wanted to fill were vacancies left in the force by death, and the recruiting officer said bluntly to the students: "It will most likely mean death to you, too." Immediately six men offered themselves for service.—Selected.



Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Savior finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—Amos R. Wells.



HOW MANY MISSIONARY SERMONS SHOULD THERE BE IN A YEAR?

(Missionary Review of the World.)

Twenty? Archbishop Temple, when Bishop of London, asked the clergy of his diocese to preach twenty each year.

Twelve? Some of the leading missionary secretaries, after a careful study of the churches, recommended twelve.

Five? A study of twenty-five churches which have yielded large results for missions showed that their pastors averaged five foreign missionary sermons each year.

Four? John R. Mott gives four sermons on world-wide missions as the minimum for each year.

One? Some pastors say so, the time and occasion being the annual collection for missions.

What say you?

THE GIVING ALPHABET.

A-ll things come of Thee, and of Thine own have we given Thee.—1 Chron. 29: 14.

B-ring ye all the tithes into the storehouse that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

C-harge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Tim. 6: 17, 18.

D-o good unto all men.—Gal. 6: 10.

E-very man according as he purposeth in his heart, so let him give, not grudgingly or of necessity.—2 Cor. 9: 7.

F-reely ye have received, freely give.—Matt. 10: 8.

G-od loveth a cheerful giver.—2 Cor. 9: 7.

H-onor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine.—Prov. 3: 9, 10.

I- will not offer unto the Lord my God of that which doth cost me nothing.—2 Sam. 24: 24.

J-esus said, It is more blessed to give than to receive.—Acts 20: 35.

K-nowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—Eph. 6: 8.

L-ay up for yourselves treasures in heaven.—Matt. 6: 20.

M-y little children, let us not love in word, neither in tongue, but in deed and in truth.—1 John 3: 18.

N-ow concerning the collection for the saints, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—1 Cor. 16: 1, 2.

O-f all that thou shalt give me, I will surely give the tenth unto thee.—Gen. 28: 22.

P-rovide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth.—Luke 12: 33.

Q-uench not the Spirit.—1 Thess. 5: 19.

R-ender unto God the things that are God's.—Matt. 22: 21.

S-ee that ye abound in this grace also.—2 Cor. 8: 7.

T-he silver is Mine and the gold is Mine, saith the Lord of Hosts.—Hag. 2: 8.

U-nto whomsoever much is given, of him shall be much required.—Luke 12: 48.

V-ow and pay unto the Lord.

W-hoso hath this world's goods, and seeth

his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3: 17.

Y-e know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich.—2 Cor. 8: 9.

Z-ealous of good works.—Titus 2: 14.

—Friends' Missionary Advocate.



THREE PRINCIPLES OF GIVING.

The members of a negro church in Jamaica resolved to give money for the support of a native evangelist, who would preach the Gospel to their yet unsaved brethren. They elected a treasurer and appointed a day for receiving the money. When all were present the treasurer, an aged man, proposed three principles which were unanimously accepted:

All will give something.

Each will give as much as he or she is able.

Each will give cheerfully.

After several had brought forward their gifts, an old negro, who was known to be rich, stepped up and laid \$2 on the table. The treasurer returned it and said, "Dis gif' may be accordin' to de fust princ'ple, but, brudder, it is not accordin' to de second." The negro took back his money and went to his seat. After a moment he returned and threw down \$20 on the table, as he remarked sullenly, "Hyar, maybe dat is enough." Quietly the old treasurer returned his money, and replied: "Brudder, dis may be accordin' to de first and second princ'ples, but it am not accordin' to de third." Again the negro took his money, and, full of wrath, sat down in a corner of the church. After a time, however, he returned, and smilingly approaching the table, gently placed on it one hundred dollars with the words: "I give dis gif' cheerfully in de name of de Lord Jesus." Then the old treasurer jumped up and taking both hands of the negro, cried out: "Dis is all right, brudder, it agrees with all three princ'ples!"

Would it not be well if each of us would consider these three principles in our giving?



HOW MUCH DO YOU WEIGH?

A steam-launch is drawn up alongside a quay in China. There is wire netting all over it to prevent people from jumping overboard. The wheelhouse has the protection of steel plates to guard the steersman from the shots of pirates. The deck is already half filled. But what is the crowd on the bank doing? Two men have a pole across their shoulders, and from the middle

of it hangs a pair of scales. What are they weighing? "Only a girl," says a bystander. Her head is bent down in shame—is she not being sold just like a pig?

But resistance is useless. Her mother is selling her. "Fifty-five pounds," shouts the man weighing. "No—fifty-six," yells the mother. "All right—fifty-six pounds. Be quick—there's a lot more." "What will you give?" says the old woman. "Sixpence a pound." "What? Only sixpence? Why, look, she's plump and eleven years old." "Sixpence," the man cries again. "But she has good clothes on, and bracelets all thrown in. Give sevenpence." "What's the good of bracelets and such trash to me? I only want her." So in the end 6½d. a pound is paid, and the girl is sold as a slave—to worse than slavery.

Thus the girls are sold when famine time comes, in order to buy food for the parents and boys.—Intelligencer, April.



A REPENTANT BURGLAR.

Uyeno Tsurukichi was born in Osaka forty-three years ago. His parents were poor and he received no education. When only eight years old he had learned to steal and gamble. At nine years of age he was a proficient pickpocket. By the time he was fifteen he had been in prison five or six times, and it was now his ambition to become a clever burglar. He stole a large sum of money and for a time lived in luxury, but was afterwards caught and sentenced to fifteen years' imprisonment. He was transferred to Hokkaido, where he heard a great deal of the teaching of Jesus Christ, but it had no effect upon him at the time. He was liberated with other prisoners on the death of the dowager empress and determined to be honest and lead a new life, but he soon committed another burglary and found himself in prison again for six years. Hearing from a fellow-prisoner that books on religion might be purchased, he bought a New Testament, and two days later an Old Testament. He could not read, so he at once set to work to learn. At the end of one year he had slowly and with great difficulty read through St. Matthew's Gospel. "Then," he says, "by the power of the Holy Ghost I obtained wisdom and faith. I was not led by any one, I was not taught by any one, but in three years by my own study I had read through the whole of the Bible." When released from prison he avoided his old companions and sought out a Christian teacher. From that time he earned an honest living as a jinricksha-man and attended church regularly. Last Whitsunday he was baptized and witnessed a good confession before all.—Gleaner, March, 1906.

The Little Missionary



Praises from the Ends of the Earth. Orphan Boys Singing at Bulsar.

SINGING WITH OUR INDIAN BOYS.

Kathren Royer Holsopple.

COME, children, it is time to go to the orphanage for the singing. This time it is to be Indian style, and I am sure you will enjoy it. Last Sunday it was as near our way as they could do it, because it was in the bungalow. But tonight they are going to have it their own way, and we are just the guests.

"Here is the building. The boys sleep upstairs, but the meeting will be down in the big schoolroom. Come, we will go in.

"Well, well! I didn't know they would surprise us like this. Isn't it pretty? They have decorated the room in our honor. They are very fond of flowers and like to decorate. These are our seats here behind these tables.

"The boys are sitting in rings around

the leader this time, and not in rows. They have only one light, and so gather around it. That is just the way they do out in the villages when they sing. See the boy there with the two drums. He uses his fingers instead of sticks. He rests the palm of his hand on the edge of the drum, and then brings his fingers down on the center. It does not sound very musical to us, but they like it. I don't know any English name for these other instruments. They are wooden frames with pieces of tin set in them. They take two in each hand, and by opening and closing their hands they make noise something like a tambourine. Those other things are the strangest of all—just two round pieces of brass, tied together with a heavy string about six inches long. Taking the string in the hand and twisting the hand back and forth the pieces of metal strike and thus make a clanging sound.

"Now they are ready to begin. One of the teachers is speaking. He said, 'We have all come here to sing to the glory and praise of God.' Now see how they all get together, the ones with their instruments and the others singing and clapping. I am very fond of this song. It is all about the Sabbath Day and how to keep it holy. Now this one is a little more lively. See their heads go and their bodies swing. One would think that they would get dizzy. Oh, my! See that little fellow—how he claps and sings! He certainly is enjoying himself. Yes, they all are. It is their way of expressing the joy in their hearts, and it brings joy to mine to see them.

"How much better this is than the songs and dances the non-Christian people sing! My! How fast they are going now! They are getting warmed up, surely. Their songs can be sung to any time, for they have no written music. And it is just the way the leader wishes.

"Well, this is another surprise. They are bringing us tea and little cakes. How nice of them! I did not know they were going to do this. It means much to them, for they get only a few cents a month, besides their food and clothes, and they have done this all themselves. They are enjoying it, too, for they like very much to entertain us.

"Now another song. This is a good one. It is mostly repeating the first line, 'Come all sinners, and receive salvation in Jesus.' They are all very fond of it. It will ring in your ears all night, I am afraid. Now they will have prayer, and then we will go.

"Salaam, salaam. Thank you all so much for your songs, and tea and cakes. You have given us a lovely time. You must come to the bungalow again some evening to sing. Salaam to all."

Now, what do you think of it all? Don't you think it worth while to work here and teach these boys and girls to

sing and pray to Jesus? Yes, I am sure you all do, and although you must go now, for this is only a visit; you will all come back again some day to live here and help us to teach other boys and girls these songs and prayers. Good-bye, and God bless you!



THE LITTLE BUGLER.

During my military service in India, in those stirring times of mutiny and murder, I had in my regiment a little bugler whom I had often noticed as too fragile and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action; then his mother drooped and died six months later.

She was the daughter of a Scripture reader, and a delicate, refined woman, who had brought up the boy strictly, according to her light. In spite of her religion, she was generally liked and respected, and the boy was her image; but as he liked going to prayer meeting with her better than joining in the horse play of the other boys, he was not popular, and suffered from many coarse taunts and mocking gibes. After his mother died—I heard all this afterwards—his life was made miserable by the scoffing sneers and ribald jokes of the men, whose butt he was.

About two years later, when little Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, thinking him too delicate for such work—the ground was swampy and unhealthy—but my sergeant-major begged hard "to take him along."

"There is mischief in the air, Colonel," he said; "and rough as they treat the lad—and they do lead him a life—his pluck and his patience tells on 'em; for the boy is a saint, sir; he is, indeed."

I had a rough lot of recruits just then, and before we had been out a fortnight several acts of insubordination had been brought to my notice—those were ticklish times—and I had sworn to make an example of the very next offence by having the culprit flogged.

One morning it was reported to me that during the night the targets had been thrown down and otherwise mutilated, and the usual practice could not take place. This was serious, indeed, and on investigation the rascally act was traced to a man or men in the very tent where Willie Holt was billeted—two of them being the worst characters in the regiment. When enough evidence was produced to prove conclusively that one or more of the prisoners were

guilty of the crime, the whole lot were instantly put under arrest to be tried by court-martial. In vain they were appealed to to produce the man. At last I said:

"We have all heard the evidence that proves the perpetrator of last night's dastardly act to be one of the men before us." Then, turning to the prisoners, I added: "If any one of you who slept in No. 4 tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

"Colonel," said he, "you have passed your word that if any one of those who slept in No. 4 tent last night comes forward to take his punishment, the rest shall get off free. I am ready, sir; please, may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise; then in a fury of anger and disgust, I turned upon the prisoners: "Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, whose pleading eyes were fixed on me, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it, too, as he repeated, "I am ready, sir."

Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two, three strokes descended. At the fourth a faint moan escaped his white lips; but ere the fifth fell a hoarse cry burst from the crowd of prisoners who had been forced to witness the scene, and with one bound Jim Sykes (the black sheep of the regiment) seized the cat, as with choking utterance he shouted: "Stop it, Colonel. stop it, and tie me up instead. He never did it, but I did"; and with convulsed and anguished face he flung his arms round the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled—such a smile! "No, Jim," he whispered, "you are safe now, the colonel's word will stand." Then his head fell forward—he had fainted.

The next day, as I was making for the hospital tent where the boy lay, I met the doctor. "How is the lad?" I asked.

"Sinking, Colonel," he said quietly.

"What!" I ejaculated, horrified and startled at the words.

"Yes, the shock of yesterday was too much for his feeble strength. I have known for some time it was only a question of

time," he added; "this affair has only hastened matters."

The dying lad lay propped up on the pillows; and at his side, half kneeling, half crouching, was Jim Sykes. The change in the boy's face startled me; it was deadly white, but his eyes were shining with a wonderful light, strangely sweet. The kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim," Willie's weak voice answered tenderly. "I thought it might help you to understand why Christ died for you."

"Christ died for me?" the man repeated.

"Yes, He died for you because He loved you. I love you, Jim, but Christ loves you much more. I only suffered for one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

"Christ has naught to do with such as me, lad; I'm one of the bad 'uns; you ought to know."

"But He died to save bad ones," answered Willie. "He says, 'I came not to call the righteous, but sinners.' 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Dear Jim, listen! He is calling you. He has poured out His life-blood for you. He is knocking at the door of your heart. Won't you let Him in?"

The lad's voice failed him, but he laid his hand gently on the man's bowed head.

Standing there in the shadow, I felt my own heart strangely stirred. I had heard such things once, long, long ago. Thoughts of my loved mother came floating back out of the dead past, and the words seemed a faint echo of her own.

How long I stayed there I know not. I was roused by a cry from the man, and I saw Willie had fallen back on his pillow, fainting. I thought the lad was gone, but a few drops of cordial from the table at his side soon revived him. He opened his eyes, but they were dim and sightless. "Sing to me, mother," he whispered, "'The Gates of Pearl'; I am so tired."

The words flashed back to my memory. I had heard them often in the shadowy past, and I myself repeated them softly to the dying boy:

"Though the day be never so long,
It ringeth at length to evensong.
And the weary worker goes to his rest
With words of peace and pardon blest.

"Though the path be never so steep,
And rough to walk on and hard to keep,
It will lead, when the weary road is trod,
To the Gates of Pearl—the City of God."

—Kingdom Tidings.

FINANCIAL REPORT

CORRECTION.

The \$50 credited to Jos. J. Fike, Milledgeville, Northern Illinois, World-wide fund, has been transferred to World-wide Endowment.

FINANCIAL REPORT.

During the month of March the General Mission Board sent out 176,032 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of March:

WORLD-WIDE.

Indiana—\$281.85.

Northern District, Congregation.
Nappanee,\$ 52 65
Individuals.

W. H. Weybright, Bethany, \$100;
Daniel Wyson, Nappanee (marriage notices), \$1; J. W. Kitson, Goshen City (marriage notice), 50 cents; M. I. Whitmer, S. Bend (marriage notice), 50 cents, 102 00
Middle District, Congregation.

Loon Creek, \$25; Sugar Grove-Prairie Creek, \$9.09, 34 09
Sunday-schools.

Burnetts Creek, \$10.07; Loon Creek, \$5, 15 07
Individuals.

Chas. R. Oberlin, \$5; E. C. Cox, Markle, \$1; C. C. Kindy, Huntington, (marriage notice), 50 cents, 6 50
Southern District, Congregation.

Frymont, 10 00
Missionary Society.

Rossville, 5 33
Classes.

Juvenile, Antioch, Killbuck, 5 21
Individual.

A brother, Rossville, 51 03
Ohio—\$259.26.

Northwestern District, Sunday-school.
Lick Creek, 8 00
Individual.

S. P. Early, Fostoria (marriage notice), 50
Northeastern District, Congregation.

Danville, North Bend, 35 26
Sunday-school and Christian Workers, Canton Center, 22 97
Individuals.

Geo. H. Irvin, \$50.80; Mrs. W. H. Doerschuk, \$5; Mrs. Hannah Leaser, Akron, \$1, 56 80
Southern District, Congregations.

Oakland, \$27.02; Poplar Grove, \$21.41; Middle District, \$20.83; New Carlisle, \$15.11; Salem, \$14.35; Brookville, \$7.18; Donnels Creek, \$6.53; East Dayton, \$4, 116 43
Pupils of West Branch Sunday-school, 1 00
The Lord's Share of Uncle John's Pension Check, 1 80
Individuals.

A Brother, Lower Miami, \$5; A Brother, Lower Miami, \$5; A Sister, Lower Miami, \$5; John Noffsinger, Dayton, \$1; J. H. Eldemiller, New Carlisle (marriage notice), 50 cents, 16 50
Illinois—\$248.04.

Northern District, Congregation.
Cherry Grove, 12 97
Sunday-school.

Lanark, 24 47
Christian Workers.

Pine Creek, 9 10
Individuals.

J. D. Lahman, Franklin Grove, \$200; Geo. Puterbaugh, Lanark, \$1; Eld. E. B. Hoff (marriage notice), 50 cents, 201 50
Pennsylvania—\$144.69.

Western District, Congregation.

Elk Lick,\$ 16 00
Individuals.

An Individual of Manor, \$20; A Brother and Sister, \$10; Susan Rouzer, Dunnings Creek, \$6; Lewis Swain, \$3; J. W. Rummel, \$2; Irvin R. Pletcher (marriage notice), 50 cents; M. J. Brougher (marriage notice), 50 cents; A. J. Beeghly (marriage notice), 50 cents, 42 50
Middle District.

Individual.

Levi Rogers (marriage notice), .. 50
Eastern District, Congregations.

Chiques, \$42.69; Little Swatara, \$20, 62 69
Individual.

Mabel Arbogast, Philadelphia, ... 20 00
Southern District, Individual.

D. B. Hostetler, 3 00
Virginia—\$135.80.

First District, Individuals.

Jno. W. Layman, \$50; T. S. Moherman, \$1.80; A. M. Scaggs, \$1; A. M. Frants, West Virginia, \$1, 53 80
Second District.

Individual.

A. J. Miller, Bridgewater, 1 00
Northern District, Individuals.

Samuel Garber, \$3; P. S. Thomas, \$1.50; Sallie M. Kline, \$1, 5 50
Eastern District, Congregations.

Nokesville, \$22.77; Manassas, \$14.90; Trevillian, \$9.25; Fairfax, \$7.37; Midland, \$4.01; Belmont, \$2; Bethel, \$1.42; Mine Run, \$1.28, 63 00
Aid Society.

Trevillian, 5 00
Individuals.

D. S. Roller, \$2; E. L. Myers, \$1; Sallie M. Miller, \$1; Mary Showalter, \$1; F. H. Cline, \$1; R. F. Shaffer, 50 cents; G. A. Maupin, 50 cents; Mrs. I. C. Cubbege, 25 cents; Geo. Shaffer, 25 cents, 7 50
California—\$53.65.

Northern District, Congregation.

Empire, 53 65
Missouri—\$40.66.

Northern District, Sunday-school.

Rockingham, 19 66
Middle District.

Congregation.

Spring Branch, 6 00
Individuals.

David Holsopple, Prairie View, \$10; Mrs. A. W. Shay, Mound, \$5, .. 15 00
Iowa—\$30.00.

Northern District, Individuals.

Susanna Burd, Grundy Center, \$5; W. A. Blough, \$3; Nettie Kanost, Sheldon, \$1; Mrs. Norman Miller, 50 cents, 9 50
Middle District, Individual.

Mrs. W. H. Barrett, 1 00
Southern District, Congregation.

English River, 9 00
Individual.

Elizabeth Gable, 10 00
Nebraska—\$27.33.

Individuals.

D. E. Price, \$25; Sarah McFerren, 53 cents; S. B. Semon, 85 cents; Alma Steele, \$1, 27 38
Maryland—\$22.10.

Middle District, Individual.

Ruth E. Otto (marriage notice), .. 50
Eastern District, Congregations.

Woodberry, \$12; Denton, \$8, 20 00
Individuals.

Wm. H. Swam, \$1.60; A. Chambers, Washington, D. C. (marriage notice), 50 cents, 2 10

Canada—\$10.80.

Western, Individuals.
 Pearl Huffman, Fairview, \$3.50;
 Adrain Huffman, Fairview, \$2.50;
 Albert Huffman, Fairview, \$3.50;
 Cora M. Leindgren, \$1.30,\$ 10 80

Kansas—\$9.27.

Northwestern District, Individuals.
 Katie Whetstone, \$1; J. H. Wind-
 er, \$1; A. J. Wertenbaker, Maple
 Grove (marriage notice), 50 cents; E.
 H. Steward, Belleville (marriage no-
 tice), 50 cents, 3 00
 Northeastern District, Missionary
 Society, Ottawa, 1 07
 Individuals.

J. H. Cakerice, Abilene (marriage
 notices), \$1; Roy Kistner, Sabetha
 (marriage notice), 50 cents, 1 50
 Southwestern District, Individuals.

Laura E. Folger, \$1.20; Michael
 Keller, Larned (marriage notices),
 \$1, 2 20
 Southeastern District, Individuals.

W. B. Worford, Verdigris, \$1; S.
 E. Lantz, Verdigris, (marriage no-
 tice), 50 cents, 1 50

Wisconsin—\$5.00.

Individual.
 Jacob Winkler, 5 00

Michigan—\$3.62.

Sunday-school.
 Thornapple, 2 12
 Individuals.

Chas. Hornish, Beaverton, \$1; Roy
 S. Mishler, Beaverton (marriage no-
 tice), 50 cents, 1 50

South Carolina—\$3.00.

Individual.
 J. I. Branscom, 3 00

Minnesota—\$3.00.

Individual.
 Mrs. Jonathan Broadwater, 3 00

Colorado—\$2.50.

Northwestern District, Individual.
 Eld. D. M. Mohler, 2 00
 Southeastern District, Individual.
 David Hamm, Rocky Ford (mar-
 riage notice), 50 cents, 50

North Dakota—\$2.00.

Individuals.
 Mrs. Emma Uecker, \$1; Ella Z.
 Row, \$1, 2 30

Kentucky—\$1.50.

Individual.
 M. E. Ralston, 1 50

Louisiana—\$1.20.

Individual.
 W. B. Woodard, 1 20

Arizona—\$0.50.

Individual.
 F. F. Durr (marriage notice), 50

Total for the month,\$ 1,285 82

INDIA MISSION.**California—\$200.00.**

Southern District, Congregation and
 Sunday-school.
 Pomona,\$ 200 00

Ohio—\$19.15.

Northeastern District, Congregations.
 Reading, \$6.25; West Nimishillen,
 \$5.60, 11 85

Sunday-school Class.
 North Bend, Danville, 5 00

Proceeds of Uncle John's Waste
 Basket, 1 30

Individual.
 A Sister, 1 00

Iowa—\$5.00.

Southern District, Individual.
 Elizabeth Gable, South Keokuk, ... 5 00

Indiana—\$5.00.

Southern District, Congregation.
 Pyrmont, 5 00

Total for the month,\$ 229 15

INDIA ORPHANAGE.**Indiana—\$75.00.**

Northwestern District, Class.
 No. 3, Cedar Lake,\$ 5 00
 Individuals.

S. L. Driver and wife, \$65; Mrs.
 M. D. Detweiler, Goshen, \$5, 70 30

Pennsylvania—\$56.05.

Western District, Individuals.
 D. G. Miller, Middle Creek, 20 00

Middle District, Individual.
 Sister J. C. Miller, Tyrone, 10 00

Eastern District.
 Class of Anna C. Moyer, Lansdale, ... 5 05

Southern District, Aid Society.
 Carlisle, 16 00

Individual.
 Trostle P. Dick, Antietam, 5 00

Ohio—\$40.00.

Southern District, Sunday-school.
 Upper Stillwater, 20 00

Individuals.
 A Brother and Sister, 20 00

Kansas—\$36.45.

Northwestern District, Classes.
 Bible, Nos. 2 and 3, Maple Grove, ... 4 45

Northeastern District, Christian
 Workers, Morrill, 32 00

Illinois—\$21.00.

Northwestern District, Christian Workers.
 Sterling, 20 00

Individual.
 Essie Stoner, Chicago, 1 00

Nebraska—\$20.00.

Sunday-school.
 Octavia, 20 00

Iowa—\$5.00.

Southern District, Individual.
 Elizabeth Gable, South Keokuk, .. 5 00

Total for the month,\$ 253 50

INDIA HOSPITAL.**Iowa—\$10.00.**

Northwestern District, Individual.
 W. A. Brallier,\$ 5 00

Southern District, Individual.
 Elizabeth Gable, South Keokuk, .. 5 00

Maryland—\$5.00.

Eastern District, Sunday-school.
 Blue Ridge College, 5 00

Illinois—\$1.00.

Northwestern District, Individual.
 Essie Stoner, Chicago, 1 00

Total for the month,\$ 16 00

INDIA WIDOWS' HOME.**Iowa—\$5.00.**

Southern District, Individual.
 Elizabeth Gable, South Keokuk, \$ 5 00

Total for the month,\$ 5 00

INDIA NATIVE SCHOOL.**Iowa—\$3.00.**

Middle District, Class.
 Old Sisters, Panther Creek,\$ 3 00

Total for the month,\$ 3 00

INDIA BOARDING SCHOOL.**Iowa—\$30.00.**

Middle District, Individuals.
 A Brother and Sister, Prairie City, \$ 25 00

Southern District, Individual.
 Elizabeth Gable, South Keokuk, .. 5 00

California—\$12.25.
 Northern District, Congregation.

Oak Grove, 6 00

Southern District, Sunday-school.
 Pasadena Elementary, 6 25

Pennsylvania—\$8.00.

Eastern District.
 Lansdale Class of Girls, Hat-
 field, 5 00

Individual.
 Mattie O. Weaver, Fairview, 3 00

Total for the month,\$ 50 25

CHINA MISSION.

Illinois—\$102.00.	
Northern District, Individuals.	
J. D. Lahman, Franklin Grove, \$100; Individuals of Franklin Grove, \$2,	102 00
Indiana—\$5.00.	
Southern District, Congregation.	
Pyrmont,	5 00
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable, South Keokuk, ..	5 00
Wisconsin—\$3.00.	
Individual.	
Mrs. Mary Hints,	3 00
Ohio—\$1.00.	
Southern District, Individual.	
A Sister,	1 00
Total for the month,	116 00

CHINA ORPHANAGE.

Ohio—\$31.00.	
Northwestern District, Congregation.	
Lima,	11 00
Southern District, Individuals.	
A Brother and Sister,	20 00
Maryland—\$22.00.	
Eastern District, Sunday-school.	
Westminster,	22 00
California—\$22.00.	
Southern District, Sunday-school.	
Glendora Primary,	22 00
Illinois—\$20.00.	
Northern District, Christian Workers.	
Hickory Grove,	20 00
Iowa—\$15.00.	
Southern District, Class.	
Young People's, Libertyville,	10 00
Individual.	
Elizabeth Gable, South Keokuk, ..	5 00
Oregon—\$5.00.	
Sunday-school.	
Myrtle Point,	5 00
Total for the month,	115 00

CHINA HOSPITAL.

Iowa—\$53.85.	
Northern District, Individual.	
W. A. Brallier,	5 00
Middle District, Sunday-school.	
Panther Creek,	43 85
Southern District, Individual.	
Elizabeth Gable, South Keokuk, ..	5 00
Virginia—\$25.00.	
Northern District, Classes.	
No. 4, Greenmount, \$5; No. 5, Greenmount, \$5; No. 6, Greenmount, \$5; No. 7, Greenmount, \$5,	20 00
Aid Society.	
Greenmount,	5 00
Ohio—\$20.70.	
Southern District, Congregation.	
Hickory Grove,	19 70
Individual.	
Sara Bigler,	1 00
Illinois—\$18.00.	
Northern District, Individuals.	
Ira Butterbaugh, Polo, \$2; Essie Stoner, Chicago, \$1,	3 00
Southern District, Sunday-school.	
Macoupin Creek,	15 00
Maryland—\$15.00.	
Middle District, Christian Workers.	
Broadfording, Welsh Run,	10 00
Eastern District, Sunday-school.	
Blue Ridge College,	5 00
Indiana—\$12.75.	
Northern District, Christian Workers.	
Middlebury,	7 75
Middle District, Christian Workers.	
Loon Creek,	5 00
Pennsylvania—\$6.00.	
Western District, Individual.	
Susan Rouzer, Dunnings Creek, ..	6 00
Minnesota—\$5.00.	
Individuals.	
Ross, Gladys, Mary, Ella and Ves-	

per Pizner, Big Lake,	5 00
California—\$1.00.	
Southern District, Individual.	
Lizzie Pugh, Santa Ana,	1 00
Total for the month,	157 30

CHINA BOYS' SCHOOL.

Ohio—\$10.00.	
Northwestern District, Sunday-school.	
Baker,	8 10
Southern District.	
Proceeds of Uncle John's Waste Basket,	1 90
North Dakota—\$5.00.	
Sunday-school.	
York, Pleasant Valley,	5 00
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable, South Keokuk, ..	5 00
Illinois—\$0.50.	
Northern District, Individual.	
Essie Stoner, Chicago,	50
Total for the month,	20 50

CHINA GIRLS' SCHOOL.

Pennsylvania—\$15.00.	
Southeastern District, Aid Societies.	
Germantown, \$5; Green Tree, \$5; Upper Dublin, \$5,	15 00
Ohio—\$5.00.	
Southern District, Aid Society, Rush Creek,	5 00
North Dakota—\$5.00.	
Sunday-school.	
York, Pleasant Valley,	5 00
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable, South Keokuk, ..	5 00
Illinois—\$0.50.	
Northern District, Individual.	
Essie Stoner, Chicago,	50
Total for the month,	30 50

CHINA PING TING HSIEN HOSPITAL.

Pennsylvania—\$1.50.	
Southern District, Individual.	
Martha F. Hollinger,	1 50
Total for the month,	1 50

ITALIAN MISSION—BROOKLYN.

Illinois—\$106.00.	
Northern District, Individual.	
Brother and Sister J. D. and M. C. Lahman, Franklin Grove, \$100; R. V. Hoyle, Dixon, \$1,	101 00
Southern District, Individuals.	
John Arnold and wife,	5 00
Ohio—\$18.00.	
Northwestern District, Individual.	
Mrs. S. D. Baker,	1 00
Northeastern District, Individual.	
Mrs. W. H. Doerschuk,	5 00
Southern District, Individuals.	
N. D. Groff, \$5; A Sister, \$5; A Sister, \$2,	12 00
Pennsylvania—\$14.50.	
Western District, Individuals.	
Brother and Sister W. E. Wolford, Ligonier, \$5; Mr. and Mrs. Elmer Walker, \$2,	7 00
Eastern District, Individual.	
Susan S. Reber,	1 00
Southern District, Aid Society.	
Mechanicsburg,	3 00
Individuals.	
Martha F. Hollinger, \$1.50; Catherine Garland, \$2,	3 50
Maryland—\$11.00.	
Middle District, Individuals.	
Sister A. L. Ausherman, \$2; Sister Geo. V. Arnold, \$5; Two Sisters, Broadfording, \$2,	9 00
Eastern District, Individual.	
Lavinia C. Roop,	2 00
Kansas—\$11.00.	
Southwestern District, Aid Society.	

Larned,	\$ 10 00
Southeastern District, Individual.	
Susan Cochran,	1 00
Florida—\$5.25.	
Individuals.	
F. A. Miller and wife, \$5; Master Virgil Miller, 25 cents,	5 25
Canada—\$5.10.	
Western District, Individuals.	
Brother and Sister J. S. Culp and family,	5 10
Virginia—\$5.00.	
Northern District, Individual.	
D. H. Hoover, \$2; Wm. J. Goche-nour, \$1,	3 00
Second District, Individual.	
Bettie A. Andes, Bridgewater,	1 00
Eastern District, Individual.	
Mary F. Forester, Fairfax,	1 00
Iowa—\$5.00.	
Southern District, Individuals.	
G. W. Beer, \$2; Two Sisters, En-glish River, \$2,	4 00
Middle District.	
Unknown,	1 00
Indiana—\$3.00.	
Middle District, Aid Society.	
North Manchester,	2 00
Individual.	
A Sister, Manchester,	1 00
California—\$2.40.	
Southern District.	
Individuals of W. I. T. Hoover's class, Lordsburg,	2 40
Connecticut—\$1.00.	
Individual.	
Laura Gwin,	1 00
Tennessee—\$1.00.	
Individual.	
Rachel Gross,	1 00
Minnesota—\$1.00.	
Individual.	
Mrs. Jonathan Broadwater,	1 00
Missouri—\$1.00.	
Southern District, Individual.	
Nannie A. Harmon,	1 00
Total for the month,	\$ 190 25

BELGIAN RELIEF.

Illinois—\$16.00.	
Northern District, Sunday-school and Congregation.	
Shannon,	\$ 16 00
Ohio—\$14.86.	
Northwestern District, Congregation.	
Eagle Creek,	14 86
Maryland—\$12.62.	
Eastern District, Sunday-school.	
Edgewood,	12 62
North Dakota—\$5.00.	
Sunday-school.	
York, Pleasant Valley,	5 00
Indiana—\$5.00.	
Northern District, Individual.	
Mrs. Arthur Rosenberg, Nappanee, ..	5 00
Total for the month,	\$ 53 48

SEATTLE CHURCHHOUSE.

Washington—\$37.00.	
Individuals.	
John O. Streeter, \$5; Cora Cript, \$1; Nettie J. Miller, \$1.50; A. N. Huff-man, \$5; E. C. Weimer, \$6; S. H. Mil-ler, \$2; A. H. Partch, \$1; S. A. Shack-ley, \$3; P. J. Quesinberey, \$2; Mr. and Mrs. S. R. Roney, \$2; S. D. Fread, \$2.50; Harrison Keller, \$1; R. R. Mil-ler, \$5,	\$ 37 00
Total for the month,	\$ 37 00

DENMARK MISSION.

Texas—\$2.10.	
Individual.	
Mrs. Mary E. Spangle,	2 10
Total for the month,	\$ 2 10

SWEDEN MISSION.

Ohio—\$1.00.	
Southern District, Individual.	
A Sister,	\$ 1 00
Total for the month,	\$ 1 00

SUNDAY-SCHOOL EXTENSION.

Montana—\$0.25.	
Individuals.	
Ethan and Edith Myers,	\$ 25
Total for the month,	\$ 25



JOY OF TITHING.

Nora M. Shively.

TITHING is the secret of Christian enjoyment. It involves love, self-denial, and sacrifice. It enlarges our hearts and souls, broadens our sym-pathies, and develops our noblest and best ideals.

We enjoy the greatest blessing when our hearts are full to overflowing with that love and mercy which will prompt us to deny ourselves for the sake of the needy. God made a far greater sacri-fice when He gave His only Son, that we might live. He has always been our great Benefactor, and when we give in love and sympathy we share in that divine beneficence, thus becoming more like our Master.

The source of our prosperity is the love of God; therefore, the systematic payment of the holy tithe is an expres-sion of our debt to Him and our free-will offerings an expression of our grati-tude.

Our happiness is twofold: first, when we realize that our offerings are making other hearts glad; and again, to know, when we give to the least on earth, we give to Him.

Christian friends, let us give more frequently, honestly, thankfully, cheer-fully, and give all we can out of a heart of love. God will bless both the gift and giver.

Bourbon, Ind.

General Mission Board

of the Church of the Brethren

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 Kaylor, John I.,Ahwa, Dangs Forest, via Billimora, India
 Kaylor, Rosa,Ahwa, Dangs Forest, via Billimora, India
 Lichty, Daniel J.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Lichty, Nora A.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
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 Long, Effie V.,Vyara, Surat Dist., India
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 Miller, Sadie J.,Jalalpor, Surat Dist., India
 Nickey, Dr. Barbara N.,Vyara, Surat Dist., India
 Pittenger, J. M.,Ahwa, Dangs Forest, via Billimora, India
 Pittenger, Florence B.,Ahwa, Dangs Forest, via Billimora, India
 Powell, Josephine,Bulsar, B. B. C. I. R. R., India
 Royer, B. Mary,Vada, Thana Dist., India
 Ross, A. W.,Bulsar, B. B. C. I. R. R., India
 Ross, Mrs. A. W.,Bulsar, B. B. C. I. R. R., India
 Stover, W. B.,Anklesvar, B. B. C. I. R. R., India
 Stover, W. B., Mrs.,Anklesvar, B. B. C. I. R. R., India
 Shumaker, Ida C.,Bulsar, B. B. C. I. R. R., India
 Whiddowson, Olive,Vyara, Surat Dist., India
 Ziegler, Kathryn,Anklesvar, B. B. C. I. R. R., India

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

How Much? **6 Per Cent!**

ON WHAT?

On Funds Deposited with the General Mission Board

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal, and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN.
WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire.

Are you interested? Why not write to us?

Address **GENERAL MISSION BOARD, Elgin, Ill.**

The Missionary Visitor

Vol. XVII

JUNE ∴ 1915

No. 6



Photo by W. O. Reiner

“AND THESE FROM THE LAND OF SINIM”

Brother F. H. Crumpacker baptizing a boy in China

“Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father
and of the Son and of the Holy Spirit”

OUR MISSIONARY RECORD *for* 1914

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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The Thirtieth Annual Report

*of the General Mission
Board of the Church of
the Brethren for the
year ending February
28, 1915* 

*Published by
General Mission Board
Elgin, Ill.*

General Mission Board

of the Church of the Brethren

D. L. MILLER, Mt. Morris, Ill.
Life Advisory Member

J. J. YODER, McPherson, Kans.
1917

GALEN B. ROYER, Elgin, Ill.
1917

H. C. EARLY, Penn Laird, Va.
1916

CHARLES D. BONSAK, New Windsor, Md.
1916

OTHO WINGER, North Manchester, Ind.
1915

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Head Office, Elgin, Illinois. Regular meetings of the Board are held, unless otherwise temporarily decided, on the third Wednesday of April, August and December.

OUR FORCE OF MISSIONARIES

Below may be found a list of the missionaries, with their addresses, and time of entering the service, who are at present serving under the direction of the General Mission Board:

India.

Arnold, S. Ira, Anklesvar, B. B. C. I. R. R.,	1913
Arnold, Elizabeth, Anklesvar, B. B. C. I. R. R.,	1913
Blough, Anna Z., Bulsar, B. B. C. I. R. R.,	1903
Blough, J. M., Bulsar, B. B. C. I. R. R.,	1903
Cottrell, Dr. A. Raymond, Bulsar, B. B. C. I. R. R.,	1913
Cottrell, Dr. Laura M., Bulsar, B. B. C. I. R. R.,	1913
Ebey, Adam, Karadoho, via Dahanu, B. B. C. I. R. R.,	1900
Ebey, Alice K., Karadoho, via Dahanu, B. B. C. I. R. R.,	1900
Emmert, Jesse B., Jalalpor, Surat Dist.,	1902
Emmert, Gertrude R., Jalalpor, Surat Dist.,	1904
Eby, E. H. (on furlough), 91st & 10th Ave., N. E., Box 349, R. D., Seattle, Wash.,	1904
Eby, Mrs. Emma H. (on furlough), 91st and 10th Ave., N. E., Box 349, R. D., Seattle, Wash.,	1904
Eby, Anna M., Vada, Thana Dist.,	1912
Himmelsbaugh, Ida, Anklesvar, B. B. C. I. R. R.,	1908
Holsopple, Q. A., Bulsar, B. B. C. I. R. R.,	1911
Holsopple, Kathren R., Bulsar, B. B. C. I. R. R.,	1911
Kaylor, John I., Ahwa, Dangs Forest, via Bilimora,	1911
Kaylor, Rosa, Ahwa, Dangs Forest, via Bilimora,	1911
Lichty, Daniel J., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1902
Lichty, Nora A., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1903
Long, I. S., Vyara, Surat Dist.,	1903
Long, Effie V., Vyara, Surat Dist.,	1903
Miller, Eliza B., Umalla Village, B. B. C. I. R. R., via Anklesvar,	1900
Miller, Sadie J., Vyara, Surat Dist.,	1903
Nickey, Dr. Barbara M., Bulsar,	1915
Pittenger, J. M., Ahwa, Dangs Forest, via Bilimora,	1904
Pittenger, Florence B., Ahwa, Dangs Forest, via Bilimora,	1904
Powell, Josephine, Bulsar, B. B. C. I. R. R.,	1906
Royer, B. Mary, Vada, Thana Dist.,	1913
Ross, A. W., Bulsar, B. B. C. I. R. R.,	1904

Ross, Mrs. A. W., Bulsar, B. B. C. I. R. R.,	1904
Stover, W. B., Anklesvar, B. B. C. I. R. R.,	1894
Stover, Mrs. W. B., Anklesvar, B. B. C. I. R. R.,	1894
Shumaker, Ida C., Bulsar, B. B. C. I. R. R.,	1910
Widdowson, Olive, Vyara, Surat Dist.,	1912
Ziegler, Kathryn, Anklesvar, B. B. C. I. R. R.,	1908

China.

Blough, Anna V., Ping Ting Chou, Shansi,	1913
Bright, J. Homer, Liao Chou, Shansi,	1911
Bright, Minnie, Liao Chou, Shansi,	1911
Brubaker, Dr. O. G., Liao Chou, Shansi,	1913
Brubaker, Cora M., Liao Chou, Shansi,	1913
Crumpacker, F. H., Ping Ting Chou, Shansi,	1908
Crumpacker, Anna N., Ping Ting Chou, Shansi,	1908
Cripe, Winnie, Liao Chou, Shansi,	1911
Flory, Raymond C., Liao Chou, Shansi,	1914
Flory, Lizzie N., Liao Chou, Shansi,	1914
Flory, Lizzie N., Peking Language School, Peking,	1914
Horning, Emma, Ping Ting Chou, Shansi,	1908
Hutchison, Anna, Liao Chou, Shansi,	1911
Metzger, Minerva, Ping Ting Chou, Shansi,	1908
Vaniman, Ernest D., Ping Ting Chou, Shansi,	1913
Vaniman, Susie C., Ping Ting Chou, Shansi,	1913
Wampler, Dr. Fred J., Ping Ting Chou, Shansi,	1913
Wampler, Rebecca S., Ping Ting Chou, Shansi,	1913

Sweden.

Buckingham, Ida, Früsगतan No. 2, Malmö,	1913
Graybill, J. F., Früsगतan No. 2, Malmö,	1911
Graybill, Alice M., Früsगतan No. 2, Malmö,	1911

Denmark.

Wine, A. F., Aagade 26, 2 Sal, Aal- borg,	1913
Wine, Attie C., Aagade 26, 2 Sal, Aal- borg,	1913

OUR THIRTIETH ANNUAL REPORT

At this moment, as we present our report for the last fiscal year, we desire our readers to pause with us and thank our Heavenly Father for the abundant mercies that He has shown toward our Brotherhood:

In His majesty and power for staying the hand of mortal conflict from coming nigh unto our beloved land;

In the assurance that He gives that our every need shall be supplied;

In His ceaseless providence in caring for the destinies of His children;

In His shepherding care over the lives of His missionaries;

In His protection of our missionary workers and missionary interests.

Blessed be His Holy Name.

A BRIEF SURVEY.

Possibly no year since the beginning of the period of modern missions has opened under more favorable circumstances than that one which has recently closed. Battles for Christ had been fought and won; missionary heroes had gone to practically every land; rays of light from the Sun of Righteousness had penetrated hearts as black as night. We have been able to note, in some lands, not only men coming into the kingdom by twos and threes, but there have been mass movements towards Christianity. Native leaders of thought in Japan, in China, in India, in Turkey have learned that their greatest need at the present time is not so much commercial advancement as a change in the very foundations of their national life. This social unrest has developed a growing consciousness of the need of new spiritual forces in national life. This growing national feeling has reacted wonderfully in favor of Christianity, and in spite of the strenuous efforts of the leaders of heathen religions to revive their worship, the movement has been decidedly pro-Christian.

As a consequence, men of vision and power in this world-wide campaign were busy in thought and activity, seeking to organize the Christian forces to cope with the tremendous problems confronting them. Plans were laid, budgets drawn, appeals sounded, and the work of missions was on in every land; the outlook seemed hopeful, indeed.

But, like a mighty pestilence, or a deadly scourge, in the midst of all preparations for advancement, the god of war, in August, blew his fiery breath over almost all of Europe, and without warning, convulsed a great share of five continents in feverish preparation for war and bloodshed.

Plans of all missionary societies have, therefore, been disarranged; many missionaries have been called by home governments from Christ's missionary trenches to trenches of blood and fire in Europe.

Our year closes with war raging and peace beyond the remotest possibility. Why is all this? Our Father in heaven alone knows. We can go forward in humiliation and sorrow, but rejoicing in the hope that He knoweth, and from it all will bring forth that which shall be more enduring and lasting than that which has been.

OUR MISSIONARY FORCE.

At the very beginning of the year Brother and Sister H. B. Heisey, who went out to the India field, were compelled to return to America because of Bro. Heisey's health. They are no longer under the support and direction of the Board. Outside of the death of little Mary Bright, in China, mentioned elsewhere in this report, death has not entered the ranks of the workers.

Bro. J. M. Blough, upon recommendation of our doctors in India, spent several months in the hills, recuperating, and the close of the year brings reassuring news

concerning his condition. It is hoped and expected that he may return shortly to his work. Sister Gertrude Emmert has been afflicted during a considerable portion of the year, but reports coming from India say that she is slowly recovering her strength. Others in each of our fields have experienced some sickness, but the year closes with good health among most of them.

We are coming to the same position that other societies reached before us, in realizing that if we wish our missionaries to perform their best service, occasional vacations are necessary. The rigors of the foreign climate, the strenuous demands upon strength, and the lack of an adequate missionary force, combine to compel our missionaries to take occasional respites from their duties. And our field committees and Home Board realize, after surveying the entire situation, that an occasional rest from care is true missionary economy.

We are glad to report that Brother and Sister E. H. Eby, who have been detained at home on prolonged furlough, because of Bro. Eby's health, hope to return to the field sometime this coming autumn. Bro. Eby has been under the care of an experienced physician, has made a heroic struggle to increase his vitality, and we are happy to know that he is succeeding.

The year has seen Brother and Sister Raymond C. Flory go out to China and Dr. Barbara M. Nickey to India. These workers have been welcomed by those who are endeavoring to advance Christ's cause abroad.

Our missionaries to India were compelled to postpone their sailings from early autumn until January of this year, because of unsettled conditions in Europe; but they have safely reached their field and are happy in the prospects for continued service. It is expected that during this coming year Sisters Eliza B. Miller, Ida Himmelsbaugh, and Kathryn Ziegler will come home on furlough, hoping to reach America in time for the Hershey Conference.

In Memoriam

Mary Bright.

Born at Pei Tsi Ho, China, June 19, 1912.

Died at Liao Chou, China, September 11, 1914.

OUR FINANCES.

From a world standpoint finances have been very problematic during the entire year. Industrial uncertainty, closely followed by the depression brought on by the wars in Mexico and Europe, has thrown many out of employment. But this has not seriously affected our finances. On the farm is where our people live, and it is from the country that the larger portion of our contributions come. Farm products have brought a good price, and there was a large yield in almost all parts of the Brotherhood. As a consequence we are able to report a small increase in our receipts—an increase that is possibly nearly eight per cent over last year. According to our "Mirror and Reflector," worked out for the year, our Brotherhood has given 68 cents per capita for mission work as compared to 66 cents per capita last year.

The following summary of receipts and expenditures, gathered from the auditors' statement, which appears at the close of this report, will explain in brief form our financial condition. These figures will show just what moneys we received during the year, and just what was paid out. Neither loans nor balances are taken into consideration in making up this statement.

A Brief Statement of New Funds, Available for Missionary Work, and Comparison with Last Year.

(Condensed from Financial Reports in June Visitors, 1914-1915.)

Receipts.			
	1913-1914	1914-1915	Increase
Donations to Board funds, reported in Visitor,	\$45,735 89	\$46,091 25	\$ 355 36
Specials—Denver, Chicago Extension, Belgian Relief, etc.,	7,677 28	1,262 35	6,414 93*
Special supports, transmission, native workers, churches, hospitals, etc.,	16,988 79	21,054 83	4,066 04
Income endowment, earnings, Publishing House and bank account,	37,009 41	47,574 74	10,565 33
Totals received for mission work,	\$107,411 37	\$115,983 17	\$ 8,571 80
Endowment received, all funds,	42,920 25	125,594 50	82,674 25
Expenditures.			
World-wide, District work, annuities, general expense, publications, etc.,	\$41,542 93	\$51,620 09	\$10,077 16
India,	39,265 58	43,109 12	3,843 54
China,	16,752 49	23,902 21	7,149 72
Denmark and Sweden,	4,717 13	6,550 35	1,833 22
Specials—Denver, Chicago Extension, Belgian Relief, etc.,	3,996 23	1,756 42	2,239 81*
Totals expended for mission work,	\$106,274 36	\$126,938 19	\$20,663 83

*Decrease.

It will be seen from this statement that, while our receipts increased more than \$8,500 over the previous year, our expenditures increased more than \$20,600. As a result of this additional expenditure, our year closes with a deficit of almost \$2,000, and this in spite of the fact that last year ended with a balance of almost \$7,600 in the treasury.

This condition of affairs has not been unexpected by the Board, and it is for this reason, as much as, or more than any other, that the Board has been loath to consider entering new doors of mission lands. In fact, if we are to equip our fields, already established, as they should be equipped, and as their expansion will absolutely demand, it would look as though there must be a very marked increase of gifts, else we cannot expect to establish immediately many missions in lands yet unpenetrated by the Church of the Brethren. This matter of course is in the hands of our Heavenly Father and the Brotherhood, and the Board stands ready to advance as wisdom and the Holy Spirit may dictate.

There has been and is a healthy tone to the financial side of our work. Almost all of our missionaries are assigned for special support; there are increasing numbers of calls for definite duties to be assigned; our orphans are practically all under support; likewise our native workers and schools. Such activities not only care for our needs, but they link up with the field an increasing number of home organizations, whose prayers ascend continually to the Father.

We believe that it would be missionary economy and of untold blessings if our congregations would adopt systematic weekly giving as a method of casting into the Lord's treasury. It is commanded by our blessed Bible, and is commended to our churches in the plan of giving as adopted at the 1911 Annual Conference.

A special cause for gratification is the largely-increased amount of endowment funds that have come into our hands during the year. The amount, \$125,594.50, is the largest in any year of our work. While several large sums have come in to swell the total, yet our annuity plan is very favorably considered by many of our people all over the Brotherhood. This is evidenced by the increased annuity paid each year, as the appended table will show:

Amounts Paid in Annuities, by Years.

1897	.....\$	1,501.76	1906	.....\$	13,248.00
1898	.....	4,081.49	1907	.....	15,073.63
1899	.....	4,889.61	1908	.....	15,813.66
1900	.....	5,536.77	1909	.....	15,802.93
1901	.....	7,111.92	1910	.....	17,513.69
1902	.....	8,097.74	1911	.....	19,255.82
1903	.....	10,204.24	1912	.....	21,320.15
1904	.....	11,560.26	1913	.....	23,621.71
1905	.....	12,871.08	1914	.....	26,888.63

Total,\$234,393.09

HELPERS TOGETHER WITH GOD.

We are pleased to announce that all our workers in India and China are now assigned for special support, and Sister Buckingham in Sweden, also. Only Brethren Wine's in Denmark and Graybill's in Sweden are yet open for assignment. We have received inquiries regarding their support. In assigning workers we endeavor always to give first preference to those who are knitted to the missionary through ties of home congregation, District, or kindred organization; but where these cannot assume the support, or do not feel to do so, we are always glad to assign them.

While some are saying that we have almost reached our limit in giving, yet naturally enough, the more the Brotherhood gives the less often do we hear that observation. There are some who are desirous of supporting workers, and workers have not been found. Some congregations, moved with a desire to support a worker, have chosen a representative for the field, from their own number. In some instances this one has tarried for a time to prepare, and they are paying the expenses of the preparation. Many of our congregations could do this, had they but the inclination. We trust that they may soon see the blessings to be derived from such loyal endeavor.

The following is the list of those who support workers on the field:

Sunday-Schools by Districts.

California, Southern, and Arizona, Sister Gertrude Emmert, India.
 Illinois, Southern, Sister Eliza B. Miller, India.
 Indiana, Northern, Sisters Mary Stover, India, and Winnie Cripe, China.
 Indiana, Middle, Sister Rosa W. Kaylor, India.
 Iowa, Middle, Bro. S. Ira Arnold, India.
 Kansas, Northeastern, Bro. Adam Ebey, India.
 Ohio, Southern, Brethren J. M. Pittenger, India, and J. Homer Bright, China.
 Pennsylvania, Eastern, Sister Kathryn Ziegler, India.
 Pennsylvania, Middle, Bro. Jesse B. Emmert, India.
 Pennsylvania, Western, Sisters Ida C. Shumaker and Olive Widdowson, India.
 Virginia, Northern, Dr. Fred J. Wampler, China.
 Virginia, First and Southern, Sister Rebecca J. Wampler.

Congregations by Districts.

Iowa, Northern, Minnesota and South Dakota, Sister Anna V. Blough, China.
 Kansas, Southwestern, and Southern Colorado, Brother and Sister F. H. Crum-
 packer, China.
 Nebraska, Sister Josephine Powell, India.
 Virginia, Second, Northern and Eastern, Brother and Sister I. S. Long, India.

Individual Sunday-Schools.

Cedar Rapids, Iowa, Sister Emma Horning, China.
 Cerro Gordo, Ill., Dr. A. Raymond Cottrell, India.
 Dallas Center, Iowa, partial support, Sister Minerva Metzger, China.
 English River, Iowa, Sister Alice K. Ebey, India.
 Flora, Bachelor Run, Howard, Upper and Lower Deer Creek, Dr. O. G. Brubaker
 and family, China.

Mt. Morris, Ill., Sister Sadie J. Miller, India.

Virden and Girard, Ill., Dr. Laura M. Cottrell, India.

Individual Congregations.

Antietam, Pa., Sisters Nora Lichty, India, and Lizzie N. Flory, China.

Bear Creek, Ohio, Sister Anna M. Eby, India.

Bethel, Nebr., Bro. R. C. Flory, China.

Coon River, Iowa, Sister Elizabeth M. Arnold, India.

Lordsburg congregation and Sunday-school, Cal., Brother and Sister Ernest Vaniman, China.

Oakley congregation and Sunday-school, Ill., Sister Ida Buckingham, Sweden.

Pipe Creek, Maryland, Bro. W. B. Stover, India.

Peach Blossom, Md., two-thirds support, Sister Anna M. Hutchison, China.

Panther Creek, Iowa, Sister Ida Himmelsbaugh, India.

Quemahoning, Pa., Bro. Q. A. Holsopple, India.

Salem, Ohio, Sister J. Homer Bright, China.

Shade Creek and Scalp Level, Pa., Sister Anna Z. Blough, India.

Tulpehocken, Pa., Sister B. Mary Royer, India.

Other Organizations.

Botetourt Memorial Missionary Circle, Va., Brother and Sister A. W. Ross and one child, India.

Mt. Morris College Missionary Society, Ill., Bro. D. J. Lichty, India.

Metzger China Fund, individuals giving part support for Sister Minerva Metzger, China.

Oller Memorial Fund, Sisters Kathren R. Holsopple and Florence B. Pittenger, India.

Young People's Missionary and Temperance Association, Huntingdon, Pa., Bro. J. M. Blough, India.

Individuals.

Brother and Sister Isaiah Brenaman, Lordsburg, Cal., Bro. J. I. Kaylor, India.

There are some who may have the impression that by the term, "supporting the missionary," the entire cost of the mission work which that worker does is cared for. As a matter of fact, our industrial, evangelistic, educational, and various branches of work in the field, require the expenditure on an average of not far from \$1,200 per year for each man and woman on the field, including that worker's support. Our brethren can very materially assist us through their contributions to the world-wide fund.

We are very desirous that Sunday-schools, primary departments, and Christian Workers' Societies undertake the supports of the children of missionaries on the field. Very few of these are assigned. This will increase our receipts, and will give organizations that are desirous of doing definite mission work, an outlet for their efforts.

TRAVELING SECRETARIES.

During the year Bro. C. D. Hylton has visited a large number of the churches in Virginia in the interests of missionary work, laying especial emphasis on the financial side of the question.

Bro. Ross D. Murphy has spent practically all of his time among the churches of Illinois, Indiana, and Ohio, in the interests, primarily, of missionary education. Bro. Murphy has made many addresses, has inspired numerous missionary committees to greater activity, outlining more fully to them their duties and possibilities, and has encouraged various churches to elect committees, that previously had not done so. His work has been very kindly received. Some mission study classes have been formed through his endeavors. It appears as though this is the most promising method of educating our young people along missionary lines.

In addition to the efforts of these brethren, many of our District Missionary Secretaries have carried out a program of education, which has been a factor of no small importance. However, the labors of these men would be greatly facilitated if the Districts would make adequate provision for the traveling expenses and compensation for the time spent in the work. In some Districts the offices of District Sunday-school, Christian Workers,' and Missionary Secretary have been combined in one person. This has proven fruitful, and it keeps the expense within the range of practically any District in the Brotherhood that desires to push along aggressive lines.

We cannot overlook the fact that, after all the visits that may be made to a congregation by secretaries, the burden of the task must lie with the leaders of the congregation. In many of the successful congregations a missionary committee has been elected. When this committee knows what to do, is given liberty of action, and has the willingness to persevere, much good work is accomplished. In some churches these committees have inaugurated systematic giving, have organized mission study classes, and have encouraged the ministers in preaching missionary sermons. All of these efforts result in positive good. Through the means of the persevering in every church shall our work go forward. If any church fails to do its duty, just to that extent will the work of the General Mission Board result in failure and defeat.

Nearly all of our Districts have selected missionary secretaries in accordance with the 1911 Conference plan, and these secretaries are doing considerable work. Not all are as active as they would like to be, but some are selected without adequate provision by their Districts to enable them to go about among the churches, and they are thus seriously handicapped in their labors. We believe that where provision has been made for their expenses they are doing very commendable work. The following is a list of secretaries, as nearly up-to-date as we can secure their names and addresses:

- Arkansas, First District and Southeastern Missouri.
- California, Northern, D. L. Forney, Reedley, Cal.
- California, Southern, and Arizona, Geo. H. Bashor, 3115 Manitou Ave., Los Angeles, Cal.
- Colorado, Western, and Utah, Arthur Rust, Clifton, Colo.
- Idaho and Western Montana, David Betts, Nampa, Idaho.
- Illinois, Northern, and Wisconsin, S. C. Miller, 970 Lawrence Ave., Elgin, Ill.
- Illinois, Southern, D. J. Blickenstaff, Oakley, Ill.
- Indiana, Middle.
- Indiana, Northern, J. W. Kitson, Syracuse, Ind.
- Indiana, Southern, B. F. Goshorn, Clay City, Ind.
- Iowa, Middle, V. C. Finnell, 403 Youngerman Block, Des Moines, Iowa.
- Iowa, Northern, Minnesota and South Dakota, J. Q. Goughnour, Ankeny, Iowa.
- Iowa, Southern, Leslie Cover, S. Ottumwa, Iowa, 118 S. Moore St.
- Kansas, Northeastern.
- Kansas, Southeastern, John Sherfy, 1309 S. Edith St., Chanute, Kans.
- Kansas, Northwestern, and Northeastern Colorado, Mary Daggett, Covert, Kans.
- Kansas, Southwestern, and Southern Colorado, W. H. Yoder, McPherson, Kans.
- Maryland, Eastern, W. E. Roop, Westminster, Md.
- Maryland, Middle, Caleb Long, Boonsboro, Md.
- Maryland, Western, James W. Beeghly, Oakland, Md.
- Michigan, J. Edson Ulery, Onkama, Mich.
- Missouri, Middle, I. V. Enos, Adrian, Mo.
- Missouri, Northern, M. E. Stair, Polo, Mo.
- Missouri, Southern, and Northwestern Arkansas, none appointed.
- Nebraska, S. G. Nickey, Moorefield, Nebr.
- North and South Carolina, Georgia and Florida, Geo. A. Branscom, Melvin Hill, N. C.
- North Dakota, Eastern Montana and Western Canada, J. D. Kesler, Zion, N. D.
- Ohio, Northeastern, Edwin W. Wolfe, Hartville, Ohio.

- Ohio, Northwestern, S. P. Berkebile, Defiance, Ohio.
 Ohio, Southern, Ira G. Blocher, Greenville, Ohio.
 Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico, John R. Pitzer,
 Cordell, Okla.
 Oregon, Hiram Smith, Lebanon, Oregon.
 Pennsylvania, Eastern, I. W. Taylor, Neffsville, Pa.
 Pennsylvania, Southern, W. H. Miller, R. 4, Hanover, Pa.
 Pennsylvania, Southeastern, New Jersey and Eastern New York, M. C. Swigart,
 6611 Germantown Ave., Philadelphia, Pa.
 Pennsylvania, Middle.
 Pennsylvania, Western, H. S. Replogle, Shelocta, Pa.
 Tennessee, none appointed.
 Texas and Louisiana, M. H. Peters, Manvel, Tex.
 Virginia, First, J. A. Dove, Cloverdale, Va.
 Virginia, Second, W. H. Zigler, Churchville, Va.
 Virginia, Northern, J. Carson Miller, Timberville, Va.
 Virginia, Eastern, E. E. Blough, Manassas, Va.
 Virginia, Southern.
 Washington, Geo. W. Hilton, Surrey, N. D.
 West Virginia, First, Seymour Hamstead, R. 2, Oakland, Md.
 West Virginia, Second.

MISSIONARY EDUCATION.

With the deficit, mentioned previously in our report, confronting us, the Board deeply feels the necessity of missionary education. If we are to support our work in a way commensurate with the prosperity of our people, we must know the needs of our own missions, and understand the motives that prompt all Christian missionary endeavor. Especially does the Board feel the responsibility resting upon the generation of workers today towards those of the morrow.

In accordance with this conviction a combined mission study and reading course has been arranged. Bro. Galen B. Royer has prepared a book entitled, "Christian Heroism in Heathen Lands," owned by the Mission Board, which is designed to be a first book for the course. This book is to be studied in class, where it can be done. Where a class cannot be organized, it is to be studied individually. An examination is given at the conclusion of this study. Questions are furnished by the Board. Those passing in this study are awarded a certificate. The remaining books of the course can be studied either in class or individually, and upon the statement of the student that the same have been studied, a seal is supplied for attaching to the certificate. In all seven books are to be studied before the course is completed.

We give herewith the list of books as recommended for the study of the entire course:

For Certificate.

"Christian Heroism in Heathen Lands" (Galen B. Royer). Paper, 40c; cloth, 55c. An examination on this book is required for the certificate.

For Seals.

Only the reading of these books is required.

General Study (Red Seal).

"Missions and the Church" (Wilbur B. Stover). Cloth, 60c.

Home Missions (Purple Seal).

"The Challenge of the City (Strong). Paper, 40c; cloth, 60c; or "Aliens or Americans" (Grose). Paper, 40c; cloth, 60c.

Missions in the Sunday-School" (Green Seal).

"Missionary Methods" (Trull). Board, 57c; or "Missionary Programs and Incidents" (Trull). Cloth, 50c.

Asia (Blue Seal).

"Sunrise in the Sunrise Kingdom" (De Forest). Paper, 40c; cloth, 60c; or "Korea in Transition" (Gale). Paper, 40c; cloth, 60c.

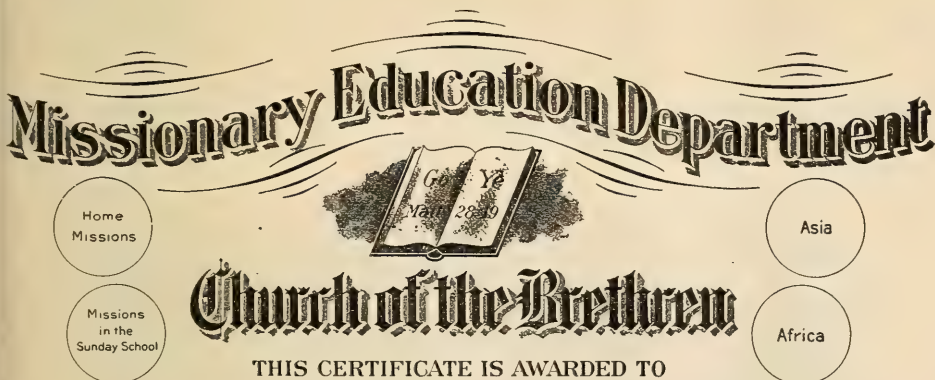
Africa (Silver Seal).

"Daybreak in the Dark Continent" (Naylor). Paper, 40c; cloth, 60c; or "Effective Workers in Needy Fields" (McDowell). Paper, 40c; cloth, 60c.

Our Fields (Gold Seal).

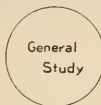
"The Uplift of China" (Smith). Paper, 40c; cloth, 60c; or "India Awakening" (Eddy). Paper, 40c; cloth, 60c.

The following is a fac-simile of the certificate which we award. This certificate is suitable for framing; size, 11x14 inches. A charge of twenty-five cents is made for the certificate, and the seals are supplied without additional expenditure.



of the _____ Congregation in the State of _____ for
pursuing the Course in Missions as prescribed by the
General Mission Board.

In Testimony Whereof *the General Mission Board* has caused
its official seal to be affixed this _____ day of _____ 19____



Secretary of Board.

Already a considerable number of mission study classes have been started in various parts of the Brotherhood, and as the year closes there are a good many who are almost ready for the examination. We would especially urge that the leaders in our local churches take up this work and seek to organize classes for the study of "Christian Heroism in Heathen Lands." Pennies spent now in missionary education will mean dollars on the morrow for this great international work for Jesus. Literature more fully explaining this course will be sent free to anyone, upon application.

THE BRETHREN PUBLISHING HOUSE.

The past year has been a prosperous one for the House. In spite of the general business depression, commercial work has been plentiful in our quarter and we have been able to keep quite busy. The earnings of the House have been exceptionally good. Our periodicals have kept up a splendid circulation, due to untiring efforts in that direction. It has been the fixed rule of the Board that, after deducting from the House earnings the upkeep expense of the House and six per cent interest on the investment, the remainder should go to the reserve account. A new rule went into effect at the December Board meeting, which says that in addition to the above, twenty per cent of the net earnings shall be used for direct missionary work. Hence at the close of business, \$4,700 was this year turned into the World-Wide mission account.

YOUR WORK.

We take this means of expressing to all who have made our work possible, our heartfelt thanks for your loyal assistance. Through your prayers, your gifts, and your kind words we have been able to accomplish what we have in a brief way endeavored, with the help of our missionaries, herewith to outline. Our missionaries have labored hard, have been handicapped with a shortage of workers, but have endured hardness as true soldiers of the cross. Heaven alone can reward the self-sacrifice that has been shown by many of our brethren and sisters at home and abroad. Let us together labor and pray while it is yet day. The harvest is ripe and the laborers are few. Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest.



Photo by W. O. Beckner

A Group at Hjørring, Denmark.

Reading from left to right, M. Johannsen, C. Hansen, A. F. Wine, C. C. Eskildsen, oldest elder in Denmark, Sister Eskildsen, and two visitors. All of these read our church publications in English.

IN DENMARK

A. F. WINE.

By the beginning of 1914 we had been in this country only six months, and therefore still were busy with the study of the language. I had been able to give encourage-

ment to the members only through an interpreter. With the opening of 1914 I began to exercise a little in speaking the Danish language, but was not able to do much preaching until the last half of the year, and then only at our regular services, until in November, when I began special work in series of meetings and Bible study classes. But I must confess that even at this writing, April 1, 1915, it is difficult for me to speak the language correctly, there are so many phrases that one can learn only by actual experience in association with the Danish people. There is no fast rule that one can learn and be governed by as in the English. All consider the Danish language to be very difficult for a foreigner to acquire. It seems now that I never shall be able to pronounce these "jawbreakers" as do the native Danes. My tongue was too well set in the English, so that I cannot twist it around in the proper shape correctly to say many of these words. Of course, I can speak understandingly, as a rule, but not fluently. Our daughter, Thelma, speaks it almost perfectly, so very, very much better than I. After all it is not best for too old a person to go to a foreign field where it is necessary to learn a language, for it will always be a hindrance in his work.

During the year our labor has been very largely among the members. There are only two organized churches in Denmark—Vendsyssel in the north and Thy in the west of North Jutland. The membership of Vendsyssel at the close of the year was only thirty, not including our own family. They are very much scattered, there being forty miles between the farthest two members. The largest number that live in any one neighborhood is six. A number of the members in Vendsyssel are old and the rest middle-aged, there being no young members to become the future workers of the church. The opposite condition exists in Thy, where the greater number are middle-aged or young. They are also much more centrally located, it being only about twenty miles between the farthest points. The membership is fifty-one, and forty of them live within five miles of Hørdum, where the mission house is located. Many of the members in Thy have large families. Thus, by the proper teaching and training, the prospects are good. Here in nearly all the families the husband and wife belong to the church where, in Vendsyssel, only the wife belongs; therefore, if there are children in the home, they are baptized and confirmed in the State Church. I have been dividing my time between the two congregations, preaching to them the best I can in my stammering way for their encouragement and strengthening in the faith. Elders Eskildsen and Hansen live in the Vendsyssel congregation, and Eld. M. Johannsen and Christian Olsen, minister in second degree, in Thy. Eld. M. Johannsen has just been transferred to Thy with the beginning of 1915, to have the oversight of the church and devote much of his time to mission work.

During the summer one widow was baptized in Vendsyssel congregation. She lives four miles from Sindal. In November I held a week's meeting in her neighborhood, assisted by Bro. M. Johannsen. This is in a country village, where the only house available was a little hall, used for all kinds of meetings, plays, etc. The attendance was very small, but the interest of those that came was good. We would have continued the meetings another week, but the opposition became so strong that the men who owned the hall would not let us have it longer. So soon as the people learn that it is the Brødremenighed (the Church of the Brethren) the doors are closed against us. There also was a young lady baptized in Thy, but immediately thereafter she went to America. As a rule this means that such a one is lost to the church. It is rather a sad condition, but there have been few exceptions in the past.

A little before Christmas a call came for preaching in Thisted, the largest town in the Thy congregation, where one young brother lives and works in a factory. We were able to rent a hall in the temperance hotel and held a couple of meetings. The attendance was from forty to sixty, which we consider very good in Denmark. The interest also was excellent, so that we promised to hold a ten days' Bible Class later. This we did, and the attendance and interest continued to be good, so now we have regular preaching twice a month, and at this writing, April 1, 1915, three have requested baptism and await the rite.

During the winter I held four Bible classes in Hörðum and Thisted of ten days each. This is a new line of work for the Danish people, and the interest manifested is rather remarkable. Surely there is nothing more profitable than the study of the Gospel, which is truth and life.

We also have begun Sunday-school in Bedsted, a town of 600 or 700, four miles from Hörðum. Bro. Chr. Olsen lives here, and several other families in and around it. Sunday-school also is a new venture for the Danish members, and it seemed quite difficult to get them started in this line of work. Bro. Johansen and I went around in the town and called on a number of families where there were children. We told them of our purpose to begin Sunday-school and asked them if they would be glad to send their children, there being no Sunday-school in the town. None refused, and many promised to send, so we had announcements printed and distributed in each home. This was on Saturday. On Sunday there were thirty-eight children present, a number being from the town, of homes not members. This was their first Sunday, and also their last, for before another Sunday had come it was well understood that the Brødremenighed was back of the movement, so they were not permitted to come any more. There are enough of our own members' children to continue, and the interest is good. We hope to overcome the opposition by persistent, prayerful, careful efforts in His name.

REPORT FROM SWEDEN

J. F. GRAYBILL.

Another year has rolled into eternity. A short and busy year has it been for us here in Sweden. Nothing out of the ordinary had been our experience until the beginning of August, when the European war broke out. There was no little excitement here in Sweden all of August. We, however, were not alarmed, for our heart was stayed upon God. He is able to keep in perfect peace those who put their trust in Him. Blessed be His name for what He has and will do for those who put their trust in Him. Money had been tied up for a few weeks, but we were not affected by it. It was very considerate of the Board to send us a reserve fund to be applied in case of emergency. I have the money in United States gold in a safe deposit vault in the bank where I deal. This was the United States Consul's advice.

We are still working on the foundation of our work in Sweden. The year was crowned with many blessings and with less contention in our ranks. You may not fully understand what this means in Sweden. Death has claimed two sisters. Though we cannot report as many accessions as we have prayed for, we are glad for the few who were baptized in the Malmö church on the evening of Feb. 16. Others are counting the cost.

Our Sunday-school work is most encouraging, the number lingering around 100. Our quarters are getting too small for this line of work. Fruits are beginning to mature from the Sunday-school rank. One of those baptized a week ago was a girl from Sister Graybill's class.

Our Young People's Society and Aid Society are working faithfully. They have taken an active part in the clothing of poor children at Christmas.

To our auxiliary work we have added a Junior Society during the year. We have forty active members between the ages of 10 and 16 years. We meet every Wednesday evening for work, and have also devotional exercises. Occasionally they render public programs. Last evening they rendered a splendid program. We hope to have some of their work on the mission exhibition at Hershey.

The distribution of clothing to the poor children was a perfect success. I wish those who have contributed might have been present on the evening of Dec. 18. They

would gladly seek the opportunity to help in this line of work. Not only can we thereby influence the needy, but it gives us a standing among other missions in Sweden. Bro. Anderson pronounced it the best work our mission has yet done in Sweden. There will certainly be influences of this work in years to come.

Our meetings of a missionary, ministerial, and Sunday-school character, in connection with the District Meeting, were a success. This does not belong to the report for 1914, but I cannot refrain from making mention of it. The report of the District Meeting will prove its effect. Brother and Sister Beckner's visit over these meetings was a great inspiration. I trust the Board will consider the propriety of sending our missionaries, when on furlough, by way of Sweden and Denmark.

We are in good health, and praise the Lord for it. We are happy in being privileged to perform errands for the Lord. May we be faithful in our mission. Many are the discouragements we meet, but they are gradually disappearing. Not a few are our needs, but the Lord is supplying them in His own appointed time and way. We have no new needs, but wish to renew our great need of a suitable place of worship. You cannot realize, I am sure, our great need along this line. Would that you might see it with our eyes. Bro. Cederholm, who is a contractor, has helped me to work out plans and give a more accurate estimate of the cost of building. The plan follows with this report.

Our greatest need is your prayers. We need divine guidance. This can be obtained only by a close walk with God and a guidance of His Spirit. Were it not for the power in prayer, the closet, and united prayers of members on the home base, we would be made to tremble in the work on the field.

Soon will be the time of the Hershey Annual Meeting, within sight of where I was born into the kingdom of God. How I would like to be there! But this will only do to think about. I trust you will have a glorious meeting and the cause of Christ may be honored.

Love and best wishes to all of like precious faith. The Lord give you grace and wisdom in all the work of missions in the church.



Photo by W. O. Beckner.

Dinner at Sweden's District Meeting, Malmö, February 7, 1915.



When Brethren Royer and Early Were in China.

THE CHINA MISSION

Notwithstanding the fact that during 1914 the ravages of war were felt in many places, lives lost and homes destroyed, for the China Mission the year was one of quiet, peace, and progress, but few knowing anything of the great "world struggle." True, sickness and even death were experienced in our midst, but God has been with us and we can but say, "It is well." In September little Mary Bright was called to "the better home," but earlier in the year another treasure was given in the coming of Edna Pearl Vaniman. In July Dr. Wampler was seriously ill, but the Father graciously spared his life and we again and again thank the loving Father for sending our two doctors, in whose efficient care we feel reasonably safe from those dire diseases incident to the missionary's life.

Unlike the two previous years none of our missionaries was compelled to return to the homeland on account of sickness, for which we are glad. Instead, the mission has been blessed in the coming of two more workers, Brother and Sister Flory, with their two little boys. However they have not, as yet, come interior, but have been at Peking in the language school. We are glad this year to send a short report from fourteen of our seventeen workers on the field. The other three, having spent their time largely at the language, felt they had nothing of special interest to write. During the latter part of the year we were glad to be favored with a visit from Brother and Sister Beckner, whose presence and words lent encouragement and inspiration.

During the year twenty-one native converts were added to the church, making fifty-four in all. The Sunday-school pupils have increased from fifty to 150 over the previous year, and day-school pupils from ninety-five to 124. A new outstation has been opened, making three in all. Land has been bought at both stations, and preparations are being made for new and larger buildings for the expansion and efficiency of the work.

Thus, as we review the year, we can but realize that the Father has been with us and blessed our humble efforts, in spite of the difficulties and disappointments incident to our work. We thank Him for the outlook, and for the uplook we can ever have as we press forward "to regions beyond."

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2: 8).



Photo by W. O. Beckner.

Boys of Ping Ting Mission School in Their Assembly Room. Growing into "Full-grown Men in Christ Jesus."

Ping Ting Station.

REPORT BY F. H. CRUMPACKER.

Boys' Schoolwork for the Ping Ting Station for 1914.

The year has been one of gradual growth and increasing interest in the plans of the mission. The boys have shown a real hearty spirit in all the work of the church. They seem to think that they are a part of the workings, and on the whole have shown a splendid spirit in what we have tried to do for them. Besides the half-hour daily prayers with the boys there has been a regular Bible class in the school taught by H. C. Yin. There have been several other influences to help the boys become like the disciples: A night Bible class, in which most of the larger boys took part; an international Bible reading circle, in which the larger students have had a share; and the Sunday-school, which has enrolled all of them. So, as far as the religious side is concerned, they get a good training.

Physically, we are doing what we can for them. Teaching them to love baths is not easy, but the weekly bath is compulsory, and many of them are getting so they like it more and more. Then we have the regular changing of clothing, weekly, or about so, and this is almost unknown to the average Chinese child. We try not to keep them housed in unsanitary places, and in addition have three hours a week given up to physical drill by a teacher borrowed from the government school in the city. This adds much to the interest of the boys in right position of the body, and such like.

During the year there have been about sixty enrolled. Of this number about fifty-six have stayed all the year. One boy was dismissed for continued disobedience. Some of them left for other purposes and others have been coming in.

Very little sickness has been among the boys. The doctor keeps a close watch and helps them over their little ailments. About the biggest problem is to be able to keep their food in proper condition. Because of the nature of the Chinese food it is rather difficult to get much of a change for the children. The above has been said concerning the school at the main station. Besides this we have had a small school at the outstation of Le Ping, and here, too, the children have done well in their work. They also get regular Bible teaching and have as much help physically as their Chinese teachers are able to give them. We think that in both of these schools the chil-

dren advance more rapidly mentally than in the government schools. Besides, they get the spiritual and physical help. During the year six of the boys were received into the church and seem to be getting a regular start in their religious life.

Our greatest need for this department is a heating plant that will warm the school-house without the children constantly being troubled with the gas that comes from the coal. We hope the Lord will put it into the heart of some of our brethren with money to furnish this plant. It probably would cost about \$500, and the installing. May the Lord take care of His educational work at Ping Ting among the boys. Here is one of our most hopeful fields.

The Men's Evangelistic Side of the Work at Ping Ting Station, 1914.

This has been a very pleasant work during the year. Several men have become interested and have been growing nearer and nearer to the church. A number were baptized in the fall. A series of Bible lessons have been held at night for the men a good portion of the year, and then a regular Bible class meeting three times a day was held for about ten days just prior to the baptismal services in the early part of November. Three men entered the church at one of our outstations. This is the first result of outstation work we have seen. The regular services have been well attended. More work has been done by the Bible distributors than ever before. Many Scripture portions have been sold and distributed. All classes have become interested.

The official and middle schoolmen came in a body to our Christmas meeting. A real interest also is shown by several of the business men of the place. At the Christmas times we put a New Testament into about all of the shops of the city. The Chinese Brethren are slowly beginning to realize that this work is theirs and they are gradually taking hold in one way or another. The giving times are of great interest, for it shows the interest of the members. They have always done well in this line, and we feel that they are now really desirous of a larger preaching chapel, for they are putting in some of their own money to make this possible.

Several of the Brethren have gladly engaged in teaching in our Sunday-school, and seem to like the work. One of the outstations is closed, though temporarily, because of the unfaithfulness of the workers there. So there are discouragements as well as joys in the services.

On the whole, the year has been a very good one, in that the people all around us are becoming more friendly and are glad to come about us more than heretofore. We praise the Lord and press on for the greater number who are yet outside the touch of the Gospel.

Here our greatest need is a meetinghouse, and we are still hoping that one will materialize all right. If it comes we will all be glad, for in the past year we have often tried to put a two-hundred audience in a seventy-five-audience room. This is discouraging, for in such cases the better class of people will not come. They do not want to be crowded in a place like this, and as yet have not learned to appreciate the reason for it.

Is there any reason why we should not have a churchhouse at Ping Ting Station? The Lord has promised it to us, and we are praying for the speedy fulfillment of His promise.

REPORT BY MINERVA METZGER.

Ping Ting Hsien Girls' School.

At present there are thirteen girls in the school. Since our last report seventeen have been enrolled. Where are the four? One was taken out to serve an aunt who can not walk, the result of foot-binding. This precious little one is compelled to go through the same horrible torture. Two failed to return after the Chinese New Year, because we changed teachers. The lady who had been with us a few months, and did fairly good work, had to be dismissed because her proud spirit and temper got the better of her. Her successor is a girl of about the same schooling, but a much better instructor and having a pleasanter disposition. We are certainly grateful to the American.

Board Mission at Taikuhsien for sending this girl to help out in the present need. The fourth pupil left school because of the bitter opposition of relatives, who do not yet understand the need of a Christian education and trust their inanimate gods. The work of the last four months has been of a higher grade than before, and we feel that we have a real school.

One of the pupils was baptized in November and she enjoys her Christian life. May she be an example worthy of His name. Another one could not be admitted into the church now, because her mother forbade such a step. Since then her mother has become willing that some one should teach her to read. Pray that the two may find the Master.

We feel the need of a new building very much. We may have our desires gratified in a year's time. Buying land and building take some time here.



Two Native Sisters at Ping Ting Hsien.

REPORT BY EMMA HORNING.

Women's Work at Ping Ting Hsien.

The women's work in 1914 received many blessings from the Lord. New homes are constantly opening to the Gospel, and in very few places do they resent the teaching. Twelve women have broken off opium this year. During the thirty-five days they are with us they are given daily teaching, and several have learned to read the Bible from the help they have received. Over thirty women are being taught to read, preparing them to read the Bible. Six of these are now far enough along so that they are studying the Bible. Some thirty classes and services are being held each week. These are held in all parts of the city. The general services for women are held in the women's chapel twice a week—Thursday and Sunday afternoons. The attendance at these services, including women and children, is from twenty to thirty. At special services there are more. On Christmas day over a hundred crowded into the little chapel.

Work with the women at the out-station, Lu Ping, has only been opened, and we hope to develop the work there this coming year. Work has also been started in seven near-by villages, which we hope to develop during the year. One woman has been baptized this year.

Sisters Metzger, Blough, and Crumpacker are also helping in the work each week. Pray for greater blessings next year.

REPORT BY ERNEST D. VANIMAN.

Some Things We Have Been Permitted to Do.

As all of you know, our work since arriving in grand old China, Nov. 1, 1913, has been getting a knowledge of this monstrous language. This is the first and most important thing for us to do, as we must use it in order to perform among this needy people the "business of our King."

At Ping Ting Hsien we were making slow and steady progress at the language, as well as getting acquainted with some of the ups and downs of missionary life. The frequent meeting with our experienced fellow-workers was most agreeable, and their encouragement and advice were a great help in beginning language study.

The teaching of English to some of the boys of our mission school was helpful in getting acquainted with the work, as well as practical, for some Chinese must be used in order to have them understand the English one is trying to teach.

Eld. F. H. Crumpacker—the pioneer of our mission and a college mate in the States—being the only man in the station, and long since overburdened with his many duties and problems, we felt obliged to share some responsibilities and do what we could to help. Through the kindness of the mission we have been relieved of any real responsibility in the work, but being present and seeing the great need one cannot but do some thinking and planning at least. To put away the thoughts of these needs and shut oneself up to nothing but language study is well-nigh impossible. The work to be done is great and worthy. "Come over and help us!"

A most enjoyable task has been the making convenient and comfortable of the first home that we have ever had to ourselves. This was made all the more interesting because of the newness of the situation. To a young man, beginning a home within the many walls of the Chinese inland city and with the few foreign necessities that can be obtained, is novel indeed. It is interesting to think of in comparison with the experiences of Robinson Crusoe, though the conditions are not quite so primitive. We have already had the opportunity to prove the saying that "any experience or education is of use to the missionary."

Although the above-mentioned experiences have been helpful and enjoyable, they were no little hindrance to our rapid progress at the language. And since we are to be engaged principally in educational work it was decided by the mission to give us the advantage of a year's study in the North China Language School at Peking. Here



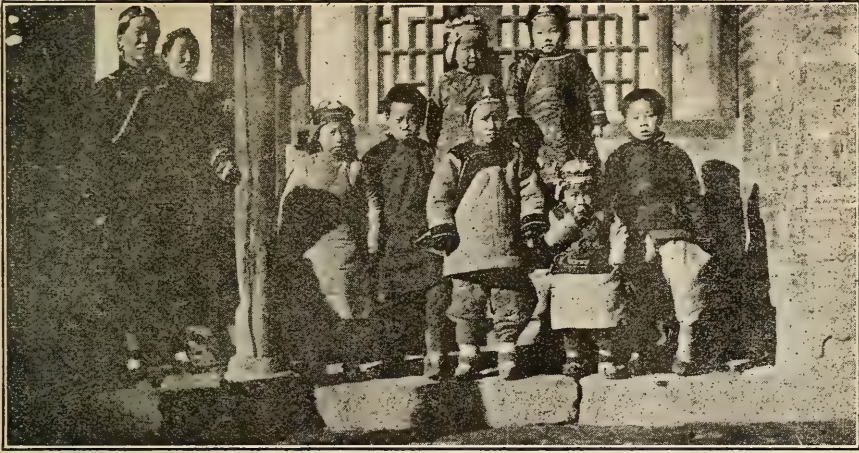
Photo by W. O. Beckner.

A Chinese Lady, 86 Years Old.

Her son wanted this picture taken so they can use it in their worship of her spirit after she dies! Her first photograph.

we study under the best teachers to be had and learn the language as it is used by the educated classes.

We had the rare pleasure of meeting my wife's sister and her family—Brother and Sister R. C. Flory and two lively little boys—upon their arrival in China in September, shortly before the opening of our school. Here we are living together in the same Chinese house and working away at this interesting language with all the energy our kind Father has given us. We have our private teachers two to three hours every day, besides two hours per day in the language school. Then we study two to three hours alone. Thus six to eight hours are spent at the language daily, with little outside to take our time and energy. Some time is rightly given to the appreciation and care of the sunbeam of heavenly sunshine sent to us in our Edna Pearl. A cheery sunbeam she is, indeed!



Chinese Children.

Many Bible classes have been organized in the missions of this city as a result of the Eddy campaign which enrolled young men in all parts of China. The invitation to teach two of these classes, each one hour per week, has been accepted. This gives an opportunity to use the language and meet the Chinese in the work we most enjoy—that of teaching the saving truths of the Bible. By becoming acquainted with some of these older missions we get a high ideal toward which to work in our own station.

How pleasing it would be to have more of you walk with us in "His ways of pleasantness and paths of peace" in this land of unequalled opportunity!

May we sing with ever-increasing "spirit and understanding" the song, "Where He leads me I will follow."

Ping Ting Hsien, Shansi, China.

REPORT BY ANNA NEWLAND CRUMPACKER.

The schoolboys and orphans have claimed no small portion of my time, part of it in teaching at the regular rounds of school lessons, but a greater part in teaching something of the gospel of cleanliness. Then, too, there was superintending the making and mending of their clothes. The sewing has been done by poor women, who were greatly in need of employment. All this work is a source of real joy, and last fall when three orphans and three other schoolboys were received into the church, a look into their faces, so determined and happy, could not but give joy to any one who had even a small part in bringing the great joy into their lives.

The work in the Sunday-school is inspiring, too. At the boys' Sunday-school, at

first, it consisted in teaching them, but now it is superintending the work and conducting the teacher-training class.

In the women's and children's Sunday-school the primary class is a real delight. The little brown eyes in China sparkle and dance with delight as much as do those of American children.

Then for awhile there was the work with some street children, but the severe cold weather stopped that. The class had to be held in the open courts, as several of the children had a reputation for being naughty and no one wanted them inside his house. The crowd varied from ten or twelve to forty or more. Always there were some grown-ups in the crowd. Sunday-school cards were given out when some verse of Scripture, some hymn or other teaching was committed. Sometimes a mother would want some extra card for small children, but she had to say two verses or do something for every additional one she got. Certainly it is wonderful how some of these poor people can learn and remember.

Then, too, there was the weekly Bible Class with the women, that is always interesting. Along with these come the making of a few calls, the receiving of callers, the listening to the tales of woe, of hunger and abuse, and sometimes of joy and gladness. Giving material aid to the poor is a big, hard problem. The home duties fill up all the spare time, and all too soon the year is gone. We ask the Father to bless the good that may have been done and to forgive the many wrongs.

REPORT BY SUSIE NEHER VANIMAN.

The year has been full of blessing for us. We have been kept well and strong, for which we are very grateful. Not the least of our blessings, by any means, was the coming of little Edna Pearl, a ray of God's purest sunshine, into our home in China. She adds new joys to our lives every day.

We, who are engaged only at language study, have no definite work on which to report, except language study, with more language study.

Perhaps to some of you it seems we must spend a long time at this before we are able to take up something definite with the people, and so we must. It is a long, hard task, and sometimes a little monotonous, too. But for the most part we have found our study very fascinating, and it ever grows in interest as our vocabulary increases and we become able to express ourselves to these people in their own tongue. We find it especially helpful to be in the language school. Our teachers are all Chinese, but one, so we have an opportunity to hear the language spoken constantly. I find my Bible reading particularly interesting, and it seems nice to be getting in hand the things about which we most want to talk to these people.

Here we have opportunity to visit the various Christian missions of the city. They are about half a dozen in all, and certainly are doing a work of inestimable value for this nation, by getting so many young men and women of influence in her capital city into their schools and college, where they have instilled into them the principles of Christianity.

What can be more inspiring than to sit in some of their churches, where several hundred are assembled in worship of the true God? There always is such a reverential atmosphere, with no unnecessary disturbances, such as laughing and talking, which are found in so many places at home. Their music is very good, and were it not for the strange words they sing it would sound about like our music at home. They seem to sing with the whole heart, too. At the close of the service each one pauses for a moment's silent prayer, and then moves quietly out. I wish the spirit of reverence, which they manifest while in the house of God, might be found more in the homeland.

We are glad we can have some small part in the efforts of our people in this needy land. The work is yours. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

Ping Ting Chou, Shansi, China.

REPORT BY FRED J. WAMPLER.

Medical Work at Ping Ting.

Dr. Wampler was absent from the station eight months at language study. At least a part of each afternoon of the time spent in Ping Ting was given to medical work. The report for these four months is as follows:

Calls at the dispensary (representing about 500 different people),	1,574
Operations under general anæsthetic,	10
Operations under local anæsthetic,	2
Operations in dispensary, such as extracting teeth, lancing boils, etc., about,	100
Patients in the Opium Refuge,	104
Visits to the homes of the sick,	25
Professional services to missionaries outside our own mission,	5
Fees from the Chinese during the year,	\$ 200

During the month of December no operation was undertaken except as a life-saving measure, since we had no room which was sufficiently heated to perform any operation other than absolutely required.



Mission Family at Liao Chou.

Liao Chou Station.

REPORT BY J. HOMER BRIGHT.

Evangelistic.

With the year 1914 there are some successes and some failures that will ever cling to it as, in the future, we reflect over the years. During the year we had our first converts that the Chinese count local (for to be counted such a man must live in a place thirty years), and among these were those of the teacher class. Not until the last quarter of this year did we procure a place for a chapel, for which we are very grateful, though we do not get possession till after the Chinese New Year. Having looked for better quarters for two years, we were especially fortunate in securing one of the best locations in the city. A former native worker came back to us in September, and he has been instrumental in securing this as well as other property for several phases of our work.

Though the buying of property is not primarily evangelism, it might be of interest to relate the progress made during the year in the procuring of a mission compound.

The changing of our plans of buying our compound, from the outside to within the city, and the steady rise in prices will not allow acquiring the property needed with the present allotment for the same. Besides the chapel, the same location will accommodate the medical work for the present. In the north of the city we have a nice plot for the Boys' School, on which we hope to place substantial buildings this year. In the south of the city we procured property on which the Girls' School and Woman's Work can be accommodated for the present. We think we have enough left of the fund for a mission compound to get a place for the erection of a hospital. Early in the year we purchased a plat for our cemetery, situated on a beautiful hillside overlooking the city and about three miles off the road leading to Ping Ting. It is about a mile from the city. The first planting there was that of our own dear little Mary, and hers was the first Christian funeral for Liao Chou. By this providence the sympathy of our Chinese friends was drawn out as we had never felt it before.

The service at the present chapel has been well attended. I have had the help of three native Christians in the preaching during most of the year. The Christmas time was indeed the climax of the year. Three days' meetings then saw many testify for the first time. Weekly classes for the members and inquirers ended with six baptisms, Oct. 30, followed by a love feast, at which time we were enjoying a ten days' visit from our Brother and Sister Beckner. How we long for many more such visits!

During the year we opened our first outstation at He Shun. Our worker there stayed at an inn till a small store was rented, but it was not till a few days before Christmas that suitable quarters were secured. We also had a colporter for five months of the year. Twelve hundred Gospels were sold and 500 tracts, besides Testaments and song books. About 5,000 leaflets were distributed and 700 calendars sold. We are planning to do more aggressive work along this line during the coming year. Our members and friends are learning to give, though we have not begun to have regular offerings. A good donation was sent to the British and Foreign Bible Society. They supplied the song books for the chapel at He Shun, and looked after the expenses of our love feast, besides making the "Peace and Good Will" of the Christmas time a reality through gifts and deeds. Many of our poor received food and clothing. Each store was presented with a copy of each Gospel and of the Acts, and a Scripture calendar. Each of our teachers and workers received a good book or two. May our Chinese brethren truly grow in grace and in the knowledge of truth through service!

Educational. Boys' School.

The year has been one of marked growth and efficiency in our school, and the prospect is much greater for the coming year. Our preparation for building during the year has put our school into the limelight. The government schools, too, are becoming more active, and we are glad that they through us can be provoked to better work.

There have been fewer transient pupils this year than the year previous, because a promise was required for at least a year's attendance before the pupil was admitted. One of our charter pupils sickened and died about Nov. 1, and one other was compelled to leave because of sickness in the home. For the first term there were thirty-eight and for the last term forty pupils. The total enrollment was forty-two. We had thought our quarters were about crowded when we had twenty-five pupils, but by a little adjustment we accommodated (?) forty boys. How we shall appreciate our new quarters!

During the year both teachers were received into the church, as well as the man who prepared their food. At the close of the spring term it was gratifying to hear the testimonies and prayers of the boys for their parents and home villages. Though they had forgotten some of their zeal, as well as the teaching during the summer, there was a steady growth and they could speak and pray more effectively. Some special songs by the larger boys and a few by the whole school added much to our Christmas meetings. How their faces beamed with joy as they sang like the happy birds! Any one

who could witness this would not doubt that it was worth while. How our hearts go out for a few of the larger boys, who we know are compelled by their parents to bow before their images and ancestral tablets! How we long for the day when the parents, too, may know the true God! It is gratifying to know, however, that the light is breaking in some of these homes. I was greatly surprised when one father told me a few weeks before Christmas that his son could become a Christian the following year.

With the new year the higher primary department will be opened. This, with the increase in students, will necessitate the procuring of another teacher.

May the Spirit mellow the hearts of each of the parents of the larger boys, that the boys may remain in school, that they may be permitted to become Christians, and that the path of usefulness and righteousness may be easier for the younger boys.

The boys need training in some industry, and we pray that some one may befriend them by providing the means for this phase of their education. The Chinese educated class need to learn that labor is honorable, and we want to help them, that the work of their hands may be profitable.

March 3, 1915.



Photo by W. O. Beckner.

The Sunday Audience at Liao Chou.

REPORT BY WINNIE E. CRIPE,

Work Among the Girls at Liao Chou.

This line of work here is truly in its infancy, to say the most. Any enterprise for the education or uplift of the feminine sex is not only an unheard-of, but an unthought-of idea. Too, there is no desire for it, for the most part, for illiterate women make such good servants and are so obedient to their husbands, especially when they have an occasional beating. They don't want them to know better, for it would be too much trouble and would spoil them. Such has been the mind of the Chinese, and in these mountain districts, a girl or woman feels foolish and fears being laughed at should she attempt to try to read. But the teaching of a true doctrine and the influence of a few believers work wonders in the heathen mind and life, so after two years from the opening of our station here there seemed to be sufficient interest in this feature to justify us in opening definite work among women and girls.

It is a recognized fact that education along various lines is the true foundation for Christianizing the heathen, and as the nearest school of any kind for girls was two



Photo by W. O. Beckner.

Sister Winnie Cripe and the Girls' School.

days' journey from us, we felt like giving them a chance for education at their doors. We tried to feel our way as we went about in the homes the first half of the year. It was frequently and enthusiastically talked over as we sat on the kang with the mothers, and the interest shown on the part of the daughters was at times most striking. Often during the summer as many girls as women came to our Bible class and seemed very much interested. A goodly number promised to send their girls if we would open a school; so after much prayer and careful thought it was planned to open a school in September. This meant that rooms must be repaired and necessary furniture made, and we had a small court we could use for the purpose. The services of a Chinese lady teacher were secured, and all was in readiness for opening Sept. 8. Eight of the eleven girls promised came at the beginning and another came later, but two were taken out, so during most of the term there were but seven who were regular attendants. One, though seven years told, was taken out because her parents thought her too small and promised to return her in another year. The other one, a girl ten years old, on whom we depended most, was taken home for a few days "because her mother was sick." We soon learned, however, that she had been sold for about twenty dollars gold to become the bride of a poor mountaineer lad from a village several miles from the city. She was betrothed now, the marriage to take place four or five years later. The new mother-in-law refused to have her educated, so we have no hope of again reaching her in this way.

But the other seven girls seemed genuinely happy and made some progress. Their interest in their music and Bible lessons was especially marked, and it was with keen pleasure that we watched their little lives as they listened almost breathlessly at times to the "old, old story." Not infrequently would they come after a class, or at the close of morning or evening prayers, and take my hand and say, "Kai Chiao Shih, I very much like to hear this doctrine," or "I want to be a Christian soon; when can I?" Sometimes one feels repaid for coming to the field, just for one such expression, and often is made to feel how rich are the Father's blessings!

At the Christmas season the girls gave a little program of songs and Scripture verses, which was a credit to those who had been in school but four months. This was rendered in the presence of their parents and a few friends, after which we gave them a little treat and gifts of dolls and sewing bags from dear ones in the homeland, who thus showed evidence of their real interest in us here. God bless the donors as well as those made so happy by their gifts!

The first term has closed and we truly feel we have scarcely begun, but look forward with bright prospects to the new year. May the Father give grace and wisdom and add His blessing, and may He from this small nucleus establish an institution that will touch many lives, and bring forth Christian women who shall witness for Him.

Liao Chou, Shansi, China.



The Threshing Ground, Just Outside City Gate, Liao Chou.

REPORT BY LIZZIE NEHER FLORY.

We are beginning to feel quite at home in this strange land. One-half of a year has already passed, in which time we have partly adjusted ourselves to our new environment. If each half year goes as rapidly we can certainly spend a lifetime here and truly be happy in His work.

We all need stick-to-it-ive-ness and patience to make this language ours—except the little boys who seemingly drink it in from constantly hearing the teacher and pupil in the home. Often in their play we hear them mimic us. They use a number of words and phrases freely.

Chester, our eldest boy, has the privilege of being in kindergarten of foreign children this winter, and Rolland takes his sleep in the forenoon. Thus we know where they are and what they are doing while we are in class. They have an ama (a Chinese lady) who helps care for them while we are in our study.

Of late we have been spending our recreation hour with the Chinese boys and girls, out on the street, watching them fly their kites. Kite-flying is a great sport here. They have them all shapes and sizes, and the houses being low there is plenty of room to fly them. The kites are of as much interest to our boys as the foreign child is to the Chinese.

The children are glad to get out for a walk, away from these nine-feet-high walls of a courtyard in which they play. They are not with the native children, unless we do leave home. The courts being private, the gatekeeper does not allow any one to enter except those who have business.

God bless and keep us all under the shadow of the Almighty.

Peking, China.

REPORT BY MRS. J. HOMER BRIGHT.

The missionary wife and mother has a large and busy field ever before her. Though she may not be assigned some special line, as are the others of the field, yet her work is always a special one. There are always so many little things coming from without and within the home to occupy her time.

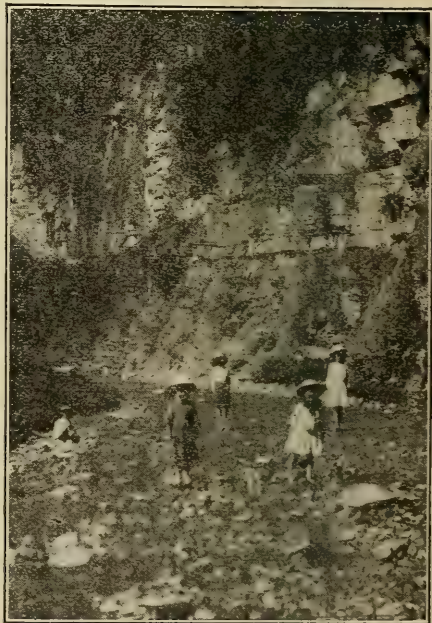
The past year has been busy and full, and sometimes we stop in amazement and wonder where the time is going. As much as possible we kept studying the language with the teacher. It seemingly is an incessant grind, and we expect to continue for some years.

Our bunch of happy schoolboys, numbering thirty-five to forty, needed constant overseeing, and it naturally fell to my lot to do this as the other workers had their tasks and were already busy. We often had amusing times, scrubbing their necks and ears, dopping their heads for lice, and seeing that they took their weekly bath. They frequently came to me with their little aches and pains and hurt fingers and I tried to mother them. They do like to be loved, and we love them, too. Some of them were very poor and we saw that they had proper clothing. For quite a while I weighed out their daily portion of food, but a trusty helper sees to that now.

The doctor needed help in treating the patients. He was not able to converse with them, and some one must come to his assistance. This again fell to my lot, as the other workers were already engaged and busy, so we acted as interpreter for the doctor as well as assisting with many of the patients, especially in operations, and keeping most of the records. A few of the cases required the whole day—confinements, and those to distant villages to see the sick. On such occasions the ever-recurring thought was, "How are my own little ones faring at home?" When the doctor was gone to T'ai Ku for a few months, I took care of the patients alone, helping many and sending others away whom I could not help, urging them to return after the doctor arrived.

Besides the duties coming from without the home there are many within, for where there are little ones to be cared for there are ever countless duties to be performed. Esther had to have regular lessons, and only her mother had the time to teach her. For her to progress meant regular and systematic work, which we tried to do forenoons. Cathryn needed some entertainments at these times, especially on cold days when she could not play out of doors. And little Mary, our treasured baby, was always tender and delicate and required careful nursing and watching, but late in the summer, when we thought the dangers of the season were over, she became fatally ill, and soon left us for the "home over there." It was all so sudden that we could scarcely realize it as truth, but the loneliness that followed, and the empty arms, brought us to a consciousness of her tender beckonings. So the year brought us joys and sorrows and rich blessings. We can not give a record of great things but we find joy in the doing of the little things that come to us daily.

"Be ye strong, and let not your hands be slack; for your work shall be rewarded" (2 Chron. 15: 7).



The Bright and Brubaker Children on Vacation at "the Hills."

Liao Hsien, Shansi, China, March 3, 1915.

REPORT BY ANNA M. HUTCHISON.

Work Among the Women at Liao Hsien.

During 1914 this line of work opened up beyond our expectations. With the beginning of the year, language study being pretty well out of the way, we began more definite and systematic work among the women. In this Sister Cripe assisted until the opening of the Girls' School in September. Then a native woman of the city, whom we now term our "Bible woman," was secured as a companion in visiting in the homes, and as helper in the work, though as yet she needs to be taught much before she can be of any great service. However, being a woman of fine character and sweet disposition, taking readily to the truths, we feel hopeful for her future service. Already she is learning to read nicely and is putting to practice her faith in the true God by turning away from every form of idol-worship, even influencing her husband to take his stand with her in her new belief.

Most of our work among the women is done directly in the homes, and we are thankful for new homes that are opening up all the time, there being at present some one hundred or more that are open to our teaching. With but few exceptions all seem glad for the gospel message. But oh, how **much** teaching is needed to bring them to the gospel standard! It must indeed be "line upon line, precept upon precept," ere they even begin to comprehend the riches in Christ Jesus.

In our visits we find homes of all classes, both as to wealth and morality. At times we are surprised to note the low state of morality in which some are living, and are made to wonder if it is possible ever to raise them to the Christian standard of purity of heart and life. God's grace only can do it. Again, we are surprised to see the refinement, high standard, and excellent spirit that prevail in some homes in spite of surrounding heathendom. Then, indeed, we thank God with a deep joy for the privilege of coming to China to tell the message of salvation to such waiting ones. Yes, for all who will be saved our coming is worth while, and we pray more and more to "become all things to all men that we might by all means save some."

We are pleased to note the progress of some of our women in learning to sing the "good old songs of Zion." At first afraid to hear their own voices, they now launch out boldly and can sing some of the songs entirely through from memory, even carrying the tunes. Some lead in public prayer, and twenty at present are learning to read—an unexpected condition, the work being so recently opened up in this city, and, too, heretofore there having been no provision whatever for the education of the women and girls of the place. A number of these are eagerly taking up the work and making rapid progress in their reading, though others are very dull. With the exception of one afternoon each week, when a number of the women gather at our home to read, all teaching is done individually at their own homes. Each Sunday during the past year a Bible class has been held for the women and girls, first in our home and later in the Girls' School building, with an average attendance of twenty or more. On Christmas Day the little schoolroom was packed and a number were in the court, there being more than 120 in attendance. As yet we have no chapel or building for the women's work. Neither have we been able to go to the villages or outstations, as our time has been fully occupied with city work. We need another sister who can devote her entire time to village work, as there are some 300 villages in the Liao district alone.

We have had no women opium patients since the work was opened up here. In fact, we know of few women in the city who are addicted to the habit. Much, very much, teaching is required to bring these women into the light of the Gospel, but we praise God that some are quite near the kingdom. The Gospel is slowly yet surely winning its way into their hearts. We pray for more love, more grace, more patience, and more willingness to sacrifice and be sacrificed for the souls of these, our dark-skinned sisters of China. They, too, are precious in His sight, for they have been bought with a price.

"Teach me thy way, O Lord" (Psa. 86: 11).

REPORT BY O. G. BRUBAKER.

Medical Work for Liao Chou for 1914.

During the months of November and December Dr. Brubaker and family were in Tai Ku Hsien, in language study. During the doctor's absence the work was looked after by Mrs. Bright.

Our stay at Tai Ku is very much appreciated and we are very thankful to our mission for allowing us this much time off.

Number of patients treated (representing about 650 individuals),	1,200
Number major operations,	12
Number minor operations,	250
Number in-patients,	18
Number professional calls to Ping Ting,	1
Number professional services to missionaries aside from our own mission,	11
Number Opium Refuge patients,	0
Number patients treated on itinerating trips (this is not included in the above), ...	150
Amount donations from the natives (this includes the daily admission fee and charges for medicine) (Mex.),	\$ 25

REPORT BY R. C. FLORY.

Our coming to China has been one of the happiest experiences we have ever enjoyed. We arrived in Peking Sept. 7, last, and since then have been busily engaged in language study. Every passing week adds a little to our vocabulary, and indeed it gives one great satisfaction to understand some of what these people say and to be able to talk a little to them in their own language. We often get out to the markets and other public places and converse with the people; also go to one of the missions on Sunday and listen to a Chinese sermon. These experiences help us very much in getting a hearing and a speaking knowledge of the language.

We have heard people say that the study of the Chinese language is very hard and distasteful. We will agree that it is not an easy task; but we enjoy it and find it intensely interesting. We used to find Latin and such like quite dry and uninteresting, but when one is studying a language like this, in which every word gained brings us closer to these people in their extreme need, the language is indeed a live one. It is said that when one has a definite goal ahead, which he is anxious to reach, work becomes a pleasure. Thus, as we look to the time when we hope to bring the glad news of salvation to these people in heathen darkness, our study becomes interesting.

How pitiful it is to see these people falling down before their gods of wood and stone, which cannot lift their little finger to help them! Thousands, especially the students, who have some knowledge of the world, are beginning to see the folly of idol worship and are more than ready to listen to a Gospel that gives them a living God Who can love them and help them out of their troubles. "But how can they know without a teacher?" The harvest is ripe and many are going down to eternal darkness because there is no one to tell them of a Savior. Do you wonder that the few workers on the fields are overwhelmed with their duties? How can a conscientious one, with the salvation of souls at heart, help but overstrain under such conditions? Just a few days ago we read in the paper that throughout the empire large cities, hitherto closed to all Christian effort, are being thrown open, and invitations are extended by the officials for missionaries to come in and teach Christianity.

Do you wonder that we are happy in China with such opportunities before us? There is no place in the whole world where we would rather be. The one great trial we have is just to be patient long enough to get the language. Come over and help us. And you, who **must** stay at home and look after the stuff, remember that if you handle it properly you will share equally with him who is at the battle front.

INDIA

A Foreword.

The year 1914 is the twentieth in the history of our mission in India, and in many ways it has been a remarkable one. There have been keen joys and great blessings; there has been sickness and even death among our missionaries; there has been extreme difficulty in manning our stations and adequately caring for our work. Exceptional opportunities for advancement in the work went by unused on account of the scarcity of able-bodied workers. After long and careful consideration it was decided to sell out our interests in the Pimpalner station to another mission, that also saw the open doors. Vada had to be without a missionary during the whole year. How do you read this? Do you lay the blame on us and say we undertook too much and think we should give up the field, to work which Bro. Berkebile exhausted his strength and Bro. Brubaker virtually gave his life blood? Or is it a call from the Captain of our salvation to you to give yourself to help in this great work? Churches are ready to support missionaries; are the young men of the church willing to say the work lags because I am not willing to go? Are they?

We have not lost hope. We do believe in the power of God and in His Gospel. We have not lost faith in the willingness of our young men and women of America to respond to this mighty call of God. But we have been wondering how long it will be till reinforcements will come. As we see thousands of soldiers move about the country, almost petulant in their eagerness to go to the front, which they know may mean death, we do have to wonder why there are not more soldiers of the cross pushing to the front to fill the gaps in our ranks. The keenest pain of the broken-down missionary is not physical suffering, but the sorrow of heart in seeing his work suffer because there are not other workers available to take his place.

We present the report of the work of the year. Not all is written that was done. We can not claim that the most important has been written. But we have tried to faithfully show development and progress, and it is our hope that the reader may find in it abundant evidence that the Lord is leading and blessing. The tables given will furnish abundant material for Sunday-school Missionary Secretaries and speakers in missionary meetings. But they must be studied and comparisons made.

We were all exceedingly glad for the visit of the two elders from America at the beginning of the year. Association with them, opportunity to show them at first hand the work as we see it, to present our problems and receive their suggestions, to have them preach to our Indian brethren and sisters, to have them in our Indian homes and visit with us, to have them worship with us and pray for us—these were all keen pleasures and the benefit was much. We heartily invite them to come again and stay longer the next time.

Just before we close our report the party of missionaries from America arrived safe and well. We are so glad for their return and for the coming of Dr. Nickey. There are yet others of our number detained in America on account of ill health. May the Lord be graciously near them and bring them back also, if that be pleasing in His sight. We shall await with eager interest news from the coming Annual Meeting, and sincerely hope that a goodly company of recruits may be assigned to our field.

"Great is our Lord, and of great power: His understanding is infinite."

J. B. Emmert.

Anklesvar.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

Brother and Sister W. B. Stover, with two children, Helen and Daniel; Brother and Sister Ira Arnold, with one child, Barbara; Sister Ida C. Himmelsbaugh, nurse; Sister Kathryn Ziegler.

History.

Bro. S. N. McCann and wife came to Anklesvar in 1899. They entered into the needful work of building, together with what came at that time, the pressing needs of the famine. An orphanage was established. In 1905 Sister Mary N. Quinter had general charge of the orphanage, so that the missionary could give himself more freely to evangelistic work. In 1907, June, Stovers came, in 1910 Sister Himmelsbaugh, and in 1911 Sister Ziegler.

The town is a normal India town, with crooked, narrow streets, and a population altogether out of proportion to the size of the place. With Anklesvar as a center, forty villages are within six miles of the mission home, and as many of the indigenous tribes. The outlook is very encouraging, from a missionary point of view.



The Bungalows, Anklesvar.

BY WILBUR B. STOVER.

Evangelistic.

The whole year has been put in at the work right here. Going and coming to the villages which surround Anklesvar, spending a night with the Christian family at this place, and a half day with another family at that place, sometimes getting out farther away from our center, into the open and unworked regions beyond—this has been the nature of my work pretty much the whole year. Forty-two have been added to the church by baptism, and some ten disowned for cause. Most of these have been received into the fold again, for which we are indeed glad.

A brother had grown cold. He had gone back. He was worshiping idols and drinking and doing all the rest of it. We had called a meeting, and then another, and another still. I dread to disfellowship a human being! Finally, several brethren agreed to pray for him. It was done unceasingly. He was told they wanted to come to his house for a prayer meeting. He said, "Certainly; why not?" and set the evening. But before the evening came he sent word that another evening would suit him better. They agreed. Then later he changed date again. They agreed. He had promised. It was only a matter of time now. When the evening came, so also came some forty Christians together, and he, to be equal to the emergency, gave tea to the whole lot of them! And when he gave, then his heart was open, and he has been "good" ever since.

We used to pray that the people would come to us, feeling that we would be able to touch them better if they came to us than if we came to them. Booth-Tucker it was

who told me years ago that this would be the successful way of reaching the people of India, which way was not yet used by missionaries. Now it has come to be our happy lot that hardly a day passes without people coming to our home. Under every sort of need they come, and we have them with us daily. When I am out they go away, and come again when I am at home. Thus is opened to us a great door of entrance, for we both go to them and they come to us. For this condition we are unceasingly thankful.

We have done little street preaching in Anklesvar itself, preferring to make our efforts in connection with the village people, and with the schools we have located among the villages. By so doing, we reach two generations at once: the children with primary truth, and the older folk with the same message.

Among the village Christians only a few have yet become habituated to keeping the Lord's Day. This will follow, for when they give thanks always before they eat, attend prayers daily, and never deny that they are Christians, they have taken a long step forward.

Educational.

In the table which follows, Anklesvar shows fifteen sub-stations. By that is meant a place where a teacher lives, who may teach or he may not, all depending upon his opportunity. In some of these sub-stations the teacher, who is often called a lay-evangelist, has a regular full-fledged day-school, equipped and equaling in every way the government schools. In others he may have a night-school, there being a government school in the village, and not enough children for both. And yet, in other villages, this lay-evangelist becomes less teacher and more evangelist, not being able to get the children off their daily round to come to school. Then he visits them in the day, and calls them together for prayers in the night. With these lay-evangelists is our larger hope. We with them do largely what is called our village educational work, as well as our evangelistic work in the villages. The past year, oft on Saturdays, I got these teachers together and worked out with them, and for them, a sermon outline for the following day. Then sent them back with the message. This is good sometimes. Too oft indulged it would breed dependence. In other villages we have men teach night-school who work on the farm during the day. They reach farmer boys very well.

Governmental.

As during the several years before going home on furlough I had done, so I am doing now: I have permitted myself to be used on the municipality of Anklesvar representing the government. This requires about four hours in two weeks, and gives me also an entrance into the thought and life of certain people who otherwise would not appreciate our being among them. Moreover, it gives me an opportunity to see how other people look upon problems much like what we have to solve.

Editorial.

Our little Gujarati monthly paper, the Prakash Patra (Pru-kosh' Put'-rah), has been in my hands and on my heart throughout the year. One issue was specially devoted to temperance, 3,000 copies. The regular edition is 500 copies monthly. It does not pay itself yet, in dollars, but we think it more than pays in creating a spirit for the Lord and His church.

Colporter Work.

Recently our colporter said he met a high-caste man, a Hindoo, who urged others to buy a Testament. He said he had one, and it was good for him to have. On being asked what sect he followed he said he had dropped all that, and was following as best he could the teaching of the One Who was so prominently mentioned in the Good Book. He is not a Christian, but certainly belongs to that increasing number of those who are seeking after God.

BY MARY E. STOVER.

The wives of missionaries are always busy. Usually we are overcrowded with duties, and obliged to leave many things undone, yet at the close of another year, when looking back and attempting to make a statement of what has been accomplished, we say to each other: "What have I done?" or, "I have nothing to report." The fact is simply this, that what we have done does not fit into a report so very well.

Our home at Anklesvar has come to be a place of considerable coming and going. We used to wish for the day when the people would find reason to come to us. That day is upon us. It is a part of the wife's duties to see that visitors or callers are made comfortable. No little time goes in this way, for very often people are with us the greater part of the day. These all give opportunity for advice and help. It is part of the sowing beside all waters. Some of our number have been able to go frequently to visit the people in the villages. I have been able to do very little of that, but I have been caring for the home when others were away.

The daily Bible study and prayers, the men's and women's separately, have continued uninterruptedly throughout the year. Thursday afternoons the women have met for Bible study and prayer each week, with but few exceptions. On Sundays we have had the regular preaching services, Sunday-school, and Christian Workers' Meeting. Our regular congregation in our town of Anklesvar numbers between forty and fifty. On Sunday evening frequently parties go to villages for preaching, so that we do not have an evening meeting in the compound.

Occasionally we invite the Christians from farther villages for a "big day," and then we have as many as 200 for a day or two.

There are many little things to be done, which are likely to be wearying, because they do not come under the head of definite mission work. There are the accounts to keep; there are the supplies to be ordered, many of them from Bombay, and business letters to be written; there are repairs to be made and skillful watching, that there be as little waste or misuse as possible. Each missionary must be willing to be used as much as need be in little ways. Blessed is the one who does not get discouraged when so much time and effort are spent in looking after the little things that some one must do, and which can, after all, scarcely be called mission work.

During the year we have had illness among our people, and a number of deaths. We have wept together with the bereaved when loved ones were called away; we have rejoiced together when the Lord added to the church such as should be saved. We have great reason to praise our Father for health and kind friends, both for our family on the field, and our little ones in America. Let us trust Him for the future. "All things work together for good to them that love God" (Rom. 8: 28).



After a "Big Meeting."

Some remained over night and are leaving next morning.



The Widows' Home at Anklesvar.

BY IDA HIMMELSBAUGH.

Again another twelve months have gone and we stand on the threshold of a new year. We tremble as we look over the border line and wonder what this new year will bring to us. We look back and rejoice over the blessings the old year gave us. He has given us service and we have been happy. Have we been busy? We have, and although the greater part of the year I was very much hampered because I had to do my work with one hand, and it was all I could do to keep up with the work, yet I did not despair, for I know I am where He wants me to be, and He will not fail me. Now I have learned to do almost as well with one hand as I used to do with two.

The dispensary was open every day of the year except Sunday and there has not been a day without some medical work to do, and sometimes more than I could do. During the month of December it was necessary to have Sister Ziegler help me for a few weeks.

It has been my great joy and privilege to have two of our missionaries in our home to care for, and oh, what a joy it is! And, too, what a blessed privilege to welcome the dear little ones into this beautiful world! Since my hand is getting better I have had so much work right here in the town of Anklesvar. Some days I have as many as five calls to come and give treatments. That, along with the other work, makes a full day. Then there are not a few calls to go and sit by the bed of a sick woman through the long hours of the night; yet that is where we get the best opportunity to have an undisturbed talk about the Book that never grows old.

In July the Widows' Home was transferred here, and since then I have had that work, too. There were just three women and two little ones then, but since then it has grown till now we have seven women and eight children. I had two of the dearest little brown babies in the bungalow, but God wanted the dear little buds for His kingdom, and so they have gone to live with Him. One we had in the house five months and the other just six weeks. How we missed them when they were gone, for they had been such a joy and comfort!

Now we all know that in a family of fifteen there is not always harmony, and there have been days when it took reasoning, coaxing, scolding, and spanking, but those days were few and generally they have been a happy family. Now generally when trouble arises in camp they try to make peace themselves, for they know I am busy and they really try to be helpful. Now do you not think it is a great joy to help such to a closer walk with the sinless One?

Then the evangelistic side. Oh, how we rejoice when we can get away from the daily round and spend an evening or even a few days out in the villages! That is a joy that I can not express. Not long ago, after a long, hard pull at home, we found time to go out to a near-by village for an evening, and the teacher said, "Miss Sahib, we have looked for you as eagerly as we look for the rains when monsoon is near." The tears welled up in my eyes and I could not trust myself to speak. What a suggestive expression! I could give many more such experiences, but I must hasten on. How I do love these brown people! God bless them and raise up more workers to help shepherd them. Come, help, for the harvest is white and the laborers are few.



Anklesvar Sisters' Sewing Circle.

BY KATHRYN ZIEGLER.

The work in the villages during the year just closed had an unusual number of hindrances, so that there was considerably less accomplished than in other years. In the early part of the year we had an accident on one of our village trips, from which I felt the effects for a month and could not tour. The hottest two months were spent at a hill station. Part of the time I was needed in the home because of sickness, both here and in the town at the same time, making it difficult for Sister Himmelsbaugh to perform the duties usually devolving on her. Thus other duties often kept me at home. But whether we are engaged in our particular work or not, if our time is spent for the good of others we know we have God's approval.

I did not keep a strict account of the village visits, but I made about fifty. Progress among the village women is still slow, yet it is interesting. During the year only two women were baptized. One is old and so not easily made to feel her need of a Savior. It is not an exception but the rule, for old people like her not to pay much attention to your pleading. Yes, one dear old mother began the new life, but through the year many have heard the Message of Truth and a number have promised soon to join the Christian people. Many are very indifferent and as soon as you take up the subject of religion they seem not to understand what you say. Talking on other subjects they have no trouble to understand. Wives of some of our teachers who live in the villages do good work among the women. Living right among the people their opportunities are many.

So we continue our work with the full assurance that some day the seed that is being sown will spring up and bring fruit manyfold. We ask you to join us in prayer for our very small number of Bhil women who have been admitted into the church,

that they may remain steadfast and be an encouragement and help to others in leading a better life.

After the rains began and I could not go out to do district work I spent some time each day with our women in reviewing the Sunday-school lessons. This was preparatory to their taking the All-India Sunday-school examination the latter part of July. I also had the privilege to help care for two motherless brown babies that we took into our home. They won our hearts in the short time that we had them and we missed them much after they were gone. They were not for this world.

Sisters' Aid Society.

The weekly sewing class was opened to provide our Indian Christian women living here on the compound an opportunity to do something for the Lord. We met several times before the close of 1913. The first article made was a quilt, which was given to a Christian family who had been burned out. During the year 1914 we had thirty-two meetings, with an average attendance of ten. Three quilt tops were made and sold, and the money was sent to the British and Foreign Bible Society to be used in the printing of Bibles. At present the treasury is empty, but several articles are about ready for sale. The things do not get finished very fast, as the sewing is all done by hand. Some we had to teach to sew, while others could sew beautifully. Sometimes they have sewing of their own; then they bring it to sew. The meetings are closed with singing, Scripture reading, and prayer.

BY S. IRA ARNOLD.

Anklesvar.

Our first year in India has quickly and pleasantly passed. The many novelties at our arrival here have become the customary daily scenes about us. The strange "jumble jabber" from the tongues of these strange people is rendering itself into articulate sounds of definite meanings. But we are yet far from being fluent in Gujarati.

Our only regular work has been language study, the first year's course of which has been almost completed. A satisfactory teacher is not easy to get. In fact, one must be his own teacher for the most part. We have had no less than eight different teachers during the year—Hindu, Mohammedan, and Christian. Some of them have come regularly, while others have been very irregular. Some have stayed with us only a few days, while others have taught us for two or three months. But as to teaching, they have done very little but answer questions which we asked.

Since August I have acted as teacher for a class of Sunday-school boys, and though often unable to understand or be understood, yet by means of pictures, maps, pencils, paper, colors, paste, and scissors, our hours have been pleasantly spent. Seven times during Bro. Stover's absence I preached for the people here, twice through an interpreter and five times in the Gujarati. I assisted one of the Indian brethren in holding a Sunday-school examination in one of the villages, and have gone with others several times to hold night meetings in different villages.

As Sister Arnold was not well, we spent the hot season, April and May, at Bulsar, to be nearer our good doctors and to avoid the extreme heat at Anklesvar (Unkleshwer).

Nov. 21 a little daughter, Barbara Catharine, came into our home. This adds the joy that only a child can bring. We pray for grace to bring her up in the way of the Master.

We are glad that the Lord has called us to this needy field; we thank Him for the many blessings He has showered upon us, and we pray that He will speedily loosen our tongues that we may be of greater service in His cause.

"Oh give thanks unto Jehovah; for He is good; for His lovingkindness endureth for ever" (Psa. 136: 1).

Ahwa.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

John I. Kaylor and wife, in charge; Anna M. Eby and B. Mary Royer, in language study.

Short History.

After several preliminary trips to Ahwa (Ah'wah) the center of the Dang (Dong) Forests, about forty-eight miles from the railway station at Vyara (Vyah'rah), Bro. Stover located a few Indian workers in this new and untried field. They soon became sick and discouraged, and not much telling work was done till the Pittengers located there early in 1907. For six full years they toiled early and late among the ignorant, superstitious people of the wooded mountains. They had to build a bungalow. And no one knows what that meant, so far from the regular markets, so far from good carpenters, painters, and masons, until our brother and sister found out. They told us in part; the rest is yet to be told. Their labor has not been in vain. There is a little church established and several good schools are organized. Generally, the government officials are friendly. It has meant much and will continue to mean more self-denial and hard, patient toil, but these people of the jungle are ready to be won to the Lord. A railway is being built to within a day's journey of Ahwa, which will be a great boon to the missionaries at this station. Brother and Sister Kaylor have cared for the work during the furlough of the Pittengers.

Ahwa is the government headquarters of the Dangs State. This state is a forest tract of about 1,000 square miles, with a population of 30,000. The people are of the aboriginal tribes, illiterate and superstitious. Government has no schools in the state. The mission has now five schools operated in as many different villages. As long as the mission will take charge of the school work, government will aid but not operate schools. A great opportunity is in our hands!

BY J. I. KAYLOR.

Jan. 1, 1914, did not find us at our station, but at Bulsar (Bul'sar) where we were attending the preliminary conference with Brethren Early and Royer. Then on our way towards Ahwa, we stopped at Jalalpor (Jul-lal'poor) over night, and saw Sister Quinter for the last time. Then on to Vyara (Vyah'rah), and after getting our goods in shape for the cart trip, came on to Ahwa (Ah'wah) about the 8th. As we do not get out to the railway more than two to four times a year, we need to get many things for ourselves and our people. Having been away from our jungle home since Dec. 1, many things needed attention, and took several days to get in running order again. Then we were favored with the all-too-short two days' visit of Brethren Early and Royer. Bro. Long accompanied them to show them the way here, and then on across the mountains to Pimpalner (Pim-pul-neer'). While here, by the decision and authority of District Meeting, Bro. Long organized the Ahwa congregation into a separate church. A deacon, secretary-treasurer, Sunday-school superintendent, and delegates to Annual Meeting and District Meeting were elected. Bro. Long was chosen elder till a resident elder could take charge.

By the middle of February we were again traveling, to attend the District and Committee Meetings at Anklesvar (Unkl-esh'wer), where the brethren from home gave us much inspiration by their presence and advice. As we returned home Brother and Sister Holsopple came with us for a visit. When returning with them to Vyara, I took the opportunity to visit the American Marathi Mission at Ahmednagar (Ah-med-nug-gar), twenty-four hours' travel from Vyara. I went in search of teachers for our village schools, which are far too few, and have become fewer the last year, because of much sickness, dissatisfaction, and unfaithfulness among the masters; but I came back empty-handed. After attending a call committee meeting at Vali (Vul'ly) I returned to the work at Ahwa, and staid by it through the hot season. This is a time when

many things need to be done in preparation for the rains, that begin about June 5-10. During this season the special work that was on hand was the building of a barn and the deepening of our well. Bro. Pittenger had dug down into a hard layer of rock, but not to a sufficient depth to supply water through the hot season. Having secured a couple of men, who were supposed to know the business, and the necessary materials, we started to drill holes and to blast, but the rock did not yield to our efforts to any great extent, so we were able only to make it a couple of feet deeper, and did not increase the water supply at all. So for 1915 we are still face to face with the usual thing of hauling water from other wells a half or three-quarters of a mile away, and of again trying to break the rock. We have a windmill here ready to erect when there is sufficient water to justify its use.

It was decided by the field committee that Sisters Eby and Royer were to live at Ahwa during the rains. So the latter part of May another trip to the railroad was made in order to bring them in, and a very pleasant one it was, too, considering the time of year. For two persons or a family to live out at a place like this, and not see other white faces perhaps for months, it gets lonesome and monotonous, and the heart becomes hungry for association. So this coming of the sisters was a great blessing in many ways during these long rainy months, when little or no travel is attempted, although in July I did try the jungle roads and rivers, and went out to the committee meeting at Bulsar. The smaller streams could be forded easily, sitting on the horse; others had to be waded as the horse was liable to slip on the rocks and fall. At one large river eight or ten villagers were called. They collected a number of bamboos and tied them together, and we all held to this and swam across. But it was the most trying to the one that stayed at home, not knowing what might happen to one traveling at such a time, and being unable to hear for several days; and the post had been stopped, too, on account of high waters. But all was done in safety, to the praise of the All-protecting Hand.

During the rains some studying can be done, but little can be accomplished without a teacher.

As soon as the rains were over much other work was ready to be done. The grass-cutting came on and we put up enough for our cattle and horses for the year. A veranda being needed on the east side of this bungalow, logs were to be cut and hauled, and sawed by hand.

In May one of our Christian girls was stolen away. When the police were trying to catch one of the thieves with whom she was, he resisted with firearms, so the police had to shoot him down, and in so doing she also was shot. This made us all feel very bad, as she was such a nice-appearing girl. She had been married once, but would not live with her husband, so came and lived with her father, and then had been baptized. There were four thieves in the gang. Two were caught and punished; one is yet at large.

Our school work decreased some the last year. This is due to several causes. The parents and children do not realize the value of an education, and so take little interest in regular attendance. If the teacher then does not take the proper interest and make it attractive for the children, it is all the harder to get them to come. Every day the teacher has to go out through the village and bring the boys in, but when they see him coming they run away with all their might and hide. So it is not an easy problem from this standpoint. Then several of the teachers were sick, and others left for different reasons, so three of our schools had to be closed, only temporarily, though, we hope; for as soon as we can secure other teachers we will reopen. In every station at times it seems that the work lags and drops back. So it has been at Ahwa the past year. Prospects are brighter now, and we are getting some new men; so we hope with Bro. Pittenger's coming the work will move forward and increase.

Along medical lines very little was done. Medicines for fever, itch, worms, and a few other simple remedies were given out. A professional doctor is very much needed here in the Dangs. I was talking the other day with the English officer who has direct

control of the Dangs, and he insisted that we put a doctor here, as it would be the very best thing that we could do to open and spread our work effectually among these people. True, there are government doctors here, but they do so little that they hardly merit the name, and in a serious case we would not like to risk them to carry it through. Along the railroad there are many hospitals within easy reach, but here none. WHO WILL BE THE NEXT to come to the field, to take up this IMPORTANT WORK?

BY ROSA KAYLOR.

There is no glowing report for me to give of successful and encouraging touring trips, of days and weeks spent out in real active service, but rather the contrary. My line of activity has mainly been inactivity, in so far as working away from home is concerned. Ten trips were made to the various villages in company with my husband. They should be many more, both for their good and my own encouragement. But, because of the difficult roads to travel by wagon, which takes so much more time than by horseback on footpaths, I mainly must stay behind and watch him ride off alone, with a yearning desire to go along. If I were a good horsewoman and had a good horse at command, I might get more accomplished along this line, but these are as yet unfulfilled desires.

Meanwhile there is the round of duties to do at home, and one is called upon many times a day to help one or another of the Christians. It may be to cut their clothing and help them put it together. Perhaps help the women by teaching them to knit little hoods and stockings for their babies for the cold mornings; give them medicine for some little ailment; or perhaps some of the non-Christian friends from the village have had the misfortune to have a hole chewed in their umbrella by rats, or their clothing had a hole burnt in it by lying too close to the fire in their effort to keep warm, and so we are called upon not only to furnish the material but to mend the article. And so each day is filled.

Each week the Christian women gather for a Bible lesson. We have studied the "Women of the Bible" and seen their lives and work; made a special study of Esther and Ruth; have taken the outstanding works of Jesus among men; now are studying the life of David. In these meetings memory verses are committed, and in their homes those who cannot read and write are being taught to do so, that they may be able to read the Scriptures for themselves.

A little class of girls has been taught to sew and use the crochet hook; and although not experts in the art, they have made splendid progress.

On Sundays two or three parties of twos go out to the different parts of our village or to other villages to preach the Gospel. Their audience may be two or four, out on their threshing floor; or perchance a group of men from a distant village get to hear the story while they sit and rest. There may be a few women found who stayed at home with the babies, or to grind while the rest were out doing some work. They sit and we talk of things of common interest and then lead them to think of the better life.

Among God's people a sifting process is sometimes necessary. There may be sin in the camp which hinders progress. There has been some sifting done, and though we are some fewer in number we believe we are none the weaker. With the new year new life has come, new methods of work adopted, and we are encouraged and hope for results.

BY ANNA M. EBY AND B. MARY ROYER.

The first five months of the year we enjoyed the privilege of study in the Poona Language School. The school afforded good opportunities for the acquisition of the Marathi (Mur-rot-ty) language and we felt greatly benefited by being there.

We were assigned to Ahwa (Ah'-wah) for the remaining part of the year to continue our study.

The teacher with whom we were expecting to study was unable to give us more than a few weeks of his time during these months. One cannot study a foreign language, to an advantage, without the help of a teacher. Hence our progress in the language was retarded.

However, we are thankful for the privilege of having spent some months in the Dang (Dong) Forest. We are now better acquainted with that field and the vast opportunity for mission work there. We can more fully appreciate the situation of those who are stationed there permanently. Ahwa is a lonely spot in the jungle, and those who work that field must undergo many inconveniences and isolation.

Much might be told about the struggles and hardships endured by those who began and carried on the work so faithfully. Again, much might be told of the transformation of some lives in this hill country.

As observers for six months we conclude that the efforts put forth have not been in vain. The intercession of the church in behalf of her representatives at this place has been heard by the Father and He is blessing the work.

We were unable to get out among the people during this monsoon season on account of the heavy rains. But the little part we had on Sunday with the children was a real joy and inspiration to us.

Though we were unable to help Brother and Sister Kaylor in the problems they had to face, it was a privilege to pray with them about the work intrusted to their hands.

Bulsar.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

J. M. Blough and wife; Ida C. Shumaker; Q. A. Holsopple and wife; S. Olive Widowson; A. Raymond Cottrell, M. D.; Laura M. Cottrell, M. D.

Short History.

Brother and Sister Stover and Sister Bertha Ryan came to Bulsar (Bul-sar') March, 1895. Here they established our first mission station in India. In December of the same year Bro. D. L. Miller visited the field, and early the next year the first converts were baptized. That year was a famine year and relief work was undertaken. The two boarding-schools, one for boys and one for girls, were established. Sister Ryan gave most of her time to the boarding-school work until her return to America in the fall of 1899. In 1899-1900 there was a very heavy famine and much relief work was undertaken. The boarding-school work also was greatly enlarged. Land was secured and a bungalow and other buildings were erected. In 1901 Sister Eliza B. Miller took charge of the Girls' Boarding-school and remained in this position until 1912, except during her year's furlough in 1907-08, during which time Sister Mary N. Quinter had the oversight. Brother and Sister Adam Ebey were in charge of the general work while Brother and Sister Stover took their first furlough in 1901-02. In 1904 Bro. Emmert enlarged the industrial work, erecting shops and introducing new machinery and methods. He continued more or less to look after this work until a few months ago, when Bro. Holsopple took charge of it. While Brother and Sister Emmert were on furlough a native man assisted in the industrial work. Brother and Sister Blough took the general oversight of the work at Bulsar in 1904. In 1908 a large, substantial church was erected. Brother and Sister Blough continued in charge until they went on furlough in 1911. Then Brother and Sister Emmert had not only to look after the industrial work and the boarding-school, but also the large, growing church. Sister Quinter had charge of the boys in the boarding-school three years and Sister Powell assisted in this work in 1911. At the beginning of 1912 Sister Shumaker assumed the care of the Girls' Boarding-school. In 1914 she organized a kindergarten class, which has been very successful. In May, 1913, the Bloughs returned to Bulsar and he opened the

Bible School. Emmerts were transferred and Brother and Sister Holsopple took charge of the boarding-school and industrial work. Drs. A. Raymond and Laura M. Cottrell located here for language study at the close of 1913, and Sister Widdowson took up the work among the women when, on account of ill health, the Bloughs found it necessary to discontinue their work in September, 1914.

Bulsar County, with 200 square miles, has a population of about 90,000, 16,000 being in the town of Bulsar. The Brethren Mission is the only one working here. Adjoining on the east is Chikli (Chick'ly) County, about as large as Bulsar, with 60,000. Here no mission is at work. Also on the east and south is Dharampore (Dhur'-rum-pore), a state of 360 square miles and 120,000 population. At least half of this state falls to us. In this section of the country we have all classes of Hindus, Mohammedans, and Parsis, especially in Bulsar town. In the country districts are many thousands of the aboriginal people, who are considered quite accessible.

BY Q. A. HOLSOPPLE.

The Church.

The church has witnessed fair progress. Services were held regularly throughout the year. More than ever before the Sunday morning service was conducted by Indian men. One sermon each month was preached by a missionary. The services conducted by Brethren Early and Royer were well received and helpful. Two love feasts were held, preceded by a series of meetings in each case. Baptisms were held prior to each love feast, at which times a total of twenty-five were received into fellowship. The church gave liberally to help the work of the British and Foreign Bible Society. English services were held each Sunday evening throughout the year; also on Christmas Day. Bro. Cottrell gave much acceptable help in these services. A fair congregation of railway people attended.

The Sunday-School.

Much interest was taken in the work of the Sunday-school. The officers were all chosen by the church from the Indian membership. Twelve classes were held in which an average of 201 pupils studied the Word each Sunday morning. One hundred and forty-seven pupils took the All-India Sunday-school Examination, of which number 100 received certificates. One pupil received the highest grade given in his department in the Gujarati language. Three classes of teacher-training were held. They took the course provided by the Sunday-school Union. Offerings were taken each Sunday, amounting to a total of about \$154. Expenses were \$144, of which \$50 was used locally, and \$74 was given to home missions and other beneficent work.

The Boys' Boarding-School.

More and more the orphanages are being converted into boarding-schools. School was held regularly throughout the year. After the annual inspection by the government inspector, the regular course of study was laid aside and the school changed into a Bible School in which work was provided suitable to the various grades. This was continued for six weeks, closing with an examination on the work covered. Prizes and honorable mention were given to those doing good work. This was interesting to the pupils and was quite beneficial. Six boys passed out of the seventh standard (which is the highest standard taught in the Boys' School). The work was somewhat broken up, owing to the fact that the headmaster and two other trained teachers were given leave in order to attend the Bible Teachers' Training School. One boy passed the government examination for third grade teachers' certificate.

The Training Department.

When a boy completes the sixth standard of the boarding-school, he may be admitted into the training department with a view of becoming a mission worker. At the beginning of the year 1914 four boys were thus admitted. During the year two

others were admitted. They took the work of the seventh standard, and at the end of the year all but one were sent out as workers. This one is permitted to take the work of the year again. Four boys were sent to the Anglo-Vernacular School of the town; one is in the third year, two in the second year, and one in the first year. On completing the third year they may be admitted into the high school. Two boys, David Prema and Vira Valji, completed the four years' course of the high school. The mission granted them the privilege of entering college, which they did Jan. 3, 1915. One boy is being supported in the American Presbyterian Medical School, at Mir'aj. He has completed the second year successfully. In January, 1915, one boy completed his study in the Pa'rekh Technical School, Surat'. One girl completed the second year in the Ah'medabad Training College for Girls.

The Industrial Work.

The boys in the boarding-school are required to do three hours' manual labor each day. For the most part they were employed in the garden and shop. The carpenter and weaving shop was moved to a new building near the boarding-school. The weaving was closed during the latter part of the year, since hand-loom weaving does not offer an inviting field of labor. Although the carpenters spent more than one month rebuilding the shop and four months on the new bungalow, they constructed more than five hundred dollars' worth of furniture. Many kinds of furniture were made, including chairs, tables, wardrobes, book cases, chests, etc.

Village Work.

The only out-station in which work is carried on regularly is Bhat. Here a man and his wife conduct a flourishing school. Forty-two are regularly enrolled, all of whom took the Sunday-school examination. About twenty other pupils attend more or less irregularly. Several other workers have visited villages round about Bulsar and have given the Gospel as opportunity afforded.

Medical.

During the early part of the year the town of Bulsar was visited by the plague. Daily a number of cases proved fatal. Rats died in several of the homes of Christians, showing the presence of the disease. One woman took the disease and after several days died, leaving her husband and six months old son. About thirteen families were given temporary quarters until it seemed safe for them to move back to their houses. The medical work was in charge of all the missionary sisters. Ordinarily fever medicines and treatment for sore eyes are most in demand. Many other kinds of cases were treated, but no record was kept. The health of the missionaries was fair, with the exception of some fever, and the health of Bro. Blough, which is mentioned elsewhere.

Miscellaneous.

With the exception of Bro. J. M. Blough the missionaries at Bulsar enjoyed good health. Bro. Holsopple had two attacks of malaria, and Sister Widdowson had some fever. On the 24th of October Frances Elizabeth came to brighten the home of Brother and Sister Holsopple. A new bungalow has been erected, which will be occupied by the unmarried sisters about the first of March, 1915. During Bro. Blough's absence Bro. Emmert serves the church as elder.

BY IDA C. SHUMAKER.

Girls' Orphanage and Boarding-School.

On Jan. 1, 1914, there were nine big girls and nine little girls in the orphanage here and two of our girls at Anklesvar (Unkl-esh-wer). A few days later one of our girls returned to college at Ahmedabad (Uh-med-a-bad) to finish her second year's work.

During the year nineteen new girls were admitted to the orphanage, making a total of thirty-nine girls. Of this number eighteen were baptized, and seven were married.

With the exception of nine cases of whooping cough, the health of the girls was very good during the entire year, so that their attendance at school, Sunday-school, church services and young people's meeting was very good. The only ones who were absent were those of our boarding-school children who went home for their Christmas vacation.

There were enrolled in the Girls' School during the year, ninety-one pupils. This includes the sixteen mukti girls and forty-five kindergartners. These last two additions to the school are new. When these sixteen Marathi girls came to us to be trained as wives for our workers, aside from other teaching they needed to be taught the Gujarati language; so we employed a special teacher for this class.

We believed that a kindergarten class would be a good thing. We acted out our deep convictions. We began with eighteen tots, all children of our Christians. Soon some non-Christian children began to come and then our total enrollment in the kindergarten department was forty-five. For this we praise the Lord, and also take this time and way to thank all who aided us by sending special donations, backed up by special prayers. It is only a beginning. We hope for greater results in the future.

Not long after our class began its work in earnest God called one of our dear little ones home—little Ruth Chatu. She came to school in fine health and fine spirits in the morning. In the afternoon she became ill. The next morning, just as the nine o'clock school bell was ringing, she turned to those standing near her little bed, and said, "Now I am going—good-bye!" and her pure soul went home to God. During the previous night she was quite talkative. She sang so sweetly the little songs she had learned, and recited verse after verse, saying over and over again, "The Lord is my Shepherd," "Jesus leads me beside the still waters," "Now Jesus is pouring fresh oil on my head." She then repeated the whole of Psalm 23, and sang the little hymn we sing, "The Lord is my Shepherd," and was quiet. One more verse, "I am the true vine," and then her parting message.

Later in the year our bright little Phillip Vira left our pleasant class to be enrolled in a still greater class in our Father's kingdom. His sickness came on while playing with some little boys and girls at home. The doctor did all he could but before the next morning Phillip left us without a word spoken after the fatal disease gripped him. These are the only deaths in our school during the year.

Eight teachers, including the night-school teacher, were employed. Five regular teachers taught until the opening of the Bible School in June, when two entered the Bible School to continue their work there; so two inexperienced teachers had to be employed. This, of course, hindered the work, yet in spite of the many hindrances, including sickness of at least a month for each of three of our trained teachers, when the government inspection was made the school made a fair showing.

The schools were in session from January to November, doing regular school work six hours a day save in kindergarten and primary departments, and during the hot season, from April 15 to June (when the rains came), school was in session from 7 to 10:30 A. M.

From Nov. 4 till Dec. 18 we had a special course in Bible study. In each department, from the kindergarten to sixth standard, an inexpensive prize was given to those who were successful in accomplishing the work assigned and complying with certain conditions. In the kindergarten class five little ones had perfect marks and six others, including a non-Christian girl, won second prize. We were very fortunate in having Sister Eliza B. Miller, who had charge of the work here for many years, conduct this examination.

In February we organized a faculty meeting. All the teachers met once a month to discuss ways and means of self-improvement and for the improvement of school work. Each teacher brings her problems. After the short business session the subject for the day is thoroughly ventilated. Each teacher takes part in the discussions. We aim to have prominent educators address the faculty occasionally. Trained teachers are in demand. Would that we had more of them!

The seventeen girls enjoyed a delightful trip to Anklesvar (Unkl-esh-wer) in February to attend the District and Sunday-school and Mission Conferences. They paid their own car fare by giving up one of their special foods for a certain period of time. During the week of self-denial, and by doing special work, they were able to give thirteen rupees for the work of the Lord.

Later in the year, when there were twenty-nine girls in the orphanage, a call came from the Young People's Branch of the British and Foreign Bible Society for funds to carry on their work. The girls responded cheerfully. After a proposition was made to them, whereby they could earn money by doing special work for a week outside of their regular working hours, they were asked what their plan was. In a very short time their representative came with a paper containing their plan. They unanimously agreed to do special work for one week; to give all they could earn in that week to the Lord; to give up their evening meal from that day (Nov. 13) till Dec. 1 (when all donations must be given); to give up their special food (ghee—clarified butter, which they get on Sunday noon) from Nov. 8 to Dec. 25; then, besides, the nine little girls gave up their milk, which they get each morning, from Nov. 13 to Dec. 1.

This may not seem much to you; but this self-denial—this giving up of food—means something to these orphan girls. Well, at the end of the week, we all met in chapel. A little consecration meeting was held. It was a very touching scene—yea, a scene fit for angels—as each girl in turn came forward, placed her money in a special envelope and, sealing it with a most beautiful prayer, passed on. The last one to come was our youngest—a little five-year-old girl whose mother died recently. As she dropped her offering in her envelope she said, so sweetly, and yet so earnestly and so reverently, “Dear Jesus, I give You all this money to use. This is all for You. This is all I have. Bless it.” When the money was counted we found 29 rupees were given cheerfully for the Lord's work.

At the regular yearly All-India Sunday-school Examination, all the girls took the examination. All received certificates but one of the large girls. She had recently come from a non-Christian home to be trained in our mission school, and consequently her knowledge of the Bible was not sufficient to enable her to pass the examination. She is a good girl and a bright girl. We have great hopes for her.

We all felt it was a great blessing to have our own dear American Brethren Early and Royer with us in all our meetings to comfort and cheer, brighten and inspire, help and encourage us; but we especially appreciated their presence during our little Mission Band meeting which is held on Thursday at 4 P. M. One hundred and sixty-five little ones greeted them. Over half of these were non-Christian children. We are longing and praying for the time when all these little ones will become worshipers of the one true God. Continue to pray for them and those who are permitted to teach these and all other children. We thank all who have aided us by sending us special donations and special prayers. The dear Lord bless you all, every one.

The special work in the Bai Avabai High School of Bulsar was kept up during the year. Whenever possible we talked to these 225 intelligent Parsi, Hindoo, and Mohammedan boys, including our two Christian boys, each Saturday in their respective standards, from fourth to seventh standard inclusive. For this privilege we praise the Lord. To Him be the praise, the honor and the glory. We are also glad for the opportunity of having heart-to-heart talks with some of these young seekers after truth in our own home. May we be used more and more in this great work.

For those who have been praying so earnestly that God would give grace, health, and strength sufficient to do the work given us to do during the year 1914, we can say this: God has answered your prayers to the extent that we were enabled to stay by the work during the entire year and do what we could for Jesus' sake. Praise Him! Brethren, continue to pray for us.

BY J. M. BLOUGH.

During our first ten years of service in India we were blessed with excellent health, and with the exception of a few days were able to pursue our work without interrup-

tion. For this we were exceedingly grateful to our kind Father, but because of it we allowed ourselves to undertake too many duties, the pressure of which tied us too closely to our desk and station, and so finally our strength gave way and we had to give up entirely. We worked the first six months of the year, but in July the break came, when all work had to be laid aside. Realizing that our strength was failing we took our first vacation to the hills during the months of April and May, but we did the inadvisable thing of taking our work with us; hence got no benefit from our vacation at all. This was very unfortunate, indeed, but one never knows how near he is to the margin of his strength until he has once reached it.

Sunday-School Quarterly.

It was again a successful year for the Quarterly, 2,000 copies being issued each time, which were used by our neighboring missions as well as our own. As in the previous year, so again this year, Sister Ida Shumaker wrote very acceptable hints to primary teachers, which were favorably received. Those who followed them most closely were most benefited. I did all of my part of the work on the first three quarters, but after beginning on the fourth I found that I would not be able to do it along with the Bible School, so it was arranged that Sister Alice Ebey write the notes, which she did from that time on to the end of the year in a most acceptable manner. Sister Ebey knows the Bible, and she also knows how to direct others in their study and teaching. In August the business part of the work, as well as the preparing of the manuscript through a translator and the proofreading, was committed to Bro. Emmert, which work he did most successfully. The subscription list is still not large enough to make it entirely self-supporting; however, the loss to the mission this year was only \$70.

The Bombay Guardian is a weekly religious newspaper, in which notes are published on the Sunday-school lessons. Being in need of a new editor for these notes we were approached on the subject, and beginning with July the notes of our Quarterly have been making their weekly appearance in English in the above-mentioned paper. Here they also seem to be appreciated.

Bible Teachers' Training School.

The school opened the middle of June with thirteen men and eight women in attendance. Three men of last year's class did not return; one because he had failed, one because of lack of interest, and the other because of sickness. We are sorry to say that he has since died, leaving a wife and three small children. Four classes were conducted daily, Old Testament, New Testament, Bible doctrine, and psychology. The work started out very nicely and the interest was good. The students, especially the men, studied well. But our joy in this work lasted just a little over a month, when I took sick for a few days. A second time I tried to teach, but was able to go to class for only a few days, and then a complete breakdown occurred and my work was closed. The students continued the work themselves until two months' work was completed; then Brethren Stover and Long conducted an examination and the school was closed. A hope was entertained that some months later the school might open again with another teacher, but finally even that had to be given up, because all of our missionaries were too much burdened with work already. It was indeed hard to see the work closed thus, and it was a sad disappointment to the students, but there was no remedy. And so the students scattered out again to work here and there wherever they were desired, hoping to enter again sometime in 1915. God grant that they be not longer disappointed.

Normal Training Class.

During the first four months of the year a training class was conducted at Bulsar, consisting of eleven men and four women. These lived in the Bible School dormitories and recited in the classroom in the church. Their teacher was Bro. Govind Khengar, one of the Bible students who has completed a special training course in a government school. Two periods were given to Bible study, preparing the students

for entrance to the Bible School later, and the two other periods to the science and art of teaching. Under the eye of the teacher all the pupils in their turn taught classes in the different subjects, and so their training was made most practical and helpful. Again, for two months at the end of the year, another class of six boys was taken through a similar course by the same teacher. Those in the first class were young workers, and the latter just ready to become workers.

On the Himalaya Mountains.

The month of August was spent in turning over our work to others and in arranging for a place where we might rest. The first of September we left home and fellow-workers, and after traveling 900 miles arrived at Landour, in the Himalayas of North India, where we found a home in every way conducive to our physical comfort. It is hard to be away from your work and loved ones and to spend your days in idleness, but this was necessary for us, so we tried to make the best of it. During these months the Lord has been very good to us, and no doubt this hard experience has taught us many valuable lessons. O Lord, that we may learn the lessons of trust and patience and moderation which Thou wouldst teach us. We are very grateful to all who have remembered us before the throne and encouraged us in their letters. Truly, sympathy makes the burden lighter. We rejoice to report that we have made good progress toward the recovery of health, and hope that in a few months more we may again know what it is to be physically strong. During the month of October a course of treatments in a sanitarium did me much good, but the rest and quiet and mountain air were most valuable. In our loneliness how sweet is the fellowship with the Father! "He knows all" and comforts as the days pass by. We have been very happy and contented in our lot, but ask you to continue to pray with us, that we may soon be strong to take up our work again. The hard experiences in life become the most blessed ones as we submit to Him, for His grace is sufficient for all.

BY ANNA Z. BLOUGH.

During the year 1914 we were called upon to pass through some experiences very different from any in the past. During the previous years that we spent in India the Lord had most graciously blessed us both with good health, so that our years were spent in unbroken service. But this year is an exception, for the nervous system of my husband could no longer bear the constant strain and burden of the work, and so we had to give up all of our work and go to the hills to seek health and strength again. This was exceedingly hard to do—the hardest trial we have ever experienced. But the Lord has been most gracious to us in giving strength for each day. His sustaining grace has been sufficient to keep us in good courage and faith through all the days of sickness and loneliness while we were in the mountains, far away from our loved ones and our work. The complete rest and quiet home life in our little cottage on the beautiful Himalayas, along with good, pure mountain air and beautiful scenery and plenty of good food, and above all the abiding presence of our loving Father, Who cared for us each day—all these together have brought many new blessings to our lives besides bringing back health and strength.

The first three months of the year we tried to make a comfortable home for our missionary family at Bulsar, composed of Doctors Cottrell, Brother and Sister Holsopple, and Sister Shumaker, with ourselves. We were a happy family and most joyfully received visitors who so frequently come to the Bulsar Mission home. We had the privilege and great joy of having our Brethren Early and Royer with us part of the time. Their visit was a great inspiration and blessing to us all. We look back to that time with great thanksgiving. During those days, too, we laid to rest in the Bulsar cemetery the body of our beloved Sister Quinter. Most of our missionaries came to the funeral service.

April and May were spent in vacation on the hills. In June and July we tried to continue our work among the women at Bulsar, and conducted a daily Bible Class for

the women who could not take the regular Bible-school Course. Then Bro. Blough's health broke down so that we had to go to the mountains. The remaining part of the year was spent in the Himalaya Mountains, doing all we could to restore quickly health and strength. Rest was most needful, so we procured a small cottage in which we could live entirely alone. All of our needs the Lord fully supplied, and our days have been full of joy and contentment, even though the sacrifice of leaving all to go was a great one. We praise the Lord for His loving kindness.

BY OLIVE WIDDOWSON.

The year 1914 has been one of varied experiences for me. In December, 1913, I came from Vali (Vul'ly) to Anklesvar (Unkl-esh'wer), where I continued my second year's work in the language study. There I also received valuable experience in village work. It is a joy to see the faces of the women in the villages lighten up as we come among them. They are such eager listeners, and the children's eyes dance when they receive the picture cards which are so kindly sent by the children and churches in the homeland. On Thursday afternoons we had sewing classes with the women on the compound, and after sewing, a Scripture lesson.

In August I came to Bulsar to look after Sister Blough's work among the Christian women. Because of Bro. Blough's sickness it became necessary for them to go to the hills for a rest. Frequently the women ask me concerning Sister Blough's return, and they constantly remember them in their prayers, that they may soon return to us strong and able to continue their work. There is a large number of women here now. The number varies much during the year, because of the going and coming of the Bible students.

My work takes me often into the homes, and as I come into closer touch with the people I can understand their ways and see reasons for their actions which were meaningless to me before. We rejoice that some of the children in our Sunday-school classes have lately been received into the church by baptism. Continue to join us in prayer, that we may be given strength and grace to do each day's work well, and that others may soon come to relieve overburdened workers and fill the needy places. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9: 37, 38).

BY DRS. A. RAYMOND AND LAURA M. COTTRELL.

This, our first year on the field, has been devoted almost entirely to language study. Nearly all missionaries believe that a new missionary's first duty is to acquire a knowledge of the language; hence this first year has been one of study rather than of medical work.

However, there have been, of necessity, some exceptions and we have not been able to give all our time to the language. There are not sufficient workers as yet to care for the needs of the field, so that those who are here have often done double duty in order to bring the gospel message to as many souls as possible. The waiting, ripened harvest has urged them on to extra efforts while praying for others to come and help. Are YOU helping to answer those prayers? There has been some sickness in the mission family. It has been a source of great satisfaction to be able to care for them, and we gladly devoted all the time necessary for the care of our fellow-workers. Because they have been without the care and advice of a mission physician for so many years, the health of the missionaries has suffered in some respects. Naturally so; what else could have been expected? In a few instances somewhat radical measures were thought advisable. We are glad to report the hearty coöperation and support of the field committee in every case.

Because of the mistreatment and injury which so many of the native women receive at the hands of the native midwives at the time of childbirth, we cared for as many of the Christian women as cared to call us on maternity cases. We have had about twenty cases so far. In many respects our methods are very, very different from

theirs; nevertheless, because every case so far has gotten along splendidly, and because from the first twelve cases eleven boys were born, these people say, "Your hand is very good."

Then, too, we must mention the three little ones, Frances Holsopple, Barbara Arnold, and Leah Ruth Ebey, who came to gladden the homes of our own missionaries. The mothers and babies are doing very well.

The few hundred treatments which we gave, and the cases for which we cared, have included, besides the missionaries and the maternity patients, such cases as broken arms, injured shoulder, torn ligaments, crushed ankle, infections, removal of foreign bodies from the eyes, ears, and nose, a number of inoculations for plague, typhoid fever, and smallpox, extraction of teeth, etc. God has been very good to us. He has blessed our efforts with excellent success. To be successful in your first cases means much. We rejoice that it has been so with us. Will YOU pray for us, that the establishing of the medical work in the Brethren Mission in India may ever be to the honor and glory of the Father?

Dahanu.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

Adam Ebey, wife, and three children.

Short History.

In March, 1902, an Indian worker, John Kashap (Kosh'up), opened work in Dahanu (Du-hah'noo). In December Brother and Sister Ebey located here. Bro. Ebey opened some medical work in 1903, and in 1904 Dr. Yereman opened his dispensary work. Many patients were treated and quite a few operations performed. A hospital and dispensary building was planned near the sea, and temporary shacks were erected for this purpose, but plans were changed and Dr. Yereman returned to America. In 1905 land was purchased near Karadoho (Kur-rah'duh-ho") and building was begun. Brother and Sister Brubaker had charge from September, 1907, to February, 1910. Brother and Sister Ebey have been in charge since then. The people are friendly and the medical work is extensive. Opportunities are great for medical and educational work. There are several good schools.

Dahanu County has an area of 332 square miles, has 133 villages and a population of about 70,000. Its western boundary is the Arabian Sea. Near the sea fisher people and farming classes of Hindus form the mass of the population. Inland a few miles it is hilly and most of the people are aborigines. There is a large timber trade at Souta (Sou'tah), where over 100,000 carts of timber come in from the jungle in a single season of five months. About 70 per cent of the people are classed as backward, and 96 per cent are illiterate.

Dependent on Dahanu County, and lying to the north, is Umbergaon (Oom'burgown) Petha (Pay'tah), a sub-county, with an area of 314 square miles, seventy-nine villages and about 70,000 people. The people are backward and illiterate.

East of Dahanu is Jawhar (Ju-wahr') State. This is a native state and has a ruling prince of the Koli (Koh'ly) caste. Its area is 310 square miles and it has 107 villages and a population of about 55,000. Here 86 per cent of the people are of the aboriginal tribes and 96 per cent are illiterate. The people are superstitious animists. The king is an enlightened, educated man.

BY ADAM EBEBY.

Gone again! Another year has passed by quickly! Report to write! What has been done? Little enough! Do not know what the angels have recorded. May they see more accomplished than we do!

Evangelistic.

Part of the time one, part of the time two, part of the time three, and part of the time four men have been at work in the villages near by. Early in January one of

the men, a Gujarati (Goo''jer-rot'ty), was sent to experiment. A village, mostly aborigines, about two miles away, had been asking for a school. There were some doubts as to the results, as so often these people ask for a thing and when the time comes that we can give it to them, they will not take it. The people are Marathi (Mur-rot'ty) speaking. Well, he opened a school for them and soon had a large number of boys attending; also a good Sunday-school. It proved to be a blessed experiment. We have a good Marathi teacher at Agvan (Og'van) now, and the school makes a splendid showing.

There has been much sickness in the families of the evangelists, which has prevented pushing out into new villages and has hampered the work in general.

At Palghar (Pol'gur), S. Mahadev, the Indian brother, who has been doing good work as a medical missionary, has kept up an interest as well as opened an English school with a good attendance. Many people have been reached with medicine and the Word.

Three persons were baptized during the year.

Colporters.

The distribution of the written Word and Christian literature is one of the important lines of mission effort. Many a man reads in secret, and, we think, much good seed is sown. It is helping to undermine the foundations of superstition and idolatry. Two men have been at work all the year. The colporter at Dahanu is supported by the Scottish Bible Society. He sold 837 Scripture portions, seven New Testaments, fourteen Bibles, and about 1,200 tracts. The Palghar (Pol'gur) man sold 1,018 Scripture portions, two New Testaments and about 1,300 tracts and books.

Sunday-Schools.

A regular Sunday-school for our own people has been in session each Sunday at the bungalow. Another Sunday-school especially for the children who attend the Gujarati (Goo''jer-rot'ty) day-school at the mission house, met fifty-one Sundays. One Hindu boy was present each Sunday and received a coat as a prize for his regular attendance. In this school we use the International Sunday-school Lesson Picture Cards. Several other Sunday-schools met more or less regularly in connection with the village schools. At three of these Sunday-schools All-India Sunday-school Union Examinations were held. There were forty-nine entrances and thirty-four passes. Of those who passed, seventeen were Hindus, fourteen Christians, one Jain, one Parsian, and one an animist, as to religion. We are hoping for more and better things next year, for it is surely a good thing.

Medical.

The medical work has not decreased. It is not likely to do so. Much of our time and strength goes to help the bodies of these poor people. As ever, the Lord has been blessing our weak efforts.

Last year we had 9,994 new cases and this year we have a total of 11,034. That is about 66,000 days of treatment. Those who returned one time or oftener were 4,128. More than half of the cases were of skin diseases, and we used for these about 220 pounds of ointment.

Our needs, as expressed last year, have not grown fewer, nor have we been able to do for these people all that we desired.

Just a few weeks before the close of the year, a Mohammedan girl, twelve years of age, called me to see her. Her parents are dead. She had called me a month previous, but I was not at home; I was at Anklesvar (Unkl-esh-wer). While warming herself one cold November morning, at an open fire, her clothing caught fire and before it could be torn from her she was so badly burned that nearly all the skin from her hips to her soles dropped off. You can think what a month of careless treatment added to it! I cannot describe it all. It was bad! Maggots had done their work. They had been removed, but their burrows were infected and the poor girl was screaming and

weeping nearly all the time. She begged me to take her to the bungalow and treat her there. This was not prudent nor practicable. She wanted the one leg amputated, and I seriously considered doing so, as a means of trying to save her life. Her grandmother said, "Take her." I could not do it. I did not want to do so. I had no hospital ready. I went to work to see what I could do. I prayed and worked. I have been going nearly every day since. The right leg and foot are well. The tender new skin is white, and the girl wonders if it will be white like mine. I told her it would get its proper color in time. It is certainly strange that the new skin is as white as that of an European. The second leg is doing well. No amputation will be necessary. Praise the Lord, He helps us in this work! But see the need of a hospital!

In July we had a severe case of poisoning. A Christian woman, mother of nine children, took some country medicine and somehow got an overdose. She was brought to the bungalow. There was no proper place for her care and treatment. We put her in a small corner of our little dispensary, and treated her as well as we could. She had a miscarriage and died of paralysis, after suffering twelve days. Need for a hospital! Need for a nurse!! Need for a well-qualified lady doctor!!! Do you see these needs? Wish you could see them as we do! They would soon be supplied then.

People twenty miles away, fifty miles away, 150 miles away, asking to come here for confinement and treatment. Oh, the needs!

At the close of the year we had an outbreak of cholera and plague, which gave us some anxiety and forced us to close some of our schools for the time.

Educational.

Last year we reported nine schools. Now we have twelve. Next year's prospects are for several more. Government is ready to assist us in our efforts, and is very anxious to have us open schools among the backward classes.

Since November two schools have closed and one is much reduced in attendance because of the diseases. In one school a boy who was present in the forenoon went home at noon, well, as far as we knew. He took sick at two o'clock with vomiting and purging. We knew nothing of it until, later in the afternoon, the teacher went to see why the boy was not present; gave some medicine at once, but it was too late. He died in the evening. Cholera.

In another school a third-reader girl died of plague. In another village, plague and smallpox closed the school. But we hope for better things soon.

To get a good idea of the schools see the table:

Name of School.	Days of School.	Boys Enrolled.	Girls Enrolled.	Total Enrolled.	Teachers.	Castes.	Religions.	Highest on Roll.	Lowest on Roll.	Average on Roll.	Highest Attendance.	Lowest Attendance.	Average Attendance.
Soravli,	188	35	6	41	1	6	4	41	10	16	26	9	15
Rai,	220	73	6	79	1	4	2	79	31	35	29	15	21
Rai,*	215	21	5	26	1	3	2	26	17	23	25	6	15
Chikli,	44	27	..	27	1	4	2	27	9	18	11	9	10
Chikli,*	44	12	..	12	1	3	2	12	11	11	10	6	8
Malyan,	224	63	7	70	3	15	6	70	48	50	36	29	33
Masoli,†	247	21	10	31	1	1	1	31	25	26	21	12	17
Wangaon,	158	29	8	37	1	14	4	37	23	27	23	20	21
Wangaon,*	128	12	..	12	1	4	2	12	10	10	10	5	8
Agvan,	262	36	..	36	1	3	2	36	10	27	29	7	22
Agvan,*	144	12	..	12	1	1	1	12	12	12	12	9	10
Souta,	249	84	18	102	1	19	5	102	39	45	50	23	36
Totals,	2123	425	60	485	10	24	6	485	245	300	282	150	216

* School at night. † School in the afternoons.

Pronunciations of the above names: Soravli (Sur-row'ly), Rai (Rye), Chikli (Chick'ly), Malyan (Mul-yan'), Masoli (Mus-soh'ly), Wangaon (Won'gown), Agvan (Og'von), Souta (Sou'tah).

Miscellaneous.

Added to the regular station work have been the cares and responsibilities of the treasury. The writing of cheques and receipts, the proper accounting for money, and the writing of hundreds of letters and cards connected with the financial work of the mission take time. Only by doing the most of this work between three and six in the morning, when no one comes for medicine or on business, has it been possible to keep reasonably free from errors.

Again the Bible Question Contest in our Gujarati Monthly, the Prakash Patra (Pru-kosh' Put-rah) for five months, has been interesting, though taking a good deal of time and energy.

Assisting in the preparation of the Sunday-school lesson comments for the Gujarati Quarterly and the Bombay Guardian has given Sister Ebey many hours of employment.

God has been good to us. While we have had some sickness in the family, it has not been serious. But our workers have had sorrows. Three adults and one babe have died. For all the duties God gave us He has supplied strength. Puzzled and perplexed we have been, but we take courage and cheer for the new year. We press on. "More and better work for Jesus" is our motto as we enter 1915. God make it true for us!

"In thee, O Lord, do I put my trust" (Psa. 71: 1).

Jalalpor.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

J. B. Emmert, wife, and three children.

Short History.

Brother and Sister D. L. Forney opened the station in 1898, in rented quarters. In 1900 land was bought and a good bungalow and ample buildings for a Boys' Orphanage were erected. A school was started and industrial work provided for the 128 boys whom they had rescued from famine. Evangelistic work was done in the surrounding villages and schools supplied. Two of these schools continue till the present. Early in 1904 J. B. Emmert took general charge. The orphan boys, then numbering eighty-two, were sent to the orphanages at Anklesvar and Bulsar. At the end of 1904 the carpenter class, which had remained at Jalalpor (Jul-lal'poor), was removed to Bulsar, where Bro. Emmert went to take charge of the industrial work.

Brother and Sister I. S. Long took charge of the station and spent five years in very active evangelistic work all over the district. More village schools were established and great effort was made to reach the people. They did not respond well, and in 1909 the Longs were transferred to the Marathi district. For a time the station was without a missionary. In September of 1909 Sister Mary N. Quinter founded a Widows' Home and continued in charge, except the furlough year, till sickness and death took her from us in January, 1914. Sister Ziegler cared for the Home during Sister Quinter's furlough, and Sister Sadie Miller had charge from January till July, 1914. In August, 1913, J. B. Emmert and family returned to Jalalpor and took general charge of the station.

Jalalpor Mission Station is situated near the railway, 148 miles north of Bombay. There are ninety-one villages in the county, of which Jalalpor is the county seat. The population of the county is 80,000. Navsari (Now'sor-ry), a town of 23,000 inhabitants, and belonging to the state of Baroda, is just two miles away. Other towns and villages, with easily 15,000 more, are in the district allotted to Jalalpor. The people are Hindus, Mohammedans, and Parsis. Caste feeling is strong. The men of about one-

third of the villages of the county spend most of the year on fishing and freight boats, making it very difficult to reach them with the Gospel in any adequate sense.

BY J. B. EMMERT.

The early weeks of 1914 were weeks of anxiety and sorrow. Sister Quinter left us on the third of January, with the hope of returning to us soon. There were days of hopeful waiting, the anxiety of the operation day, mingled hope and fear, ominous telegrams, hope-reviving letters, and then the news of the home-going. These were experiences shared by all our community at Jalalpor.

Sister Quinter had made her impress on everything she had touched. Her kindly ministrations had brought joy and relief from sickness and pain to many. She was and is greatly missed. It is not at all uncommon for the people to come to us and say, "Why do you do that way? That is not the way 'Missi Mama' used to do."

The Widows' Home.

The Widows' Home had been located at Jalalpor for more than five years. With the falling asleep of Sister Quinter it was thought wise to remove the home to Anklesvar, where it could be managed with other institutional work. This transfer was made in July. An account of the work will be found in the reports of Sisters Miller and Himmelsbaugh.

The Church.

The general condition of our little church has improved during the year. Several good Indian workers have taken up their abode among us, and the interest of the whole community is good. For some time we have had trouble finding a real good place to hold our Sunday services. When visited by the elders from America we were holding the services on the front veranda of the bungalow. That was too small, and we were never able to make it look enough like a real place of worship. When the "Home" was removed to Anklesvar we decided to make some changes and provide a nice place for services. This we did, and are now meeting in the same room dedicated to that purpose by Bro. Forney many years ago. An interesting incident connected with the change, too, is that one who has been away from the church for years, and even rebellious, was won back to renewed interest by a little medical help and by using him in getting the new room ready for a prayer room. He has been very regular in attendance since, and is about ready to renew his relations with the church.

The roll shows that we are three less in number than at the opening of the year, but a few letters are to be received, which will make up the loss we sustain in giving letters. We were much rejoiced to receive two by baptism, and one of these is the little daughter of our faithful old book-seller, Kanjibhai. The attendance at church and Sunday-school averages about thirty-five. Some of our brethren are employed in a mill owned and managed by a Hindu firm. The mill is not closed on Sunday, so our people find it hard. They get good wages and have steady work, but this Sunday work is not good for them. The women come sometimes, and sometimes the men come to the afternoon service. To make up for this loss on their part we are arranging to have regular services at the mill each Sunday evening.

The Sunday-School.

The Sunday-school has done good work. The superintendent is a young brother, who is teaching school in a village four miles away. He is very regular in his attendance and enthusiastic in his work. We had only three classes. The total enrollment was thirty-seven. The offerings for the year were \$26.50. This does not include a special self-denial offering of \$16.60. Our total gifts to missions during the year were \$52.30. There are fifteen names on the Cradle Roll and six in the Home Department. Some time ago we decided to give a pie on our birthdays for each year of our age. A pie is equal to one-sixth of a cent. We made it low because a day's wage here is not two dollars, but about twelve cents. Some did not know the day of their birth, so we decided in such cases to use the date of their baptism instead.

We had a class of seven in the Teacher-training Course. Three passes. Of course we had the usual success in the All-India Sunday-school Examination.

The Members at Work.

As much as possible we try to get the Christians to work. Almost all of the brethren take their turns leading the Christian Workers' Meeting. One brother, who doesn't read at all fluently, has some one else read for him and then he makes his speech. The sisters are timid about leading meetings in which the men are present, so they have a meeting of their own on Thursday. The learned and the unlearned all take a hand in the witnessing when they go out to a village meeting. Sometimes the latter make the best speeches.

Village Schools.

We have only two village schools. One is small and is held here at Jalalpor. The other is at Machad, and is one of the largest in the mission. As the year closes the roll has about seventy-five names. This school was started by Bro. Forney, and during these years has touched many boys for good. During the past year a rival school was started by some who dislike the religious teaching in our school. It gave us trouble for several months, but we went on, making our school as good as we could, and finally the rival school went out of business. Nineteen boys from the school entered the Sunday-school examination and only two failed. Please remember that these are not Christian boys. On Christmas Day they had exercises suitable for the day. Many pupils recited Scripture texts and sang songs. Booklets were given to all who had been present in the school examination.

Evangelistic Work.

For the first time for a number of years we have a man at Jalalpor who can spend his whole time in evangelistic work. Another young brother has been able to devote some of his time to the same work. By careful and persistent personal work an effort is being made to overcome some of the indifference so manifest all about us. There are many who have seen and heard Christian workers for years, and imagine that they know all about it. It is difficult to get such to listen or to feel that there is a message of vital interest to them.

Along with the effort through spoken words, free tracts are used wherever possible. A wide distribution of a special tract was made in the district at Christmas time in an effort to give the real meaning of Christmas to the many who know it as a government holiday only.

Substituting.

When Bro. Blough found it necessary to give up his work for a time, some of it had to go undone and some was distributed among others of the missionaries. Part came to Jalalpor, and I was glad to do what I could to help keep things going. The young brother who prepares the Gujarati manuscript for the Quarterly was transferred here and I kept my eye on his work, to make sure that his Gujarati faithfully represented the English from which he had done his translating. I also did the correspondence connected with the examination of missionaries conducted by the United Language Examination Board, of which Bro. Blough is the secretary.

As Field Committee Secretary.

The machinery of our field committee is increasing in amount. There is always a lot of writing and correspondence to do and naturally much of it falls on the secretary. It has been very fortunate that while I have not been situated so that I could spend as much time away from home in the work as would be profitable, yet I was able to do some of these other necessary things and thus remove a hindrance to some one else's going.

Personal.

Visitor readers will remember that Sister Emmert has not been in robust health.

To avoid the bad effects of the hot season we escaped to the mountains and lived there for a time among the clouds and the cool breezes. We received physical and spiritual benefit. Complete health has not been regained, but a brave fight is being made and we are yet hoping we may be able to continue at our post. We are grateful to our Lord for all His blessings and would thank our friends in America for their prayers, sympathy, and support.

Pimpalner (Pim-pul-neer), 1914.

BY I. S. LONG.

Concerning the work at this station, there is little to say, save that after several months' work our committee, in conjunction with the visiting brethren, decided that it were wise to turn over the work at this station, as it is far away, and confine our efforts to locations nearer the railways. Accordingly, a tentative agreement was made to sell said property to another mission that was eager for the same; this agreement to be valid only when our respective Mission Boards agreed thereto.

During April of 1914, therefore, our workers were withdrawn, and workers of the other mission located there instead. They have fewer workers than we had; yet from reports we get are doing very well. For their successes there we shall be glad, for the work is the Lord's, and we rejoice that the people about Pimpalner, whom we learned to love, need not remain without the Word, which is able to make them wise unto salvation.

Vyara.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

I. S. Long, wife, and three children; Sadie J. Miller.

Short History.

In May, 1905, Brother and Sister Ross opened up Vyara (Vyah'rah) Station. In 1907 they secured land and built a bungalow. There has been much hindrance to the work, and in many ways, but the Lord has given many souls from among the common people. A church was organized in 1909. In 1912 boarding-schools for boys and girls were established. Several good village schools are in session. Most of the converts thus far have been men, but in 1912 Sister Sadie J. Miller began work among the heathen wives of the Christian men. Several have been baptized. When Brother and Sister Ross went on furlough, June, 1913, Brother and Sister Long took charge. The outlook is encouraging for large results in the near future, but the people are very ignorant and much teaching will be necessary.

Vyara (Vyah'rah) town has a population of 4,600, and may be said to be the center of our work among the backward classes known as the "Kali Paraj" (Kol'ly Pur'ruj), a people slightly different from the Bhils (Bheels), though like them, aborigines.

Population of Vyara County, 57,000; 200 per square mile.

Population of Songhad (Song'gud) County, 42,000; 150 per square mile.

Population of Mahuva (Mu-hoo'vah) County, 40,000; 300 per square mile.

In a total population of over 139,000 there are over 66,000 people of the backward classes. Too much work for one missionary!

The station is thirty-eight miles from Surat (Soo-rat'). It is on the Tapti (Tap'ty) Valley Railway, which runs two trains daily each way. It is on the plain, but borders the wooded district, the Dangs (Dongs). Climate is considered unhealthful.

BY I. S. LONG.

"What I have written, I have written" is a truism of universal application. The one regret for most of us is that we did not "write" more and better during the past year. It is likely true, too, with the majority of us that our successes are not equal



Christian Family, Vyara.

Husband and wife are both workers in the mission.

to our hopes. It follows that our Father is good to us in veiling the future from us. One step at a time, one day at a time, leaving tomorrow to care for itself—this seems to be His will and plan for us.

During a part of 1914, at least, I had the care of two stations, Vyara (Vyah-rah) and Pimpalner (Pim-pul-neer'). Besides, because of physical conditions, we had to be away at the hills for a time. For our own immediate work at Vyara we had all too little time and strength, therefore.

The Church.

It does not take a stranger long to see what our membership needs; much more keenly does the ever-present missionary know the needs. One trembles at the thought of having a church, like that at Sardis, "that thou hast a name, that thou livest, and art dead." The people about us unite with us comparatively easily, it may be said; they learn sufficient to be baptized, too, more eagerly than they appear to imbibe the more spiritual and necessary after-instruction. Along with proper motives for becoming Christians, there are sinister motives, as we come to know. Oppressed people naturally enjoy the thought of the missionary's friendship and protection. Just a week ago, as we were urging better Sunday attendance at worship in a certain village—an exhortation given often—one of the brethren spoke out, saying, "Sahib, thirty or forty of us used to meet in this village, every night and every Sunday, too, for worship and to be taught; but see now! The other day as I was urging a number of others to come with me, several replied, 'Why should we go now, seeing the Parsee is dead?'" The Parsee was the oppressor. All admitted then and there that a little persecution is a good thing.

Nevertheless, knowing our job, we are getting right after the people. Because of workers proving unfaithful we in several instances have lost out. In general, our present corps of workers feel encouraged, though they often tell of the coldness and indifference of the Christians. I know from my own observation, however, that some of our village people are improving and are getting a real grasp of simple spiritual teaching. The year closed with twenty baptisms, and with far greater interest and inspiration than when it began.

Liquor.

A large part of our Christians, it must be sadly admitted, are still greatly tempted by the bottle at times; but there are an increasing number who see that it does not pay to drink, who are willingly saying "No" to this terrible enemy. Government seems to encourage rather than discourage drinking; and the liquor dealers are compelled to sell a certain amount or lose, financially. Hence, they are ever and always persuading

the poor people to take on credit several times more than the customer asks for. We are trying to initiate a move whereby we may close a shop or two. At the same time such effort is fraught with dangers, seeing the liquor men often and again misrepresent us to government officials who are already too glad to hear us evil spoken of. The attitude of government is shown in the repair and enlargement of the big distillery here at Vyara. Two hundred thousand dollars is granted for this purpose.

Boarding-Schools.

Each year sees real improvement in both the Boys' and Girls' Schools. The children learn more keenly, being better able with the years to appreciate what we are trying to do for them. We have each year a better set of teachers. Besides, the schools are now under government inspection and are examined by an authoritative agent. The educational inspector was so well pleased with our schools here, on examination, that he promises to turn over several village schools to the mission. The schools are in villages where the people are Christians, mainly. We eagerly grasp at the thought, and hope to show results so much better than the government teachers have, hitherto, that we may in the future get more schools into our hands.

Village Schools.

We have twelve village schools, eight of which are day, and four of which are night schools. These could as a rule be much improved. The villagers do not yet appreciate, in the least, the need for schooling. The teachers need to be after the children almost daily, else they are herding goats or sheep, or else may be found in the fields at work. Teachers with the work more at heart would be a great boon. In this effort, however, as well as in case of the boarding-schools, we are sanguine, for we are teaching children who are morally sure to become Christians, later on. The money and time spent therefore are not in vain.

Sunday-Schools.

Our aim has been to have a Sunday-school in every village where there is either a day or a night school. We can't always follow the regular lessons, but we can always find simple needed lessons from the Word of Life to give to our schools. Whenever practicable we have taught the regular International Lessons, and as many teachers as could get here for the examination and all our boarding-school children sat in examination, with gratifying results. About sixty of our boarding-school children, though non-Christians, and ten teachers, Christians, passed. We had but several failures. Also, seven of our teachers passed in the first course of "Teacher-training."

Conclusion.

No, we didn't get all accomplished we hoped to; yet we are not a whit discouraged with the outlook. One of our enthusiastic workers the other day said, speaking of the Vyara work, "It is not an embryo in the womb, but a real living child." The one supreme need, today and always, is teaching. "Make disciples, baptize, teach"; the greatest by odds, a hundred to one, is teaching. We got rid of several poor teachers, and secured several good ones in their stead. Our teachers are more earnestly grasping



When the Train Comes in to Vyara.



A Fair at Vyara.

the situation before us, I am very sure; yet our supreme need will be supplied only when we raise up through our schools teachers who are really men of God.

We would have the home church believe, even as we do, that "it is better farther on." For while things are far from ideal at this station we are slowly winning with the masses, and even certain government officials, once hostile, are seeing our good motives and the benefit resulting from our efforts, and consequently are assuring us of their sympathy. We are glad for all these tokens, and press on in hope.

BY EFFIE V. LONG.

It is not an easy matter to sit down and write a report of one's own work during the year. And especially is it hard for one whose time goes in doing so many little things, that it appears as if nothing along large and definite lines has been accomplished.

First of all, a mother's duty is to those of her own household, and in making a true Christian home in a heathen land where others may feel free to come and go. The very fact of her being a mother gives other mothers a desire to come to her for advice about their own children. And especially in cases of sickness all the Christian families on the compound come to consult us, and also the Christian teachers in the villages bring their sick ones here. We do what we can in the way of advice and medicine, and, in bad cases, call the Indian doctor from the town. For several months in the fever season we made the rounds twice per day, looking after all the sick ones. Outside the Christian community we give no medicine, except that we sell a quantity of itch and ringworm ointment. Many bad cases of different kinds come to us, however, which we have to turn away with a sad heart.

Then we have general oversight of the Girls' Boarding-school. There are only fifteen girls. They have to be cleansed from itch and ugly skin diseases, and constantly watched that it does not get hold of them again. I cut quilt blocks for the younger ones, and jackets and skirts for the older ones, who do all their own sewing and mending in the sewing-school under their teacher's direction, one hour daily. The government educational inspector commended them for their neat sewing.

Daily we have all the girls in a class for learning singing, Scripture verses, etc. They did remarkably well and showed much improvement during the year. At first I gave a picture postcard (used ones sent by a friend) for every nine verses committed. Then they became much interested and we offered prizes, a New Testament being given to every boy and girl in the boarding-schools who committed perfectly Psalms 1 and 23, Matt. 5: 1-12, and 1 Cor. 13. Fifteen boys and nine girls earned Testaments, though that is not the greatest thing they got out of it, for their minds are being stored with precious truths to stay with them forever.

The money used for these prizes for the children was given by a brother in America, saying, "Use it as you see fit, for the Lord's work." Surely it is being used to His glory. The children are very proud of their Testaments and hymn books, combined, and always bring them to church and Sunday-school and take delight in hunting out the scriptures referred to. The books cost about sixteen cents.

Two of our girls have just now entered the third grade and the others are lower. They pray at the opening of our daily lesson whenever I call on them. None of them has been baptized yet, either. One dear little girl prayed the other day, "Dear Lord, help us all to become Thine own little children." She is ten years old and ready for baptism.

One of our best little girls died in November. She had high fever and her mother came and took her home, although the doctor protested. The second day after, she died. The other little girl from that village was then taken from the school, and because of their superstition we have not been able to get any girls from the village since.

The mistress of the Girls' School, who had been teaching since the opening and had worked hard to get the school started, also died in November. She was a fine woman, the girls loved her, and we all feel the loss very much.

We have trouble in holding our girls as they reach the marriageable age. They sometimes are lured away by their parents, for they want the money the to-be son-in-law would give them for the daughter. The girls also desire marriage. The law in this state, which is ruled by a native king, prohibits marriage under twelve years of age, and during the year 80,000 rupees were paid to the government as fines for marrying girls under age. So you see how powerless we are to stop it.

But on the whole the work is prospering and hopeful, and we go forward in the new year, trusting Him Who has never failed nor forsaken those who put their trust in Him.

BY SADIE J. MILLER.

On account of the loss sustained by the passing away of our Sister Quinter, of sainted memory, the Widows' Home was left in my care indefinitely, or at least till other arrangements could be made. Later, at the July session of our committee meeting, it was decided that the Home be transferred to Anklesvar (Ankl-esh'wer), and this took place August 1, which left me free to go again to village work.

The month of August was spent in helping the girls in the boarding-school at Vyara (Vyah'rah) with their Bible lessons. One trip was made to a village, which was the only village accessible during monsoon on account of the rivers having no bridges. September and October were spent at Simla (Sim'la) on a vacation. To say it was beneficial is putting it mildly, for we were so much better prepared for the work of touring which was on hand as soon as we returned.

All kinds of hindrances seemed to come when we wanted to get out to tenting and touring. We are right among the simple village people, doing the best we know how for their spiritual welfare in bringing them to Christ. On Christmas Day five women received baptism. Would there had been many more, but in this district, work among women is only in its infancy. There are encouraging features about this work. To see these jungly, illiterate, scantily-clad women have inspired in them the first spark of a desire to appear decently clad, as well as to hear the truth, is enough to spur us on. In one of the village schools the Christian leader and his wife, in teaching, have not failed to make an impression on the girls as to what is proper apparel. Those who, six months ago, were satisfied with clothing only the size of a handkerchief, have taken on the way of wearing apparel as do the high caste and Christian women. It greatly improves their appearance, and what is so gratifying, too, is that the mothers are pleased to see their daughters make the change.

One woman, an applicant for baptism, became disgusted with the heavy rings on her wrist. She took the ax and in short order had them off. When we find such women we do our best to use them as examples, so that they may be the means of influencing for good their more backward and less-ready-to-improve sisters.

Another woman was sent to the tent with a note for me from the Christian family near by, asking for some thread. The thread was immediately given and she was sent on her way with it. She had never before been so impressed with the usefulness of education. How a "scrap of paper" could procure such results is yet a mystery to her.

Gradually girls are coming into the schools but, comparatively speaking, they are few. For instance, in the boarding-school at Vyara there are sixty boys and fifteen girls. However, in some villages, at our Sunday services there are as many women as men, which is far better than has been the case hitherto in this district in my short experience.

The women, of all people in India, are superstitious. They suffer much as a result. A family moved from one village to another. One of the villagers was ill and, as usual, the village religious man, or the man who powwows, was called. He passed the many grains through his hands, and finally gave the verdict that the woman of the recently-arrived family was the witch and the cause of all this sickness. The villagers went together and beat the woman, and as a result of the cruel treatment received she died only a few weeks ago. She was innocent, to be sure, but this is only an example of what is frequently practiced in the average village. There are sometimes as many as five or six women and girls in a village humiliated by being pronounced evil-possessed.

The Sunday-school lesson about Deborah and Barak was a great help to some of these women under our instruction. They learned to their agreeable surprise that, after all, woman has a place in this world. She is not the brainless, worthless always evil-possessed being that superstition labels her to be. Our Indian Christian women are doing no small part of the work in bringing these more unfortunate ones to a knowledge of Christ. Their monthly reports are interesting. That no time be lost in gathering in the sheaves is our earnest prayer.



Keeping the Birds Away from Ripening Grain.

Vali.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

D. J. Lichty and wife; Eliza B. Miller.

Short History.

Bro. McCann baptized the first people at Vali (Vul'ly) during the famine days of 1900. Brother and Sister D. J. Lichty located there in 1904, living for some time in a grass hut. They gathered together some of the raw converts and taught them more fully. Others were baptized. Sister Sadie J. Miller went to Vali in 1905, and worked among the women of the villages nearly all the time until 1913, except the year of her furlough. Sister Quinter spent 1906 in the village work with Sister Miller. Brother and Sister Adam Ebey were at Vali during 1909, while Brother and Sister Lichty



Bro. D. J. Lichty's Cotton Field.

were on furlough. Brother and Sister E. H. Eby moved here at the close of 1909, where he gave himself to evangelistic and school work, while Bro. Lichty looked after the industrial farming and general church work. Several of our boys and men are learning better methods of farming at this place, the mission having land for this purpose. In 1912 Brother and Sister Eby went on furlough, and Sister Eliza B. Miller took charge of the school work. Some promising schools have been opened, but the Bhil (Bheel) people need to be taught the value of education. As the year 1914 closes Bro. Lichty is engaged in erecting a good, substantial, and convenient churchhouse.

"There hath not failed one word of all His good promise" (1 Kings 8: 56).

Vali, our mission station in Rajpipla (Roj-pip'lah) State, is one of interest. This state lies at the extreme northern end of our India mission field, and has an area of 1,517 square miles and a population of 175,000, of which two-thirds are Bhils, the class of people most open to the Gospel. The government is under a first-class native king, who is quite enlightened, and has never been hostile to Christian work, and, in not a few ways, is friendly.

The north side of the state is easily worked, but the south two-thirds are hilly and difficult for traveling. More missionaries and a goodly number of native helpers are needed to do proper work.

BY D. J. LICHTY.

Constant employment, a growing work, and good health combined to make the year 1914 the most joyous and encouraging of any I have spent in India. By the grace of God I was able to work every day save seven; this in spite of the fact that a worthy physician had earnestly warned me that recovery from typhoid fever could not be completely effected in this climate.

Primarily a missionary's work is to tell "the good news" to those who have not yet heard it. To shepherd and develop the Christians is secondary to this only in the point of time. When the missionary is unable to push both these lines of work the latter becomes of the first importance. This explains why I spent but two months in the villages and the rest of the time at our station. Even the part of the evangelistic work assigned to our evangelists was interfered with by their entering the Bible School at Bulsar. Our headquarters in January were at Amletha. Here we worked the surrounding villages, assisted by several evangelists. The little church at that place,

which had been more dead than alive, was also revived and is still living. The month of March was spent touring among the villages in the hills worked by our school teachers and evangelists. Subsequently I made horseback trips to all our sub-stations as frequently as time and occasion afforded but, alas, not as frequently as occasion demanded. The evangelistic work of Rajpipla State will never prove satisfactory until our workers acquire age and experience and are led by an experienced missionary, free to devote all of his time to that work.

It affords us pleasure to report that spirituality and union are growing in the Vali and Amletha churches. More and more our council meetings are less devoted to discipline and increasingly to live issues. In the graver and more weighty matters of the church some of our young men are becoming of real service as counselors and advisers. The church at Vali has adopted a novel method for raising funds for religious purposes. A year ago they resolved to appropriate the proceeds of a large field of hemp, the fruits of their united labor for that purpose. The crop which is now being gathered is a good one, but I regret to say that war times have so demoralized the hemp market that we are fearing the venture will not prove as paying as we had hoped. Our people are anxiously looking forward to the completion of our new churchhouse at Vali. Towards this they are contributing both labor and of their means in a commendable manner. Our present house of worship is not exactly conducive to a spiritual frame of mind and is generally unsatisfactory.

More than a hundred acres of mission land in Vali and about twenty acres in other villages are devoted to starting orphans and poor Christians in farming and towards an independent living. Not less than fifteen families are thus being assisted. But it takes much time and close supervision on the part of the missionary. Most of the boys are making good. They were favored with a normal monsoon and good crops, but were hard hit by the war prices for cotton. This is the principal money getter, and the market is 50 per cent lower than normal. Yet most of them will be able to pay off some of their indebtedness to the mission. A loan of from \$100 to \$150 is sufficient to set them up, but that is a heavier burden to them than \$5,000 is to an ordinary American farmer. The gradual accumulation of goats, cattle, and poultry is a good sign, and most of them are living in better houses than formerly. Four boys are still serving their apprenticeship, but two will be given bullocks before the rains. Should a certain photograph materialize you will have an illustration of a sample cotton patch cultivated by these probationers under my supervision. We need more land for cultivation. A brother in California has made inquiry into this need, and we are hoping that he will see fit to help us purchase about forty acres of the best land in Vali, which is now for sale at a reasonable price. It is most desirable to buy this land at once, as the price of land is on the increase.



"Thrusting in the Sickle."



Treading out the Grain.

More than twenty parties were loaned small sums by our Aid Society during the year. To see that the sums go into responsible hands and are used for legitimate purposes, as well as to secure payment when it becomes due, is no small job. This condition will doubtless remain until we become able to make bankers of men who formerly were beggars, or who at least were innocent of any considerable financial experience. But we surely expect that day to dawn, sooner or later—likely later.

BY NORA LICHTY.

Through the blessings of the Heavenly Father I have been permitted to spend the whole year at my work. This has been one of the most busy years, as well as one of the most joyful years, of my missionary experience.

The first part of the year I had the happy privilege of spending a month and a half in the village work. We spent some time at each of three stations, making tours to surrounding villages. I am sure I have been much benefited by this experience, and also have been brought into a closer relationship with those who are working among non-Christian people. At all places aggressive work is being done, but the results are not as visible as we would like to have them.

The daily work of the year has been various. There are so many ways to do good work and so many chances of doing it, that we have every opportunity of helping some one or doing something. Visiting people in their homes, receiving callers, administering to the sick, helping those who need our aid, and attending to home cares have been the ways that I have spent the year. Never a day passes by without an opportunity of helping a discouraged one, or of being peacemaker, or of commending those who have done well, or of making friends with new people.

Throughout the year we have had women's daily prayers and most of the year sewing class on Thursday. During the busy season the women must work in the fields, and we do not ask them to leave their necessary work. They have pieced a number of comfort tops which sell readily. These meetings are closed with song, Scripture reading, and prayer. Sunday afternoon the women have a meeting of their own in which they take part. Our Sunday-school class work has been an interesting feature of the year. An average of twenty-eight names were on roll and more than two-thirds were very regular in attendance. Some are able to read and others not; some are orphan girls, who now have homes of their own, and some are not; but altogether we have had a very profitable time in studying the life of our Savior.

We have not made any particular effort in the medical line. Those who came to us for simple remedies were waited on and most cases received benefit from the medicine. In our own community the diseases were principally fever, skin diseases, and sore eyes. During the year four adults and six children died and nine children were born into Christian homes here in Raj Pipla State.

BY ELIZA B. MILLER.

Village Schools.



A Bible Woman.
Sonabai Goga.

Jamoli (Jum-o'ly): This school was in session from January until May, when the teacher was moved to Kantipada (Kon'ty-par-da) to take the place of the village worker whose wife died. The headman of Jamoli was eager to keep the school, but failed to supply the needed quarters for both school and teacher; and so the place is without a school at present. As soon as a house is provided a teacher will be sent. The headman still promises to build us a house. In this village, as mentioned in the report of 1913, all the boys attended the mission school.

Kantipada: This place had two teachers during the year. Daya Prema was there from January to April and Himet Moti from April to January, 1915. The death of the wife of the former caused much sorrow, both in the village and throughout the mission. The latter carried on the school to the end of the year and then went to Bulsar to attend the training class, in session for four months. In his absence Bhagu Patu has taken the work for the four months' absence of regular teacher.

Undi (Oon'dy): This school began the year with two enrolled, increased to twelve and closed the year with five. Hathi Rupji was in charge of the school until April, when Gaga Vesha took it over. Five boys from this school went to the Bulsar Boarding-school during the year. Among them was the son of the headman of the village. This son, if his life is spared, is to become the headman of the village. Let us hope and pray that his training in a Christian school will be so that he may become a good leader of his people. A few years ago his father was a bitter enemy of the mission;



Teacher and Five Boys of the Undi School. Typical Bhil Women We Meet in the Villages. Mother and sister of some of our school boys.

but now, as the teacher of the village puts it, "he has become as gentle as a goat," and is our best friend. Thanks to the influence of good teachers.

Vasna (Vos'ur-na): Five little boys attended this school regularly during the year. During the monsoon for a few months, the regular teacher being away, a substitute took the work. During these few months cholera broke out in the village. The school closed for a time. One little boy was taken by the dreadful disease. The substitute teacher did praiseworthy work among the people, and stuck faithfully to his post while cholera was raging. Many of the people fled from the village until the plague was stayed.

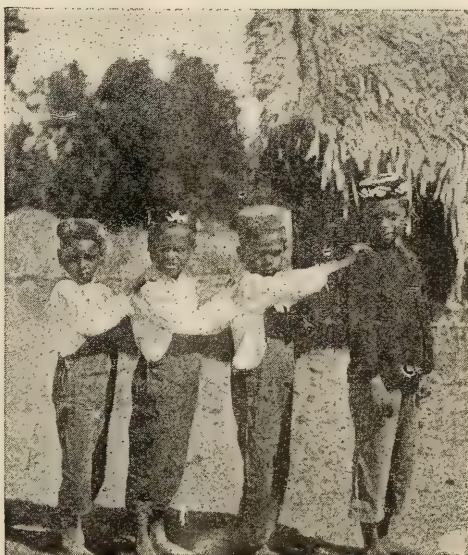


The Burdened Little Sister.

Andra (On'dra): This is the banner school with the exception of the one here at our central station. The villagers have drawn up a contract with the mission to send a certain number of boys to school regularly. The father of each boy has signed the contract. No boy is to remain absent without permission from the teacher, and no boy is to be removed from the school without the permission of the missionary in charge. When children are kept out without permission a fine of four annas a day is imposed for as many days as the child is absent. Thirteen boys attended school regularly during the year.

Morarnia (Mo-rarn'yah): The teacher of this school is a farmer who, to set up in this line of work, borrowed money from the mission. This debt he is paying back at the rate of 3 rupees (\$1) per month by teaching a night-school. All the boys who attend the school are farmers and most of them are married men. The school is in session only about half of the year, for when the crop is in the field it must be watched from thieves and animals both day and night. From March until August is the best time for this school.

Vali (Vul-ly): Through the diligent effort of our energetic teacher this school has had the most successful year in its history. The school has been registered by the government taking in hand its inspection and examination. The state educational inspector visited the school twice during the year and was much pleased with the work done and the attendance maintained. Children from three villages attend. For 1915 another teacher has been employed, and it is hoped the enrollment will be much increased. It takes almost all the time of one teacher to gather the children in every day. He really becomes the rallying officer of the school. This is the only one of all our village schools having any girls in attendance. These are Christian and Parsee girls. New quarters for the school are under construction in connection with the Vali church. When these are finished the school will have better accommodations than ever before.



Vali Sunday-school Boys.

Sunday-Schools.

The International Sunday-school Lessons were taught in all our Sunday-schools and 100 candidates entered the All-India Sunday-school Examination in July. For some reason results have been very slow in arriving, and all have not yet come in. So far sixty-nine passes are recorded. The large majority of the village school-children and the adult Christians take the oral examinations. In the Vali Sunday-school five pupils were present every Sunday during the year, and four had been absent but one Sunday. Both the large picture roll and small pictures were used in the primary department.

Women's Work.

In Vali two women worked among the Christian and non-Christian women during the year. One woman taught daily in the village school. Besides Vali the two women also visited frequently the non-Christian women in five of the near-by villages. The missionary in charge accompanied these women as often as the weather allowed her to do so. At each of the sub-stations the wife of the worker

visited the homes of the village people and ministered to the needs of the Christian women and children of her community. The Christian women workers soon become the friends and chief advisers of their non-Christian neighbors. The Christian woman can sew and the non-Christian woman, as a rule, can not, so she brings her patching and many of her new garments to be made to the teacher's wife. In this way the Bible woman or teacher has many an opportunity to talk with the village women concerning the better life. House-to-house visitation is one of the best ways our women workers have of gaining the friendship and love of the non-Christian women. During the year we lost through death one of the very best of our women workers. She grew to womanhood in the Bulsar Orphanage and was married to Bhajji Dhanji in October, 1913.



Primary Sunday-School, Amlethta.



The Farmer Teacher with Five Representatives of His School.

Vali Village Schools.

Name of Village.	Teacher.	No. Days.	Enrollment.	Av. Attendance.	Boys.	Girls.
Jamoli,	Himet Moti,	79	8	5	8	..
Kantipada,	Himet Moti,	121	8	5	8	..
Undi,	Daya Prema, .....	..	..	..	..	..
Vasna,	Gaga Vesa,	186	12	6	12	..
Andra,	Reva Damodar,	290	6	4	6	..
Morarnia,	Punja Hiri,	309	13	12	13	..
Vali,	Bapu Rancod,	185	8	4	8	..
Vali,	Nagar Dahnji,	374	42	25	36	8
	Suntosh Dhanji, .....	..	..	..	..	..

Vali Sunday-Schools.

Name of S. S.	Supt.	Enrollment.	Av. Attendance	Collected.	No. Teachers.
Vali,	E. B. Miller,	110	80	Rs. 55-7-3	5
Amlettha (Om-lay-thah), ..	B. Dhanji,	16	15	20-0-4	2
Undi,	Gaga Visa,	15	12	6-0-3	2
Morarnia,	B. Rancod,	16	8	4-5-9	1
Vasna,	D. Pancha,	15	..	4-4-6	2
Andra,	P. Hari,	15	13	8-8-0	1

Vali Women's Work.

Names of Women Workers.	Place of Work.	Work.
Suntosh Nagar,	Vali,	Teacher of Primary grade.
Sona Shiva,	Vali,	Worker among women.
Miriam Hepat,	Vali,	Worker among women.
Revabai Damodar,	Vasna,	Teacher in school.
Ratan Punja,	Andra,	Asst. teacher and Bible Woman.
Lardu Hathi,*	Jhagadia,	Bible Woman.
Martha Himet,†	Kantipada,	Bible Woman.
Manek Bhajji,‡	Amlettha,	Bible Woman.
Shevbai Pralad,**	Jhagadia (Jug-gurd'-yah), ..	Bible Woman.
Ohuli Punja,***	Raj Padi (Roj-Pae'-dy),	Bible Woman.

* In Bible School. ** Transferred to Vyara Jan. 1, 1915.

† In Training Class, Bulsar. *** Transferred to Anklesvar Jan. 1, 1915.

‡ Deceased.

Vada.

PRESENT MISSIONARIES, DECEMBER 31, 1914.

None.

Short History.

Vada (Var'dah) Station was opened by Bro. S. P. Berkebile, and a native brother in October, 1905. In 1907 land was bought and building operations were begun. It was a hard job to build the bungalow and dig the well at Vada. The people seemed interested and some schools were opened. Things were quite promising. Sister Powell and Sister Ella Miller were located there for language study. Sister Powell remained up to the time of her furlough in June, 1913, except one year spent at Bulsar (Bul'sar), while the Vada work was partly closed. The exposure, excessively hard building work, and a siege of typhoid, lowered Bro. Berkebile's vitality so much that they had to go to America on sick leave early in 1910. When they left Vada Brother and Sister Brubaker took charge of the work and continued until his untimely death in October, 1910. For about a year the work was partly closed. A few native workers remained, and Bro. Adam Ebey made monthly trips to see them, except during the rainy season of 1911. In December, 1911, Sister Powell returned to Vada and Brother and Sister Kaylor were located there for language study. Things livened up at once. The Kaylor were sent to the Dangs (Dongs) in January, 1913, and Brother and Sister Heisey and Sister Anna M. Eby were sent to Vada for language study. Sister Powell went on furlough in June, 1913, and the three newcomers had their hands full. Bro. Heisey's health failing, they returned to America in January, 1914. Sister B. Mary Royer was located at Vada, but she and Sister Eby spent several months in the Marathi (Mur-rot'ty) Language School. At the close of the school in June, it was not thought best that they go to Vada alone, hence they were at Ahwa (Ah'wah) until the Language School opened again in January, 1915. Thus Vada has been without a resident missionary all year. Bro. Adam Ebey made several trips, and has been in charge during 1914.

Vada County has an area of 307 square miles, has 157 villages and a population of about 45,000. There are two good roads leading to Vada. The nearest railway station on a good road is twenty-nine miles away. Sixty-five per cent of the people belong to the backward classes, and 96 per cent are illiterate. There is also a large Mohammedan population. There is a good opening for school work.

Dependent on Vada County, and to the northeast, is Mokhada (Mo'khud-dah) Petha (Pay'tah), sub-county. Its area is 244 square miles. It has sixty-four villages and a population of 35,000, of whom 88 per cent are of the backward classes and 99 per cent are illiterate. The government has opened some schools and is trying to train some of the jungle people as teachers.

Between Vada and the sea is Mahim (Mo'him) County, with 400 square miles, 193 villages, and a population of 85,000. Sixty-five per cent are of the backward classes and 95 per cent are illiterate.

BY ADAM EBEBY.

Poor Vada! What shall we say of thee? Thou hast souls, many souls. Thou hast waiting souls; waiting for the Gospel; waiting for the Light. Thou hast not had a fair chance. 'Tis true, thou art off to one side. 'Tis true, jungle surrounds thee. 'Tis true, thy summers are hot and thy monsoon rains excessive. But, 'tis also true, thou hast precious souls!

Reluctantly and hesitatingly I undertook the supervision of the Vada work again. I had had a little experience and knew what it meant in disappointments and burdens, being so far away. But in some ways I was more disappointed in my efforts to oversee the work properly than in 1911. Sickness in the family kept me from making several of the planned monthly trips. Later the rains were excessive and continued lon-

ger than usual. Then sickness and family affairs hindered. Then, later, plague and cholera near home have completely upset my plans for getting to Vada. But, on the other hand, there has been a sympathetic response on the part of the workers that has moved my heart often and made me long to do more for Vada and her people. By a system of carefully-arranged reports and scores of letters I have been able to keep in much closer touch with the work than I had anticipated. I am only sorry that I have not been able to make more frequent visits.

Medical.

No extensive medical work has been attempted, but each sub-station has been supplied with some simple remedies by the missionary.

Evangelistic.

Two brethren have been teaching the people and several have been asking for baptism, but I fear to baptize them, for they live so far from proper teaching and shepherding. Sorrowful experiences in the past history of the mission led me to think it unwise to leave newly-baptized converts uncared for. The enemy will take them back if he can, and then they are worse off than before and harder to reach. Oh, the burden on the heart and the shame of it all, that it must be so! Two sisters have also been at work doing a little towards the uplifting of their fellows. I leave the record of the work to God.

Educational.

Two schools have been in session all year, and three part of the time. One of these was closed for a few months at the opening of the year on account of the sickness of the teacher. It was reopened in February with a new teacher. This school again closed in November, but probably would not have closed had a missionary been present to help overcome the misunderstanding.

Another school was opened in April, which has been doing good work. The teacher also has a small night-school for a few who can not attend the day-school. He does this night work gratis.

One of the schools has been registered by the government school inspector for grant-in-aid.

Here is a table of the schools:

Name of Schools.	Days of School.	Boys Enrolled.	Girls Enrolled.	Total Enrolled.	Teachers.	Castes.	Religions.	Highest on Roll.	Lowest on Roll.	Average on Roll.	Highest Attendance.	Lowest Attendance.	Average Attendance.
Borhoti (Bor-ho'-ti),	216	24	6	30	1	7	2	30	13	19	20	10	14
Sarse (Sur-say),	213	20	1	21	1	3	2	21	13	17	19	12	16
Sarse, Night,*	143	5	..	5	1	2	1	5	5	5	5	5	5
Nada (Nar'da),	264	25	..	25	1	6	2	25	15	19	19	11	15
Magathane (Mog-a-thar'-nay),	260	25	10	35	1	4	1	35	34	34	23	15	19
Totals,	1096	99	17	116	4	11	4	116	80	94	86	53	69

*Meets at night.

Annual Report

Stations, Their Equipment and Responsibility.

Station.	Staff.				Bungalows.	Churchhouses.	Schoolhouses.	Substations.	Christians, Dec. 31, 1914.	Schools.	Sunday-schools.	Evangelists.	Colporteurs.	Villages to Be Evangelized.	Total Population to Be Evangelized.
	Foreign.		Indian.												
	Males.	Females.	Males.	Females.											
Anklesvar,	2	4	26	15	2	4	8	15	475	19	18	5	1	196	107,174
Ahwa,	1	1	7	3	1	0	0	3	30	5	3	1	0	84	29,345
Bulsar,	3	5	12	6	1	1	1	1	189	4	4	1	1	365	204,399
Dahanu,	1	1	14	4	1	0	0	5	27	12	2	2	2	504	211,262
Jalalpor,	1	1	1	1	1	1	1	1	23	3	3	2	1	331	276,913
Vali,	1	2	13	3	1	1	1	2	101	7	2	2	0	682	161,588
Vyara,	1	2	21	3	0	0	13	16	366	14	2	5	0	474	139,665
Vada,	0	0	6	3	1	0	0	5	17	5	4	4	0	159	44,372
Totals,	10	18	104	47	9	6	42	55	1,228	68	49	25	5	2,795	1,268,723

Church Statistics, 1914.

Stations.	Organized Churches.	Members Jan. 1, 1914.		Received by Letter.	Dismissed by Letter.	Died.	Disowned.	Reinstated.	Members Dec. 31, 1914.		Elders.	Ministers.	Deacons.	Councils.	Love Feasts.	Contributions Not Re- ported in S. Table. (*Given in Rupees.)
		Baptisms.														
Anklesvar,	1	436	42	7	0	8	13	8	475	1	1	1	3	4	2	140-0
Ahwa,	1	136	2	3	0	1	5	3	30	0	0	1	1	2	5	30-11
Bulsar,	1	177	24	13	13	0	0	0	189	1	1	1	4	3	2	50-7
Dahanu,	0	26	3	1	1	3	0	5	27	1	1	0	0	0	0	6-0
Jalalpor,	0	26	3	1	1	1	0	1	23	1	1	1	0	2	0	65-0
Vali,	0	399	10	7	4	2	5	2	101	1	1	1	2	3	3	155-12
Vyara,	0	345	20	4	0	0	0	0	366	16	1	2	2	3	0	
Vada,	0	17	0	0	0	0	0	0	17	0	0	0	0	0	0	
Totals,	7	1,162	98	34	36	21	23	12	1,228	68	6	5	13	16	7	466-7

* Divide by three to get amount in dollars.

Village Schools, 1914.

Name of Station.	Village Schools.	Sunday-schools.	Teachers.	Highest on Roll.	Lowest on Roll.	Girls.	Christian Children.	Hours Spent Daily in Religious Teaching.	Highest Standard Taught.	Passed in Examination.	Remarks.
Anklesvar,	19	18	25	326	196	53	63	16.5	3rd	5	No examinations.
Ahwa,	4	2	4	54	48	5	0	0	3rd	17	
Bulsar,	2	2	3	60	37	0	0	0.5	4th	25	
Dahanu,	11	8	13	485	233	70	17	2.25	4th	10	No examinations.
Jalalpor,	2	2	2	92	43	13	10	1.0	4th	34	
Vali,	2	2	6	81	56	8	15	3.5	4th	36	
Vada,	5	3	5	116	70	17	3	3.0	4th	16	
Vyara,	5	8	6	101	80	28	30	6.25	3rd	10	
Vadi,	1	2	2	15	12	0	8	2.0	2nd	2	Home Misslon.
Totals,	54	50	70	1,330	775	192	143	35.0		155	

Sunday-Schools, 1914.

Name of Station.	Sunday-schools.				Offerings. (*Rupees.)	Given to Missions. (Rupees.)*	Teachers.	Enrollment.	Av. Attendance.	Baptisms.	Christians in the Village.	No. of These Christians Who Attend S. S.	School Drilled for Exam.	Having Tea. Meetings.	Mem. of Tea. Tr. Class.	Passed in Examination.	Results of Exam.		
	Organized.	Open All Year.	Kept a Report.	Took Weekly Offerings.													Entered.	Passed.	Medals.
Anklesvar, ..	18	13	11	15	16	416-5-5	283-3-6	26	411	296	31	360	295	9	7	12	4	66	5
Ahwa,	2	2	2	2	2	40-13-0	30-3-0	5	47	39	0	31	30	2	2	3	1	43	3
Bulsar,	2	2	2	2	2	207-3-11	280-0-6	12	280	239	24	200	182	2	2	21	166	115	1
Dahanu,	2	2	2	2	2	55-1-8	50-5-8	12	236	123	0	53	42	4	0	0	38	25	
Jalalpor,	2	2	2	2	2	80-14-9	84-10-0	5	88	38	2	25	23	2	0	7	43	33	
Vall,	2	2	2	2	2	98-10-1	94-1-10	12	173	127	4	138	130	6	5	10	91	64	
Vada,	3	0	0	0	0	8-8-6	8-6-3	3	37	31	0	10	4	0	0	0	0	0	
Vyara,	2	2	2	2	2	119-13-3	63-0-3	14	377	194	22	197	200	6	3	18	8	74	67
Vadi, Rudha, ..	1	1	1	1	1	4-4-0	4-0-0	2	18	12	3	7	6	0	1	1	0	0	
Totals,	50	36	38	43	39	1,023-5-7	880-13-3	91	1,637	1,158	86	1,021	912	29	17	82	42	460	334

* Divide by three to get amount in dollars.

The Boarding Schools.

Name of the School.	Number of Boys.	Number of Girls.	Entered in 1914.	Left the School in 1914.	Standards Taught.	Number of Teachers.	Entered Examination	Passed Examination.
Boys' School, Bulsar, ..	53	0	7	1	Primary to the 7th.	4	38	24
Girls' School, Bulsar, ..	18	50	18	5	Kindergarten to 6th.	8	26	19
Boys' School, Vyara, ..	61	0	24	7	Primary to the 4th.	4	52	38
Girls' School, Vyara, ..	0	15	7	3	Primary to the 3rd.	1	7	6
	132	65	56	16		17	123	87

Work in the Bible School.

Name of Teacher.	Pupils.		Months in Session.	Subjects Taught.				Passed in Examination.
	Males.	Females.						
Govind Khengar, 11	4	4	0	O. T. Outline	Luke	Pedagogy	Miscellaneous	12
J. M. Blough, ... 13	8	2	0	O. T., Joshua and Judges	N. Testament Acts	Bible Doctrine	Psychology	
Govind Khengar, 6	2	2	Life of Christ	History and Geography of Palestine	Pedagogy			6

Tables Continued on Page 96.

FINANCIAL

1. World-Wide Fund.

Receipts—

Balance from last year,		\$ 7,593 69
Donations reported in Visitor,	\$ 35,698 00	
Income from endowment and real estate,	36,185 06	
Interest and earnings, Brethren Publishing House,	10,940 00	
Interest on bank account,	412 44	
Rent from Switzerland property,	37 24	83,272 74
		<hr/>
		\$ 90,866 43

Expenditures—

Annual Meeting Committees. See Account No. 26,	\$ 199 26	
Annuities on endowment funds,	25,888 63	
Publications. See Account No. 29,	8,307 57	
General Expense. See Account No. 31,	6,989 71	
Missionary Deputation Work. See Account No. 28,	1,984 57	
District Mission Work. See Account No. 27,	6,275 00	
Sweden Mission. See Account No. 4,	3,339 33	
Denmark Mission. See Account No. 5,	2,812 25	
India Mission. See Account No. 2,	23,701 65	
China Mission. See Account No. 3,	13,344 76	92,842 73
		<hr/>
Deficit, March 1, 1915,		\$ 1,976 30

2. India Fund.

Receipts—

Balances from various India accounts last year,		\$ 8,530 60
Donations reported through Visitor,	\$ 691 46	
Interest on endowment,	186 87	
Special supports of workers. See Account No. 12,	9,725 00	
Transmission to missionaries. See Account No. 14,	1,052 54	
Native schools. Reported in Visitor,	157 28	
Missionaries' children's school. See Account No. 19,	5 00	
Industrial Work. Reported in Visitor,	14 00	
Bible Dormitories. See Account No. 20,	131 00	
Vyara Girls' School. See Account No. 21,	2,211 94	
Hospital. Reported in the Visitor,	403 17	
Churchhouses. See Account No. 22,	300 00	
Widows' Home. Reported in Visitor,	87 79	
Boarding-school. Reported in Visitor,	1,229 63	
Orphanage and training department. Reported in Visitor,	2,896 39	
Umalla churchhouse. See Account No. 23,	15 00	
Ahwa boarding-school. See Account No. 24,	114 52	
Native workers. See Account No. 13,	3,110 04	
Medical missions balance closed into this fund,	12 00	
Refund on steamer fare and voyage money,	41 62	
From World-Wide Fund to balance,	23,701 65	46,086 90
		<hr/>
		\$ 54,617 50

Expenditures—

General Missions,	\$ 6,565 06
Support of workers,	12,629 50
Fares, money advanced for voyage, etc., for missionaries,	3,019 98
Outfits, medical allowances, medical journals,	485 00
Native quarters, Anklesvar,	500 00
Native quarters, general,	1,520 00
Anklesvar fence,	200 00
Water systems at three stations,	200 00
Bungalow repairs,	500 00
Medical work,	367 00

Vali church,	\$ 750 00	
Bulsar bungalow,	1,000 00	
Land, general,	750 00	
Vali orphan farmers,	100 00	
Vacation fund,	350 00	
Bible School,	500 00	
Publishing work,	281 00	
Anklesvar Boarding-school,	300 00	
Heavy furniture,	375 00	
Marathi Center,	200 00	
Ahwa Boarding-school equipment,	100 00	
Dispensary and equipment,	500 00	
Land, Bulsar,	650 00	
Language School,	250 00	
Bulsar rent houses,	150 00	
Moving Bulsar rent houses,	100 00	
Furlough account,	600 00	
Native schools,	225 71	
Industrial work,	400 00	
Vyara Girls' School,	210 60	
Churchhouses,	800 00	
Widows' Home,	172 00	
Boarding-schools,	2,102 50	
Orphanage and Training-school,	2,403 00	
Umalla churchhouse,	15 00	
Ahwa Boarding-school,	187 50	
Native workers,	2,597 73	
Transmission to missionaries,	1,052 54	\$ 43,109 12

Balances to New Year—

Native schools,	\$ 24 82	
Missionaries' Children's School,	10 00	
Loan fund,	255 37	
Bible Dormitories,	251 00	
Vyara Girls' School,	3,091 64	
Hospital,	3,066 40	
Building fund,	80 19	
Orphanage and training department,	3,733 14	
Native workers,	995 82	11,508 38
		<hr/>
		\$ 54,617 50

3. China Fund.**Receipts—**

Balances from old year,		\$ 6,312 13
Donations. Reported in Visitor,	\$ 1,094 42	
Interest on endowment,	69 00	
Special supports of workers. Account No. 12,	4,310 42	
South China Mission. Reported in Visitor,	245 04	
Orphanage. Reported in Visitor,	932 40	
Hospital. Reported in Visitor,	565 62	
Liao Chou Hospital. Account No. 25,	627 86	
Ping Ting Hsien Hospital. Reported in Visitor,	8 50	
Boys' School. Reported in Visitor,	360 35	
Girls' School. Reported in Visitor,	700 02	
Transmission. Account No. 15,	329 31	
Native workers. Account No. 17,	343 44	
Churchhouse. Ping Ting Hsien. Account No. 18,	202 00	
Trout Bible Class, Roanoke, Va. Special,	50 00	
Refunds on freight by missionaries,	98 60	
From World-wide, to balance account,	13,344 76	23,281 74
		<hr/>
		\$ 29,593 87

Expenditures—

General missions,	\$ 4,666 12
Supports of workers,	6,354 41

Annual Report

Steamer fares and voyage expense,	\$ 693 64	
Freight allowances for outfits of missionaries,	282 73	
Increase in outfits and heavy furniture allowance,	1,167 61	
Supplies, medical and Boys' School,	332 19	
Agency hire, transportation, etc.,	370 50	
Boys' School and land, Liao Chou,	5,000 00	
Liao Chou Girls' School,	100 00	
Orphanage,	825 00	
Boys' School, Ping Ting Hsien,	3,500 00	
Transmission,	333 63	
Native workers,	276 38	23,902 21

Balances—

South China Mission,	\$ 245 04	
Orphanage,	841 56	
Hospital,	621 62	
Liao Chou Hospital,	627 86	
Ping Ting Hsien Hospital,	8 50	
Boys' School, Ping Ting Hsien,	2,147 26	
Girls' School,	792 59	
Native workers,	205 23	
Churchhouse, Ping Ting Hsien,	202 00	5,691 66
		<u>\$ 29,593 87</u>

4. Sweden Fund.

Receipts—

Donations. Reported in Visitor,	\$ 5 00	
For work among Sweden's poor. Account No. 16,	81 50	
Support of workers. Account No. 12,	299 77	
From World-wide to balance account,	3,339 33	3,725 60

Expenditures—

Support of Sweden District Mission work,	\$ 1,320 75	
Furniture allowance of workers,	150 00	
Transmission for Sweden's Poor,	81 50	
Reserve fund,	750 00	
Supports of workers, rent, etc.,	1,423 35	3,725 60

5. Denmark Fund.

Receipts—

Donations. Reported in Visitor,	\$ 10 00	
Transmission account. Receipt No. 7471,	2 50	
From World-wide to balance account,	2,812 25	\$ 2,824 75

Expenditures—

Support of Denmark District Mission work,	\$ 736 00	
Furniture allowance of workers,	100 00	
Reserve fund,	750 00	
Supports of workers, rent, etc.,	1,236 25	
Transmission,	2 50	2,824 75

6. Church Extension.

THE FUND.

Receipts—

Balance on hand from last year,	\$ 13,033 25	
Donations. Reported in the Visitor,	29 50	\$ 13,062 75
Balance to new year,		<u>\$ 13,062 75</u>

Bills Receivable.

Receipts—

Loans paid by churches,—

Red River, Okla.,	\$ 200 00	
Slifer, Iowa,	300 00	
Rockford, Ill.,	127 51	
Egeland, N. Dak.,	100 00	
Empire, Cal.,	200 00	
McClave, Colo.,	190 00	
Verdigris, Kans.,	60 00	
Chico, Cal.,	100 00	
Onkama, Mich.,	100 00	
Newton, Kans.,	160 00	
Raisin, Cal.,	200 00	
Bloom, Kans.,	200 00	
Tacoma, Wash.,	140 00	
Elk City, Okla.,	100 00	
Antioch, Colo.,	40 00	
Weston, Oregon,	120 00	
Fort Worth, Texas,	34 00	\$ 2,371 51
Balance of loans in force at close of year, ...		12,661 74 \$ 15,033 25

Expenditures—

Loan to Freeport church, Illinois,	\$ 2,000 00	
Balance of loans from last year,	13,033 25	15,033 25

7. Ministerial and Missionary Relief Fund.

Receipts—

Balance from last year,		\$ 11,786 59
Earnings Brethren Publishing House,	\$ 1,560 00	
Earnings Gish Publishing Fund,	464 72	
Payment on J. M. Mohler property, Quinter, Kans.,	131 85	2,156 57
		\$ 13,943 16

Expenditures—

Paid out during the year in assistance to ministers and widows of ministers,		1,315 00
		\$ 12,628 16

8. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	\$ 648 56	
Income during year from sales of Testaments,	728 96	\$ 1,377 52

Expenditures—

Binding 1,755 Testaments,		464 85
Balance to new year,		\$ 912 67

9. Gish Publishing Fund.

Receipts—

Balance from last year,		\$ 1,119 85
Income from sales of books to ministers,	\$ 480 15	
Sales of books to Brethren Publishing House,	44 04	
Income from Gish Endowment,	3,323 61	3,847 80
		\$ 4,967 65

Expenditures—

Annuity Sister Barbara Gish,	\$ 1,000 00	
To Ministerial and Missionary Relief Fund,	464 72	

Books published and purchased during the year,	\$ 2,878 95	
Labels of Gish Publishing Fund,	3 75	
Expense of committee,	3 80	\$ 4,351 22
		<hr/>
Balance to new year,		\$ 616 43

10. Special Funds.

Africa—

On hand at beginning of year, no increase,		\$ 85 01
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Japan—

On hand at beginning of year,	\$ 84 30	
Donations reported in the Visitor,	1 00	85 30
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Philippines—

On hand at beginning of year, no increase,		81 40
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Porto Rico—

On hand at beginning of year, no increase,		234 42
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Work Among the Arabs—

On hand at beginning of year, no increase,		50 00
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South America—

On hand at beginning of year,	\$ 121 34	
Donations reported in the Visitor,	5 00	126 34
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New England Mission—

On hand at beginning of year, no increase,		155 00
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Southern Native White—

On hand at beginning of year,	\$ 23 23	
Donations reported in the Visitor,	70 00	93 23
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San Francisco Mission—

Donations reported in Visitor during the year,		5 00
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Cuba Mission—

On hand at beginning of year,	\$ 275 77	
Donations reported in the Visitor,	8 00	283 77
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Australia—

On hand at beginning of year, no increase,		16 00
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Medical Missions—

Receipts—

On hand at beginning of year,		12 00
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Expenditures—

Transferred to India expense account for medical work, ..		12 00
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Jerusalem Mission—

Receipts—

On hand at beginning of year,		557 31
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Expenditures—

To C. W. Eisenbise, Chicago, Ill.,	\$ 30 00	
Donation, Stephen Johnson, returned to him,	386 65	416 65
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Balance on hand at close of year,		140 66
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Brooklyn Italian Mission—

Donations reported in Visitor during the year,		174 88
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Seattle, Churchhouse, Washington—

Receipts—

Donations reported in the Visitor,		19 40
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Expenditures—

Paid out to Seattle Brethren,		19 40
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Chicago Sunday-school Extension—**Receipts—**

Donations reported in the Visitor,	\$	93 12
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Expenditures—

Paid out to the Chicago Extension Brethren,		93 12
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Belgian Relief—**Receipts—**

Donations reported in the Visitor,		1,120 38
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Expenditures—

Paid out to Commission for Relief in Belgium,		1,120 38
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11. Denver Colored Home Property.***Receipts—**

Balance on hand from last year,		\$	404 07
Donations reported in Visitor,	\$	29 45	
Newcomb Realty Co., payment on 1915 lease,		90 00	
			\$ 523 52

Expenditures—

T. E. George, Burr Oak, Kans.,	\$	250 00	
A. C. Daggett, Covert, Kans. To lift mortgage against the home,		8,000 00	
A. C. Daggett, Covert, Kans. Interest on mortgage,		225 00	
Taxes on the property,		94 16	8,569 16
Balance to new year,			\$ 8,045 64

*This property has been deeded to the General Mission Board, upon the General Board's payment of the mortgage of \$8,000.

12. Special Support Funds.**Southern California Sunday-schools.****Receipts—**

Receipt No. 7353,	\$	150 00	
Receipt No. 7698,		150 00	\$ 300 00

Expenditures—

Support Sister Gertrude Emmert in India,		300 00
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Middle Pennsylvania Sunday-schools.**Receipts—**

Balance from last year,	\$	50 00	
Receipt No. 7117,		150 00	
Receipt No. 7521,		150 00	\$ 350 00

Expenditures—

Support Brother Jesse B. Emmert, India,	\$	300 00	
Balance to new year,		50 00	350 00

Eastern Pennsylvania Sunday-schools.**Receipts—**

Conference offering, 1914. Reported in Visitor,	\$	150 00	
Receipt No. 7513,		150 00	\$ 300 00

Expenditures—

Support Sister Kathryn Ziegler in India,		300 00
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Western Pennsylvania Sunday-schools.**Receipts—**

Balance from last year,	\$	275 00	
Receipt No. 7520,		600 00	\$ 875 00

Expenditures—

Support Sisters Ida Shumaker and Olive Widdowson in India,	\$	600 00	
Balance to new year,		275 00	\$ 875 00

Pipe Creek Congregation Maryland.**Receipts—**

Balance from last year,	\$	160 00	
Receipt No. 7364,		250 00	
Income Elizabeth Switzer Fund,*		40 00	\$ 450 00

Expenditures—

Support Brother W. B. Stover in India,	\$	300 00	
Balance to new year,		150 00	450 00

*Note. According to agreement \$50.00 per year goes into this fund as income on Switzer donation. Last year by mistake \$60 was turned over, and this year \$40 to balance.

Cedar Rapids Sunday-school, Iowa.**Receipts—**

Receipt No. 7162,			\$ 300 00
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Expenditures—

Support Sister Emma Horning in China,			300 00
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Quemahoning Congregation, Pennsylvania.**Receipts—**

Balance from last year,	\$	231 25	
Receipt No. 7592,		275 00	\$ 506 25

Expenditures—

Support Brother Q. A. Holsopple in India,	\$	300 00	
Balance to new year,		206 25	506 25

First Church, Philadelphia, Pennsylvania.**Receipts—**

Conference offering, 1914. Reported in Visitor,			\$ 300 00
Balance to new year,			300 00

Northeastern Kansas Sunday-schools.**Receipts—**

Receipt No. 7302,			\$ 300 00
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Expenditures—

Support Brother Adam Ebey in India,			300 00
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Nebraska Foreign Fund.**Receipts—**

Receipt No. 7314,	\$	76 87	
Receipt No. 7507,		77 40	
Receipt No. 7545,		5 00	\$ 159 27

Expenditures—

Balance due from last year,		148 30	
Support Sister Josephine Powell in India,		300 00	448 30
Balance due, to new year,			\$ 289 03

Oller Memorial Fund.**Receipts—**

Balance from last year,	\$	150 00	
Receipt No. 7079,		175 00	
Receipt No. 7233,		175 00	\$ 500 00

Expenditures—

Support Sisters Kathryn Holsopple and Florence B. Pittenger in India,	\$ 600 00
Balance due, to new year,	\$ 100 00

Middle Iowa Sunday-schools.**Receipts—**

Balance from last year,	\$ 54 89	
Receipt No. 7140,	50 00	
Receipt No. 7147,	12 50	
Receipt No. 7179,	12 50	
Receipt No. 7318,	72 16	\$ 202 05

Expenditures—

Support Bro. Ira Arnold in India,	300 00
Balance due, to new year,	\$ 97 95

Mt. Morris College Missionary Society.**Expenditures—**

Balance due from last year,	\$ 375 00	
Support Brother D. J. Lichty in India,	250 00	\$ 625 00

Mt. Morris Sunday-school, Illinois.**Receipts—**

Receipt No. 6987,	\$ 250 00
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Expenditures—

Balance due from last year,	\$ 250 00	
Support Sister Sadie J. Miller in India,	250 00	500 00
Balance due, to new year,		\$ 250 00

Bethel Congregation, Nebraska.**Receipts—**

Receipt No. 7325,	\$ 150 00
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Expenditures—

Support Bro. Raymond C. Flory in China,	150 00
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Metzger China Fund.**Receipts—**

Receipt No. 7354,	\$ 15 00
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Expenditures—

Towards support of Sister Minerva Metzger in China,	15 00
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Middle Indiana Sunday-schools.**Receipts—**

Receipt No. 7069,	\$ 300 00
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Expenditures—

Support Sister Rosa Kaylor in India,	300 00
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Second, Northern and Eastern Virginia Congregations.**Receipts—**

Receipt No. 6982,	\$ 54 00
Receipt No. 6986,	18 75
Receipt No. 7165,	9 25
Receipt No. 7168,	32 00
Receipt No. 7262,	1 00
Receipt No. 7406,	30 50
Receipt No. 7414,	25 00
Receipt No. 7517,	50 00
Receipt No. 7611,	20 50
Receipt No. 7612,	50 00

Receipt No. 7628,	\$	17 00	
Receipt No. 7668,		50 00	
Receipt No. 7680,		14 25	\$ 372 25

Expenditures—

Balance due from last year,	\$	718 06	
Support Brother and Sister I. S. Long, India,		500 00	1,218 06
Balance due, to new year,			\$ 845 81

Oakley Congregation and Sunday-school.**Receipts—**

Receipt No. 7193,	\$	37 40	
Receipt No. 7544,		39 16	
Receipt No. 7699,		223 21	\$ 299 77

Expenditures—

Support Sister Ida Buckingham in Sweden,			299 77
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Virden and Girard Sunday-schools, Illinois.**Receipts—**

Receipt No. 7110,	\$	75 00	
Receipt No. 7111,		75 00	
Receipt No. 7412,		75 00	
Receipt No. 7494,		75 00	\$ 300 00

Expenditures—

Support Dr. Laura M. Cottrell in India,			300 00
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Botetourt Memorial Missionary Circle, Virginia.**Receipts—**

Receipt No. 7711,			\$ 675 00
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Expenditures—

Support Brother and Sister A. W. Ross and one child, India,			675 00
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Dallas Center Sunday-school, Iowa.**Receipts—**

Receipt No. 7631,			\$ 104 00
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Expenditures—

Towards support Sister Minerva Metzger in China,			104 00
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Cerro Gordo Sunday-school, Illinois.**Receipts—**

Receipts No. 7109,	\$	75 00	
Receipt No. 7289,		150 00	\$ 225 00

Expenditures—

Support Dr. A. Raymond Cottrell,			300 00
Balance due, to new year,			\$ 75 00

Bear Creek Congregation, Ohio.**Receipts—**

Receipt No. 7176,	\$	150 00	
Receipt No. 7672,		150 00	\$ 300 00

Expenditures—

Support Sister Anna M. Eby in India,			300 00
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Altoona Sunday-school, Pennsylvania.

Balance on hand from last year, no increase,			\$ 150 00
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Shade Creek and Scalp Level Congregations, Pennsylvania.**Receipts—**

Receipt No. 7593,			\$ 240 00
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Expenditures—

Support Sister Anna V. Blough in India,	\$	300 00
Balance due, to new year,	\$	60 00

Southern Ohio Sunday-schools.**Receipts—**

Balance from last year,	\$	275 00
Receipt No. 7705,	600 00	\$ 875 00

Expenditures—

Support Brother J. M. Pittenger in India and J. Homer Bright in China,	600 00
Balance to new year,	\$ 275 00

Peach Blossom Congregation, Maryland.**Receipts—**

Receipt No. 7011,	\$	45 45
Receipt No. 7369,	27 36	
Conference offering, reported in the Visitor,	27 65	
Receipt No. 7513,	34 36	\$ 134 82

Expenditures—

Towards the support of Sister Anna Hutchison in China,	134 82
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Antietam Congregation, Pennsylvania.**Receipts—**

Receipt No. 7374,	\$	150 00
Income on Oller Endowment Fund,	300 00	\$ 450 00

Expenditures—

Support Sister Nora Lichty in India,	\$	300 00
Support Sister Lizzie Flory in China,	150 00	450 00

Young People's Missionary and Temperance Association, Huntingdon, Pennsylvania.**Expenditures—**

Balance due from last year,	\$	250 00
Support Brother J. M. Blough in India,	250 00	\$ 500 00

Northern Indiana Sunday-schools.**Receipts—**

Balance from last year,	\$	348 52
Receipt No. 7396,	570 00	\$ 918 52

Expenditures—

Support Sister Mary Stover in India,	\$	300 00
Support Sister Winnie Cripe in China,	300 00	600 00
Balance to new year,	\$	318 52

Southwest Kansas District.**Receipts—**

Receipt No. 7395,	\$	750 00
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Expenditures—

Support Brother and Sister F. H. Crumpacker in China,	600 00
Balance to new year,	\$ 150 00

Southern Illinois Sunday-schools.**Receipts—**

Receipt No. 7493,	\$	150 00
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Expenditures—

Support Sister Eliza B. Miller in India,	\$	300 00
Balance due, to new year,	\$	150 00

North Dakota China Fund.**Receipts—**

Receipt No. 6966,	\$	5 00
Transfer from China expense to balance,	104 41	\$ 109 41

Expenditures—

Balance due from last year,	109 41
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Panther Creek Congregation, Iowa.**Receipts—**

Receipt No. 6956,	\$	75 00
Receipt No. 7158,	75 00	
Receipt No. 7321,	75 00	
Receipt No. 7547,	50 00	\$ 275 00

Expenditures—

Support Sister Ida Himmelsbaugh in India,	275 00
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English River Sunday-school, Iowa.**Receipts—**

Receipt No. 7210,	\$	150 00
Receipt No. 7569,	150 00	\$ 300 00

Expenditures—

Support Sister Alice K. Ebey in India,	300 00
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Salem Congregation, Ohio.**Receipts—**

Receipt No. 7136,	\$	300 00
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Expenditures—

Balance due, from last year,	\$	300 00
Support Sister Minnie Bright in China,	300 00	\$ 600 00
Balance due, to new year,	\$	300 00

Lordsburg Congregation and Sunday-school.**Receipts—**

Receipt No. 6945,	\$	50 00
Receipt No. 7087,	50 00	
Receipt No. 7195,	50 00	
Receipt No. 7293,	50 00	
Conference offering, 1914,	114 15	\$ 314 15

Expenditures—

Support Brother and Sister Ernest Vaniman in China, ..	600 00
Balance due, to new year,	\$ 285 85

Coon River Congregation, Iowa.**Receipts—**

Balance from last year,	\$	150 00
Receipt No. 7603,	100 87	\$ 250 87

Expenditures—

Support Sister Elizabeth Arnold in India,	300 00
Balance due, to new year,	\$ 49 13

Northern Virginia Sunday-schools.

Receipts—

Balance from last year,	\$	200 00		
Receipt No. 7444,		150 00	\$	350 00

Expenditures—

Support Dr. Fred J. Wampler in China,	\$	300 00		
Balance to new year,		50 00		350 00

Isaiah and Olive Brenaman.

Receipts—

Receipt No. 7118,	\$	150 00		
Receipt No. 7446,		150 00	\$	300 00

Expenditures—

Support Brother John I. Kaylor in India,				300 00
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Sunday-schools of Flora, Bachelor Run, Upper and Lower Deer Creek
and Howard, Indiana.

Receipts—

Receipt No. 7099,	\$	31 16		
Receipt No. 7100,		81 47		
Receipt No. 7101,		74 28		
Receipt No. 7102,		24 12		
Receipt No. 7420,		75 00		
Receipt No. 7421,		31 62		
Receipt No. 7422,		10 00		
Receipt No. 7423,		1 00		
Receipt No. 7424,		125 74		
Receipt No. 7425,		2 21	\$	456 60

Expenditures—

Towards support of Dr. O. G. Brubaker and family in China,				456 60
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First and Southern Virginia Sunday-schools.

Receipts—

Receipt No. 7060,	\$	300 00		
Receipt No. 7462,		150 00	\$	500 00

Expenditures—

Support Sister Rebecca Wampler in China,	\$	300 00		
Balance to new year,		200 00		500 00

Northern District, Iowa.

Receipts—

Receipt No. 7283,			\$	300 00
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Expenditures—

Support Sister Anna V. Blough in China,				300 00
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Tulpehocken Congregation, Pennsylvania.

Receipts—

Receipt No. 7086,	\$	150 00		
Receipt No. 7635,		150 00	\$	300 00

Expenditures—

Support Sister B. Mary Royer in India,				300 00
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Northwestern Ohio Sunday-schools.

Receipts—

Receipt No. 7092,			\$	3 58
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Expenditures—

Transferred to India Transmission for work in India, ...				3 58
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13. India Native Workers.

Receipt No. 6927,	\$ 5 00	Receipt No. 7287,	\$ 15 00
Receipt No. 6929,	50 00	Receipt No. 7290,	5 00
Receipt No. 6943,	15 54	Receipt No. 7301,	60 03
Receipt No. 6946,	30 00	Receipt No. 7303,	30 00
Receipt No. 6960,	15 00	Receipt No. 7326,	20 00
Receipt No. 6963,	30 00	Receipt No. 7329,	60 00
Receipt No. 6964,	20 00	Receipt No. 7341,	15 00
Receipt No. 6970,	14 25	Receipt No. 7343,	25 00
Receipt No. 6976,	37 50	Receipt No. 7344,	5 00
Receipt No. 6979,	15 00	Receipt No. 7345,	15 00
Receipt No. 6983,	60 00	Receipt No. 7346,	15 00
Receipt No. 6996,	30 00	Receipt No. 7347,	12 50
Receipt No. 6997,	27 00	Receipt No. 7348,	18 00
Receipt No. 7007,	12 00	Receipt No. 7355,	60 00
Receipt No. 7014,	30 00	Receipt No. 7356,	20 00
Receipt No. 7021,	15 00	Receipt No. 7357,	12 50
Receipt No. 7025,	5 00	Receipt No. 7367,	30 00
Receipt No. 7026,	15 00	Receipt No. 7371,	60 00
Receipt No. 7027,	10 00	Receipt No. 7391,	30 00
Receipt No. 7035,	12 50	Receipt No. 7401,	50 00
Receipt No. 7037,	28 00	Receipt No. 7431,	1 61
Receipt No. 7042,	15 75	Receipt No. 7432,	5 00
Receipt No. 7046,	15 00	Receipt No. 7446,	30 00
Receipt No. 7050,	25 00	Receipt No. 7449,	5 00
Receipt No. 7054,	15 00	Receipt No. 7455,	15 00
Receipt No. 7056,	5 00	Receipt No. 7465,	15 00
Receipt No. 7061,	12 50	Receipt No. 7470,	60 00
Receipt No. 7025,	25 15	Receipt No. 7489,	5 00
Receipt No. 7081,	60 00	Receipt No. 7490,	60 00
Receipt No. 7084,	5 00	Receipt No. 7499,	6 50
Receipt No. 7105,	12 50	Receipt No. 7501,	10 00
Receipt No. 7108,	30 00	Receipt No. 7509,	30 00
Receipt No. 7118,	30 00	Receipt No. 7526,	30 00
Receipt No. 7120,	19 00	Receipt No. 7528,	24 31
Receipt No. 7121,	12 00	Receipt No. 7530,	15 00
Receipt No. 7123,	60 00	Receipt No. 7533,	35 00
Receipt No. 7135,	60 00	Receipt No. 7551,	120 00
Receipt No. 7151,	120 00	Receipt No. 7554,	50 00
Receipt No. 7153,	53 21	Receipt No. 7558,	20 00
Receipt No. 7155,	15 00	Receipt No. 7563,	15 00
Receipt No. 7156,	10 00	Receipt No. 7564,	25 00
Receipt No. 7166,	15 00	Receipt No. 7584,	25 00
Receipt No. 7173,	25 00	Receipt No. 7596,	20 00
Receipt No. 7172½,	12 50	Receipt No. 7598,	1 00
Receipt No. 7187,	15 00	Receipt No. 7599,	12 50
Receipt No. 7191,	25 00	Receipt No. 7606,	30 00
Receipt No. 7192,	2 00	Receipt No. 7614,	12 50
Receipt No. 7218,	60 00	Receipt No. 7623,	40 00
Conference offering,	105 00	Receipt No. 7624,	15 00
Receipt No. 7225,	60 00	Receipt No. 7626,	10 00
Receipt No. 7228,	50 00	Receipt No. 7632,	50 00
Receipt No. 7237,	5 00	Receipt No. 7648,	60 00
Receipt No. 7239,	2 00	Transferred from World-	
Receipt No. 7240,	25 00	wide,	4 90
Receipt No. 7246,	13 34	Receipt No. 7660,	15 00
Receipt No. 7250,	6 95	Receipt No. 7664,	12 50
Receipt No. 7251,	15 00	Receipt No. 7666,	15 00
Receipt No. 7254,	15 00	Receipt No. 7676,	20 00
Receipt No. 7256,	10 00	Receipt No. 7690,	15 00
Receipt No. 7264,	5 50	Receipt No. 7694,	10 00
Receipt No. 7267,	32 00		
Receipt No. 7282,	30 00		

\$ 3,110 04

14. India Transmission.

Receipt No. 6932,	\$ 80 00	Receipt No. 7400,	\$ 10 71
Receipt No. 6953,	50	Transfer from India ex-	
Receipt No. 6954,	50 00	pense,	37 50
Receipt No. 6973,	20 00	Receipt No. 7436,	3 00
Receipt No. 7018,	10 00	Receipt No. 7438,	4 17
Receipt No. 7036,	2 00	Receipt No. 7446,	5 00
Transfer from Northwest-		Receipt No. 7448,	50 00
ern Ohio,	3 58	Receipt No. 7453,	30 00
Receipt No. 7119,	6 00	Receipt No. 7457,	5 25
Receipt No. 7124,	10 00	Receipt No. 7467,	3 68
Receipt No. 7128,	36 00	Receipt No. 7474,	10 00
Receipt No. 7148,	10 00	Receipt No. 7475,	100 00
Receipt No. 7163,	5 00	Receipt No. 7478,	3 00
Receipt No. 7170,	20 00	Receipt No. 7481,	2 00
Receipt No. 7190,	5 00	Receipt No. 7555,	17 40
Receipt No. 7191,	29 17	Receipt No. 7587,	4 52
Receipt No. 7224,	1 50	Receipt No. 7601,	15 00
Receipt No. 7285,	35 00	Receipt No. 7602,	5 00
Receipt No. 7286,	10 00	Receipt No. 7608,	5 00
Transfer A. W. Ross,	15 00	Receipt No. 7618,	5 00
Receipt No. 7382,	5 00	Receipt No. 7619,	6 50
Receipt No. 7397,	4 00	Receipt No. 7661,	2 10
Receipt No. 7235,	20 25	Q. A. Holsopple, Transfer,	2 00
Receipt No. 7271,	15 00	A. R. Cottrell, Transfer In-	
Receipt No. 7270,	25 00	dia expense,	50 00
Receipt No. 7299,	10 00	Receipt No. 7669,	5 00
Receipt No. 7310,	18 21	Receipt No. 7670,	50 00
Receipt No. 7331,	2 00	Receipt No. 7671,	5 00
Receipt No. 7349,	2 50	Receipt No. 7675,	50 00
Receipt No. 7351,	15 00	Receipt No. 7684,	50 00
Receipt No. 7352,	10 00	Receipt No. 7689,	20 00
Receipt No. 7358,	10 00		
Receipt No. 7370,	10 00		
			\$ 1,052 54

15. China Transmission.

Receipt No. 6940,	\$ 26 00	Receipt No. 7452,	20 00
Receipt No. 7058,	8 00	Receipt No. 7459,	2 00
Receipt No. 7062,	30 00	Receipt No. 7477,	14 31
Transfer from China ex-		Receipt No. 7595,	7 75
pense,	75 00	Receipt No. 7619,	6 50
Receipt No. 7163,	5 00	Receipt No. 7630,	20 00
Receipt No. 7214,	5 00	Receipt No. 7640,	25 25
Receipt No. 7253,	15 00	Receipt No. 7642,	5 00
Receipt No. 7397,	4 00	Receipt No. 7643,	1 00
Receipt No. 7413,	9 00	Receipt No. 7665,	20 00
Receipt No. 7418,	1 50		
Receipt No. 7445,	3 00		
Receipt No. 7447,	26 00		
			\$ 329 31

16. Sweden Transmission.

Receipt No. 7476,	\$ 25 00	Receipt No. 7407,	25 00
Receipt No. 7480,	5 50	Receipt No. 7426,	1 00
Receipt No. 7285,	10 00		
Receipt No. 7372,	5 00		
Receipt No. 7403,	10 00		
			\$ 81 50

17. China Native Workers.

Receipt No. 6965,	\$ 43 00	Receipt No. 7182,	17 21
Receipt No. 7034,	17 41	Receipt No. 7250,	12 50
Receipt No. 7090,	30 00	Receipt No. 7380,	18 09

Receipt No. 7573,	\$ 60 00	Receipt No. 7615,	47 73
Receipt No. 7538,	60 00		
Receipt No. 7565,	37 50		\$ 343 44

18. China Churchhouse (Ping Ting).

Receipt No. 7567,	\$ 100 00	Reported in Feb. Visitor,	2 00
Receipt No. 7656,	100 00		\$ 202 00

19. India Missionaries' Children's School.

Receipts—

Receipt No. 7678,	\$ 5 00
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20. India Bible Dormitories.

Receipts—

Receipt No. 6935,	\$ 120 00		
Receipt No. 7036,	1 00		
Receipt No. 7059,	10 00	\$	131 00

21. Vyara Girls' School, India.

Receipts—

Receipt No. 6937,	\$ 20 30		
Receipt No. 6938,	22 25		
Receipt No. 6939,	8 25		
Receipt No. 6944,	10 48		
Receipt No. 6955,	9 47		
Receipt No. 6975,	9 65		
Receipt No. 6981,	20 00		
Receipt No. 7098,	96 89		
Receipt No. 7167,	27 45		
Receipt No. 7529,	1,000 00		
Receipt No. 7531,	153 00		
Receipt No. 7561,	210 60		
Receipt No. 7575,	100 00		
Receipt No. 7576,	100 00		
Receipt No. 7577,	100 00		
Receipt No. 7578,	50 00		
Receipt No. 7579,	10 60		
Receipt No. 7580,	13 00		
Receipt No. 7607,	200 00		
Receipt No. 7613,	50 00	\$	2,211 94

22. India Churchhouses.

Receipts—

Receipt No. 6936,	\$ 300 00
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23. Umalla Churchhouse.

Receipts—

Receipt No. 7080,	\$ 15 00
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24. Ahwa Boarding School, India.

Receipts—

Receipt No. 7291,	\$ 80 00		
Receipt No. 7486,	34 52	\$	114 52

25. Liao Hsien Hospital, China.**Receipts—**

Receipt No. 7261,	\$	100 00		
Receipt No. 7411,		500 00		
Receipt No. 7574,		13 50		
Receipt No. 7659,		14 36	\$	627 86

26. Annual Meeting Committees.**Expenditures—**

Expenses of Auditing Committee, 1914,	\$	199 26
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27. District Mission Work.**Expenditures—**

Oklahoma,	\$	300 00		
Eastern Maryland,		200 00		
Middle Missouri,		1,350 00		
Southern Missouri,		125 00		
Washington,		600 00		
Northwestern Ohio,		250 00		
Northern Iowa,		200 00		
Southern Iowa,		500 00		
Texas and Louisiana,		650 00		
Middle Iowa,		200 00		
Northern California,		250 00		
Southern California and Arizona,		400 00		
Michigan,		200 00		
Southeast Pennsylvania, N. J., and New York,		600 00		
North and South Carolina, Ga., and Fla.,		150 00		
Chicago Sunday-school Extension,		300 00	\$	6,275 00

28. Missionary Deputation Work.**Expenditures—****H. C. Early—**

Expenses in visiting churches of China and India, 1913 and 1914,	\$	669 29		
Salary, September 7, 1913-March 23, 1914,		495 99	\$*	1,165 28

Galen B. Royer—*

Expenses in visiting churches of Denmark, Sweden, China and India, 1913, 1914,	\$	659 29		
Expense in visiting Persia, allowed by Board,		150 00	\$	819 29
			\$	1,984 57

*Secretary's salary, July 17, 1913-March 23, 1914, \$962, continued during absence.

29. Publication Account.**Expenditures—**

Tracts, and carriage on same,	\$	341 65		
Rebate on old book and tract accounts,		288 83		
Missionary Gospel Messengers and Periodicals,		1,625 64		
Annual Report of Board,		550 00		
Missionary Visitor,		4 322 70		
Books. Religious Poetry of Alexander Mack,		375 00		
Missionary Education,		803 75	\$	8,307 57

30. Building and Grounds.**Expenditures—**

Taxes,	\$	1,587 28
Insurance, boiler, building and contents, less cancelled insurance premium (\$46.71),		722 67
Steel ceilings, and redecorating editorial and proof rooms,		180 35

Fire engines,	\$	133	00	
Carpenter work, new Board rooms, and floors in parts of building,		918	37	
New Board rooms and redecorating halls,		290	24	
Minor repairs and upkeep, less sale of junk (\$35.00),		4	85	\$ 3,836 76

31. General Expense.

Board's traveling expenses,	\$	495	63	
Salaries,		3,183	00	
Postage,		472	88	
Traveling secretaries,		1,759	75	
Expenses to Conference and work in the West (two),		258	20	
Treasurer's bond,		70	00	
Furniture and supplies for new Board quarters,		148	18	
Mimeograph and supplies,		67	30	
Typewriter,		45	00	
Medical examinations of missionary applicants and special missionary expense to Board meetings,		69	90	
Office supplies, telegrams, letter heads, envelopes, vouchers, contracts, filing cards, etc.,		419	87	\$ 6,989 71

32. Endowment Funds.

Note. The number preceding the amount is the number of receipt sent the donor.

Donations to World-Wide.

Illinois—				7634,	\$	100	00	
6925,	\$	17,000	00	7677,		200	00	
7536,		300	00	7681,		2,000	00	
7708,		27,000	00	7686,		500	00	
			\$ 44,300 00	7401,		3,500	00	\$ 11,061 50
Ohio—				Pennsylvania—				
6968,	\$	1,000	00	7002,	\$	200	00	
7053,		2,500	00	7047,		300	00	
7132,		25	00	7112,		1,000	00	
7175,		40	00	7138,		4,000	00	
7223,		500	00	7227,		300	00	
7322,		25	00	7336,		1,000	00	
7340,		200	00	7519,		200	00	
7419,		40	00	7522,		100	00	
7549,		500	00	7525,		50	00	
7571,		50	00	7548,		6	00	
7616,		20	00	7556,		300	00	
7644,		200	00	7559,		500	00	\$ 7,956 00
7692,		25	00					
* Net proceeds, sale Witmore farm,		19,000	00	Iowa—				
			\$ 24,125 00	7161,	\$	2,000	00	
Indiana—				7524,		20	00	
6952,	\$	1,000	00	7535,		20	00	
7013,		500	00	7594,		100	00	
7142,		2,000	00	Delp farm sale,		4,000	00	\$ 6,140 00
7189,		300	25	Virginia—				
7216,		20	00	7043,	\$	100	00	
7238,		75	00	7051,		1,000	00	
7497,		236	25	7082,		100	00	
7506,		100	00	7096,		200	00	
7514,		200	00	7181,		20	00	
7527,		100	00	7209,		1,000	00	
7566,		200	00	7333,		50	00	
7586,		30	00					

Annual Report

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7532,	\$ 25 00	7633,	\$ 400 00	
7605,	50 00	7679,	200 00	\$ 2,400 00
7638,	1,000 00			
7667,	92 00			
Kansas—		Maryland—		
6969,	1,000 00	7324,	\$ 200 00	
6985,	1,000 00	7503,	1,100 00	\$ 1,300 00
7146,	1,000 00	West Virginia—		
7365,	100 00	7241,	\$ 1,000 00	\$ 1,000 00
7488,	100 00	New Jersey—		
California—		7269,	\$ 100 00	\$ 100 00
7207,	\$ 500 00	Alabama—		
7257,	1,000 00	7236,	\$ 25 00	\$ 25 00
7265,	300 00			

Total donations to World-wide Endowment for year,	\$105,244 50	
On hand at beginning of year,	677,122 21	\$782,366 71
Deducted through endowment bills receivable account,		8,152 83
Total World-wide at close of year,		\$774,213 88

Annuity Mission Endowment—

Receipt No. 6949, Iowa,	\$ 1,000 00	
Receipt No. 6989, Iowa,	20,000 00	
Receipt No. 7252, Iowa,	500 00	
Receipt No. 6990, Ohio,	200 00	
Receipt No. 7015, Pennsylvania,	25 00	
Receipt No. 7032, Pennsylvania,	200 00	
Receipt No. 7107, Pennsylvania,	300 00	
Receipt No. 7066, Illinois,	25 00	
Balance from last year,	29,087 21	\$ 51,337 21

India Endowment—

Receipt No. 6968, Ohio,	\$ 1,000 00	
Balance from last year,	2,250 00	\$ 3,250 00

China Endowment—

Receipt No. 6968, Ohio,	\$ 1,000 00	
Receipt No. 7030, New Jersey,	100 00	
Balance from last year,	100 00	\$ 1,200 00

Gish Estate—

Balance from last year,	\$ 56,334 12	
Total endowment at close of year,	\$886,335 21	

33. Gospel Messenger Endowment.

Balance on hand from last year, no increase,	\$ 12,150 00	
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34. Gilbert Estate, North Carolina.

Receipts—

Receipt No. 7360,	\$ 2,845 00	
Receipt No. 7429,	63	
Receipt No. 7428,	1,664 42	\$ 4,510 05

35. Interest Bearing Funds, Received During the Year.

Receipts—

Bills receivable, loans paid,	\$ 69,885 61
Denmark Poor Fund, interest,	180 95
Mission Endowment,	22,250 00
World-wide Endowment,	101,244 50
India Endowment,	1,000 00
China Endowment,	1,100 00
Payments on real estate,	1,020 00
Brethren Publishing House, reserve,	20,300 00
Gilbert Estate, North Carolina,	4,510 05
Witmore farm. Expense last year, paid back from farm,	1,000 00
Overdrawn, interest bearing funds,	12,994 21

\$235,485 32

Expenditures—

Bills receivable, new loans,	\$191,900 00
World-wide Endowment,	8,152 83
West Alexandria farm, Ohio,	91 14
Denver Colored Home property,	8,045 64
Overdrawn last year, now paid back,	27,295 71

\$235,485 32

36. Assets.

Cash on hand,	\$ 16,595 88
Bills receivable, secured by mortgages,	839,402 58
Brethren Publishing House,	130,000 00
Church Extension, bills receivable,	12,661 74
Real estate,	1,278 00
Accounts receivable,	724 80

Total assets, March 1, 1915, \$1,000,663 00

Total assets, March 1, 1914, 871,876 74

Total increase, \$ 128,786 26

37. Statement of the Ledger.

Cash,\$ 16,595 88

WORLD-WIDE FUND.

World-wide Fund,\$ 1,976 30
 Accounts receivable, 724 80
 (Overdrawn \$2,701 10.)

CHURCH EXTENSION.

Church Extension Fund,\$ 13,062 75
 Church Extension, bills receivable,\$ 12,661 74
 (Cash \$401 01.)

INDIA FUND.

Native schools,\$ 24 82
 Missionaries' children's schools, 10 00
 Loan Fund, 255 37
 Bible dormitories, 251 00
 Vyara Girls' School, 3,091 64
 Hospital, 3,066 40
 Building Fund, 80 19
 Orphanage, 3,733 14
 Native workers, 995 82

(Cash \$11,508 38.)

CHINA FUND.

South China Mission,	\$	245 04
Orphanage,		841 56
Hospital,		621 62
Liao Hsien Hospital,		627 86
Ping Ting Hsien Hospital,		8 50
Boys' School,		2,147 26
Girls' School,		792 59
Native workers,		205 23
Churchhouse, Ping Ting Hsien,		202 00
(Cash \$5,691 66.)		

SPECIAL MISSION FUNDS.

Africa,	\$	85 01
Japan,		85 30
Philippines,		81 40
Porto Rico,		234 42
Work Among the Arabs,		50 00
South America,		126 34
New England Mission,		155 00
Southern native white,		93 23
San Francisco Mission,		5 00
Cuba Mission,		283 77
Australia,		16 00
Jerusalem Mission,		140 66
Brooklyn Italian Mission,		174 88
(Cash \$1,531 01.)		

MISCELLANEOUS FUNDS.

Colored missions,	\$	121 00
Colored industrial work,		397 75
Gish Testament Fund,		912 67
Ministerial and Missionary Relief Fund,		12,628 16
Gish Publishing Fund,		616 43
Stover Lecture Foundation,		11 12
(Cash \$14,687 13.)		

SPECIAL SUPPORTS.

Middle Pennsylvania Sunday-schools,	\$	50 00
Western Pennsylvania Sunday-schools,		275 00
Pipe Creek congregation,		150 00
Quemahoning congregation,		206 25
First Church, Philadelphia,		300 00
Nebraska Foreign Fund,	\$	289 03
Oller Memorial Fund,		100 00
Middle Iowa Sunday-schools,		97 95
Mt. Morris College Missionary Society,		625 00
Mt. Morris Sunday-school,		250 00
Second, Northern and Eastern Virginia congregation,		845 81
Cerro Gordo Sunday-school,		75 00
Altoona Sunday-school,		150 00
Shade Creek and Scalp Level congregations,		60 00
Southern Ohio Sunday-schools,		275 00
Young People's Missionary and Temperance Association,	500 00	
Northern Indiana Sunday-schools,		318 52
Southwest Kansas District,		150 00
Southern Illinois Sunday-schools,	150 00	
Panther Creek congregation,	25 00	
Salem congregation,	300 00	
Lordsburg Sunday-school and congregation,	285 85	
Coon River congregation,	49 13	
Northern Virginia Sunday-schools,		50 00
First and Southern Virginia Sunday-schools,		200 00
(Overdrawn \$1,528 00.)		

INTEREST BEARING FUNDS.

Denmark Poor Fund,		\$ 3,327 89
Brethren Publishing House, investment,	\$130,000 00	
Brethren Publishing House, reserve,		59,500 00
India Endowment,		3,250 00
China Endowment,		1,200 00
Gospel Messenger Endowment,		12,150 00
Mission Endowment,		51,337 21
World-wide Endowment,		774,213 88
Endowment bills receivable,	839,402 58	
Real estate,	1,278 00	
West Alexandria farm,	91 14	
Denver Colored Home property,	8,045 64	
Gish Estate,		56,334 12
Gilbert Estate,		4,510 05

(Overdrawn \$12,994 21.)

STATEMENT OF CASH.

World-wide Fund,		\$ 2,701 10
India,	\$ 11,508 38	
Church Extension Fund,	401 01	
China,	5,691 66	
Special missions,	1,531 01	
Miscellaneous funds,	14,687 13	
Special supports,		1,528 00
Interest bearing funds,		12,994 21
Cash on hand,		16,595 88
	<hr/>	<hr/>
	\$ 33,819 19	\$ 33,819 19

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE.

Resources—

Office Fixtures,	\$ 2,438 27
Machinery,	46,535 10
Outfit,	11,968 02
O. L. '12,	598 03
O. L. '13,	482 61
Accounts,	13,522 84
Merchandise,	11,368 87
G. M.,	341 13
O. Y. P.,	40 00
S. S. papers,	40 00
Quarterlies,	25 00
Job,	54,819 34
T. M.,	15 00
Cash on hand Feb. 28, 1915,	23,514 02
	<hr/>
	\$165,708.23

Liabilities—

Gospel Messenger, unexpired subscriptions,	\$ 22,155 81
Our Young People, unexpired subscriptions,	1,091 20
S. S. papers, unexpired subscriptions,	668 69
Quarterlies, unexpired subscriptions,	59 43
Teachers' Monthly, unexpired subscriptions,	616 92
Gospel Messenger Poor Fund,	89 56
	<hr/>
	\$ 24,681 61
New investment, exclusive of buildings,	141,026 62
	<hr/>
	\$165,708 23

GISH PUBLISHING FUND

Through many years of economy, thrift, and foresight Brother James R. and Sister Barbara Gish accumulated the fortune which serves as the basis of the Gish Publishing Fund. After the death of her husband, Sister Gish decided to invest her money in a place where it would be a lasting benefactor to our church. After considering the question carefully she decided that to supply books for our ministers would be an extremely valuable work. Accordingly, her money was invested and the Gish Publishing Fund was established. The following record only begins to tell of the good which has already been accomplished by means of the fund.

The fund is governed by the following rules:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the publication department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not be needed in said fund, then it shall be given to the World-Wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Record of Book Distribution.

	Previously Sent Out.	Sent Out During 1914.	Total to Date.
*Annual Meeting Minutes,	937	...	937
Alone with God,	1,973	96	2,069
Bible Dictionary,	2,012	96	2,108
Bible Manners and Customs,	1,937	30	1,967
Bible Readings and Studies,	1,113	118	1,231
Bible Atlas,	1,295	79	1,374
Blaikie's Bible History,	600	139	739
Book of Books,	2,257	83	2,340
*Bound Tracts,	2,499	...	2,499
*Bulwarks of the Faith,	703	...	703
Character of Jesus,	369	173	542
Contagion of Character, .....	...	466	466
Cruden's Concordance,	1,816	108	1,924
Doctrine of the Brethren Defended,	1,387	77	1,464
*Divinity of Christ,	3,000	...	3,000
Eternal Verities,	2,540	46	2,586
How to Master the English Bible,	1,462	95	1,557
History of the Brethren,	1,342	50	1,392
*History of Preaching, Vol. I,	385	140	525
*History of Preaching, Vol. II,	108	167	275
*Life of John Kline,	1,145	...	1,145
Life of Christ, 2 Vol., Edersheim,	1,562	83	1,645

*No longer distributed on the Fund.

Lord's Supper,	3,267	70	3,337
Modern Secret Societies,	2,425	72	2,497
Pastoral and Personal Evangelism,		453	453
Problem of the Old Testament,		450	450
Problems of Pulpit and Platform,	1,327	93	1,420
*Resurrection of Christ,	1,000	...	1,000
Roman Catholicism Capitulating, etc.,		474	474
Seven Churches of Asia,	1,203	68	1,271
Sick, Dying and Dead,	1,658	93	1,751
*Square Talk About Inspiration of Bible,	2,485	...	2,485
*Sunday School Commentary,	8,937	...	8,937
*Schaff's History of the Christian Church, Vol. I,	877	...	877
*Schaff's History of the Christian Church, Vol. II, ...	700	...	700
†Schaff's History of the Christian Church, Vol. III, ...		384	384
*Schaff's History of the Christian Church, Vol. VI, ...	452	89	541
Teacher Training with the Master Teacher,	1,377	151	1,528
The Twelve Apostles,	1,714	85	1,799
*Nave's Topical Bible,	688	...	688
Topical Text Book,	1,850	51	1,901
Trine Immersion,	2,556	66	2,622
Universalism,	1,311	86	1,397
War vs. Peace,	584	230	814
Young Preacher,	1,751	31	1,782
Totals,	67,307	4,992	72,299

*No longer distributed on the Fund.

†To be taken from the list Feb. 28, 1916.

Administration of the Fund.

The following table gives, in a brief way, some statistics concerning the income from the Gish estate, and the personnel of the committee since organization:

Year Ending March 31.	Amount Expended in Books.	Amount Passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	\$ 400 00	.....	.....	{ L. T. Holsinger A. H. Puterbaugh J. H. Moore
1900	1,544 83	\$ 500 00	\$ 9 40	{ Same as above
1901	3,407 34	.....	50 00	{ " " "
1902	1,987 11	1,241 27	16 95	{ " " "
1903	4,145 19	981 49	14 00	{ L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	{ Same as above
1905	2,354 63	512 80	3 45	{ L. T. Holsinger J. E. Miller J. W. Wayland Grant Mahan
1906	1,702 39	772 91	45 43	{ J. E. Miller J. W. Wayland
1907	2,667 72	530 33	49 55	{ Same as above
1908	3,459 75	681 91	.....	{ " " "
1909	829 79	472 42	.....	{ J. W. Wayland J. E. Miller J. H. B. Williams J. E. Miller
1910	2,489 24	456 85	8 60	{ J. H. B. Williams I. B. Trout J. H. B. Williams I. B. Trout
1911	3,049 41	430 94	3 42	{ J. E. Miller Same as above
1912	2,231 61	447 84	.....	{ " " "
1913	1,261 30	464 72	2 25	{ " " "
1914	1,554 69	464 72	5 61	{ " " "
1915	2,886 50	464 72	7 55	{ J. E. Miller J. W. Lear J. H. B. Williams
	\$38,543 82	\$ 9,250 47	\$ 225 13	

Note.—The cost of administration of this fund since the beginning has been less than one cent on each dollar available for use.

Each year, as will be noted from the preceding table on administration, twenty per cent of the net income is passed to the Ministerial and Missionary Relief Fund. A number of needy ministers, or their widowed companions, are receiving assistance from this fund. Thus the minister in preparation and active service, and the minister in his declining years, or his widow in her necessity, are helped through the wise provision of Sister Gish in this fund.

At the beginning of this year three books were taken from the list, namely: Dr. Dargan's History of Preaching, Volumes I and II, and Schaff's History of the Christian Church, Volume VI. Also six new books were added; viz., Schaff's History of the Christian Church, Volume IV, price to our ministers, 90c; Calkins' A Man and His Money, 25c; Broadus' On the Preparation and Delivery of Sermons, 35c; Stalker's The Preacher and His Models, 20c; Gordon's Quiet Talks on Following the Christ, 20c; and Royer's Thirty-three Years of Missions in the Church of the Brethren, 50c. These books are now available for our ministers, and the Gish Committee hopes that they may be ordered. A leaflet, giving the list of books, with prices and descriptions, can be obtained from the Brethren Publishing House, upon application.

Because of a change in postal rates, through the introduction of the parcels post, it has been found necessary to increase the price on some of our books in order that we may not incur an absolute loss in sending them out. Please note the changes, as indicated by the following table:

List of Books on the Fund at Present and Available for Distribution.

	Regu- lar Price.	To Ministers.
A Man and His Money. By Calkins,	\$ 1 00	\$ 25
Alone with God,	75	15
Bible Atlas. By J. L. Hurlbut,	2 75	60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible History. By Prof. W. G. Blaikie,	1 50	30
Bible Manners and Customs. By C. M. Mackie,	1 00	15
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	20
Contagion of Character. By Newell Dwight Hillis,	1 20	20
Cruden's Concordance,	1 00	30
Character of Jesus. By Horace Bushnell,	60	15
Doctrine of the Brethren Defended,	65	20
Edersheim's Life and Times of Jesus the Messiah, 2 Volumes, ...	2 00	75
Eternal Verities. By D. L. Miller,	1 25	20
How to Master the English Bible. By J. M. Gray,	50	10
History of the Brethren. By M. G. Brumbaugh,	2 00	50
History of Preaching. By Edw. Charles Dargan, Vol. I,	2 00	30
History of Preaching. By Edw. Chas. Dargan, Vol. II,	2 00	40
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	15
On the Preparation and Delivery of Sermons. By Broadus,	1 50	35
Preacher and His Models. By Stalker,	1 25	20
Pastoral and Personal Evangelism. By Chas. Goodell,	1 00	20
Problems of the Pulpit. By D. D. Culler,	75	15
Problem of the Old Testament. By James Orr,	1 50	25
Quiet Talks on Following the Christ. By Gordon,	75	20
Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa,	1 00	20
Seven Churches of Asia. By D. L. Miller,	75	20
Schaff's History of the Christian Church, Vol. III,	4 00	90
Schaff's History of the Christian Church, Vol. IV,	4 00	90
Teacher Training with the Master Teacher. By C. S. Beardslee, ..	55	15
The Sick, the Dying and the Dead,	40	10
Thirty-Three Years of Missions. By Galen B. Royer,	1 75	50
The Twelve Apostles. By J. W. Wayland,	75	15
Topical Text Book. By R. A. Torrey,	30	15

Trine Immersion: By James Quinter,	90	20
Universalism Against Itself,	75	20
War vs. Peace. By Jacob Funk,	75	15
Young Preacher, The. By Theo L. Cuyler,	50	15
	\$47 65	\$10 65

The blessings of the Gish Fund, through the distribution of more than 72,000 books to our ministers, would be even greatly increased were there more funds in the hands of the Gish Fund Committee available for expenditure in books. Also, as the claims of the ministry appeal to more of self-sacrificing men to accept service at home or abroad, giving their entire time to the work, the day is not distant when more money will be needed for our Ministerial and Missionary Relief Fund. We know of several who desire to leave bequests for the work of the Gish Fund Committee and we give herewith a form of bequest as suggestive for any who might desire to use the same:

Form of Bequest.

(Recommended for the use of those wishing to leave estate to the fund.)

I also give and bequeath to the Gish Publishing Fund of the Church of the Brethren, the sum of, as endowment, the income to be used in compliance with the rules governing that Fund.

Tables Continued from Page 71.

Scripture and Tract Distribution.

Name of Station.	Colporteurs.	Bibles.	New Testaments.	Scripture Portions.	Tracts.	Total Sales.	Tracts Distributed Free.
Anklesvar,	1	6	10	1,806	685	2,507	
Bulsar,	1	2	10	797	553	1,363	1,000
Dahanu,	12	14	9	1,855	2,500	4,378	600
Jalalpor,	1	0	4	2,485	169	2,659	2,500
Vyara,					80	80	100
Totals,	5	22	33	6,943	3,987	10,987	4,200

A list of the lines of work which may be supported by individual contributors, with the amounts required.

	Per Year.
Orphan,	\$ 25 00
Boarding-school pupil,	25 00
Widow,	30 00
Training department pupil,	30 00
Evangelist or teacher,	60 00
Bible woman,	25 00
Village school,	60 00
Farm apprentice,	20 00
A village churchhouse,	250 00
Hospital bed,	50 00
Village schoolhouse,	65 00
Room to rent to Christian family,	40 00

The rent goes to build other similar houses.

We regret very much that because of lack of space we have been compelled to omit the monthly financial report which should have appeared in this issue. The same will appear in the July number of the Visitor.—The Editor.

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

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 Wine, Attie C.,Aagade 26, 2 Sal, Aalborg, Denmark

Sweden.

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 Graybill, J. F.,Friisgatan No. 2, Malmö, Sweden
 Graybill, Alice M.,Friisgatan No. 2, Malmö, Sweden

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 Bright, J. Homer,Liao Chou, Shansi, China
 Bright, Minnie,Liao Chou, Shansi, China
 Brubaker, Dr. O. G.,Liao Chou, Shansi, China
 Brubaker, Cora M.,Liao Chou, Shansi, China
 Crumpacker, F. H.,Ping Ting Hsien, Shansi, China
 Crumpacker, Anna N.,Ping Ting Hsien, Shansi, China
 Cripe, Winnie,Liao Chou, Shansi, China
 Flory, Raymond C.,Liao Chou, Shansi, China
 Flory, Lizzie N.,Liao Chou, Shansi, China
 Horning, Emma,Ping Ting Hsien, Shansi, China
 Hutchison, Anna,Liao Chou, Shansi, China
 Metzger, Minerva,Ping Ting Hsien, Shansi, China
 Vaniman, Ernest D.,Ping Ting Hsien, Shansi, China
 Vaniman, Susie C.,Ping Ting Hsien, Shansi, China
 Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
 Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira,Anklesvar, B. B. C. I. R. R., India
 Arnold, Elizabeth,Anklesvar, B. B. C. I. R. R., India
 Blough, Anna Z.,Bulsar, B. B. C. I. R. R., India
 Blough, J. M.,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. A. Raymond,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. Laura M.,Bulsar, B. B. C. I. R. R., India
 Ebey, Adam,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Ebey, Alice K.,Karadoho, via Dahanu, B. B. C. I. R. R., India
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 Emmert, Gertrude R.,Jalalpor, Surat Dist., India
 Eby, E. H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Mrs. Emma H. (on furlough),358 No. 74th St., Seattle, Wash.
 Eby, Anna M.,Vada, Thana Dist., India
 Himmelsbaugh, Ida (on furlough),Anklesvar, B. B. C. I. R. R., India
 Holsopple, Q. A.,Bulsar, B. B. C. I. R. R., India
 Holsopple, Kathryn R.,Bulsar, B. B. C. I. R. R., India
 Kaylor, John I.,Ahwa, Dangs Forest, via Bilimora, India
 Kaylor, Rosa,Ahwa, Dangs Forest, via Bilimora, India
 Lichty, Daniel J.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Lichty, Nora A.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Long, I. S.,Vyara, Surat Dist., India
 Long, Effie V.,Vyara, Surat Dist., India
 Miller, Eliza B. (on furlough),Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Miller, Sadie J.,Jalalpor, Surat Dist., India
 Nickey, Dr. Barbara M.,Vyara, Surat Dist., India
 Pittenger, J. M.,Ahwa, Dangs Forest, via Bilimora, India
 Pittenger, Florence B.,Ahwa, Dangs Forest, via Bilimora, India
 Powell, Josephine,Bulsar, B. B. C. I. R. R., India
 Royer, B. Mary,Vada, Thana Dist., India
 Ross, A. W.,Bulsar, B. B. C. I. R. R., India
 Ross, Mrs. A. W.,Bulsar, B. B. C. I. R. R., India
 Stover, W. B.,Anklesvar, B. B. C. I. R. R., India
 Stover, W. B., Mrs.,Anklesvar, B. B. C. I. R. R., India
 Shumaker, Ida C.,Bulsar, B. B. C. I. R. R., India
 Widdowson, Olive,Vyara, Surat Dist., India
 Ziegler, Kathryn (on furlough),Anklesvar, B. B. C. I. R. R., India

Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

How Much? **6 Per Cent!**

ON WHAT?

On Funds Deposited with the General Mission Board

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal, and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN.
WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

*The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire.
Are you interested? Why not write to us?*

Address **GENERAL MISSION BOARD, Elgin, Ill.**



THE MISSIONARY VISITOR



And I?

Is there some desert or some pathless sea
Where Thou, good God of angels, wilt
send me?

Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold

To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—Edward Everett Hale.

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time.

To insure delivery of paper, prompt notice of change of address should be given. When asking change of address give old address as well as new. Please order paper each year if possible under same name as in the previous year.

Address all communications regarding subscriptions and make remittances payable to

Brethren Publishing House, Elgin, Illinois.

Entered as second class matter at the postoffice at Elgin, Illinois.

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The Missionary Visitor

Volume XVII

JULY, 1915

Number 7

EDITORIALS

Our great Annual Conference, at Hershey, Pa., is now a memory, and the work accomplished there is pregnant with good for the future of the church. While the decisions made did not in all respects suit everyone, yet a little adjustment on the part of each of us may be all that is necessary to make them the most effective and salutary.



The grounds for the meeting were fine; accommodations were splendid; the crowds were large; the spirit was excellent; and the environments in every way were conducive to the success of the gathering from start to finish. All seemed to enjoy the Conference, and all were loath to separate. Our Eastern Pennsylvania brethren and sisters made themselves all the dearer to us by endeavoring to do everything pleasant and make everyone feel at home.



The spirit of missions, in its broad sense, as expressed in terms of brotherly love, was manifest on every hand. Charity was displayed on the part of all, in all the gatherings—notably in the business sessions of Conference. The future should be bright to all, after having been present in this gathering, one of the greatest we have ever held, and, as many said, the best they had ever attended.



Naturally we were more particularly interested in the special missionary phases of the meeting. On Saturday,

both in the forenoon and afternoon, a missionary program, outlined and presided over by Bro. Ross D. Murphy, was carried out in a very interesting and instructive manner. All were glad to look into the faces of our India missionary sisters, now home on furlough—Sisters Eliza B. Miller, Ida Himmelsbaugh, and Kathryn Ziegler. The address of Bro. W. O. Beckner, who has spent several months of the past year in China, added much to the inspiration of the occasion.



The session Saturday afternoon was both inspirational and educative. Special emphasis was placed on missionary training at this service. Many short speeches were made by representatives from local churches, who are doing valiant service for the Master. We believe that the future is bright along lines of missionary education, among us. And we hope that the influence of this session of Conference will go far in inducing the various local churches to organize study classes during the coming winter. This is the first time that we have ever carried through a program of this character, but we hope it may not be the last. Many came early for this program. The committee of arrangements must have our special thanks for kindness and courtesy in allowing so much valuable time at Conference for this new phase of Conference.



The missionary exhibit, held in conjunction with the Sunday-school exhibit, was very interesting and instructive to



Our New Foreign Missionaries.

Back Row, left to right: Sister Goldie Swartz, Brother and Sister H. P. Garner, for India.
Front Row: Sisters Nettie Senger and Bessie M. Rider, for China.

many of our people. Special thanks for this are due to our mission fields for what they contributed, and also to our Volunteer Bands for the special exhibits they sent from their schools. We hope that all of our schools will catch the spirit of the showing this year, and be represented next year. This was the second attempt at such a missionary exhibit, and we hope for even greater success in the future.



Bro. Elgin Moyer, president of our United Volunteer Association, reported at the Conference that 200 have signed the declaration cards. Most of these are from our schools. He also reports that each school has organized or has taken steps to organize a Volunteer Band. While these bands are not definitely committed to foreign work, we are happy to note in each of them the emphasis laid upon foreign work, and are glad to report that an increasing number of volunteers for foreign serv-

ice may be noted among the various bands.



The meeting of Monday afternoon, of course, was a sort of missionary climax to the other programs and services. Bro. Charles D. Bonsack, vice-president of the General Mission Board, presided over the service. The missionary address was given by Bro. D. L. Miller, who spoke words of experience to the vast audience in such a way as to produce a very profound effect. At the close of this address the missionary offering, labored for and prayed over in our congregations in every part of our Brotherhood, was gathered into the Lord's treasury. The offering this year will reach about \$23,500. For this we are extremely grateful to the Lord of the harvest, and to His faithful children who were so willing to give to His work. On the part of many this Annual Conference offering partakes of

a more or less sacred nature. Many are the sacrifices made in order that a liberal thank offering may be made to the Lord.



Above all other parts of the program was the most sacred period when there were presented to the assembly the missionaries who this year are going out to labor in the world's harvest fields.

Brother and Sister Holly P. Garner, of Union Bridge, Md., and Sister Goldie Swartz, of Ashland, Ohio, go to India, and Sisters Bessie M. Rider, of Elizabethtown, Pennsylvania, and Nettie M. Senger, of South English, Iowa, are appointed for China. Sister Garner's maiden name was Kathryn Barkdoll, of Batavia congregation, Illinois. On the platform with these sat their parents or other relatives who were present at Conference; also Sisters Miller, Himmelsbaugh, and Ziegler, home on furlough from India. At the close of the service, Bro. John Heckman led the vast congregation in a special consecration prayer, and the service was ended.



We might speak further of the Conference, but we forbear. These are days of toil, and tomorrow will come the reaping time. From first to last the influence of the meeting was good, and we should all be optimistic for the future. To God is the praise and glory.



The Seattle Chinese Mission, with Brother and Sister Geo. W. Hilton in charge, had an enrollment in the month of May of seventy-two. Most of these are from Sunning Province, China. In behalf of a mission for their fellow countrymen in that province they are laboring and praying.



Up to May 1, 260,000 copies of the New Testament had been provided for the soldiers of the various European countries at war, under the World's Sunday School Association's "million nickel" plan. Those who wish to help

in this should write to Mr. Frank L. Brown, 216 Metropolitan Tower, New York City. A nickel will send a Testament to a soldier. This is a worthy work, for oftentimes, through these Testaments, those who may perish in battle will catch their first true glimpse of the Prince of Peace.



The Sunday-school Tour of South America, conducted by Mr. Frank L. Brown, general secretary of the World's Sunday School Association, occupied eighty-three days. It covered 17,000 miles, included eleven countries and twenty-one cities, with forty-five meetings, attended by 15,000 people.



A very fitting testimony to the activity of a local missionary committee, in a church not so far away from us, has come to the desk of the VISITOR editor. Members of the committee got their heads together and worked for a large Conference offering. The financial results of their effort were such that complaint was made because the offering for Conference was so large. Many other committees also did faithful work before this Conference in gathering offerings.



A few facts gleaned from the report of the General Mission Board to Conference may be of general interest. This covered the period from March 1, 1914, to Feb. 28, 1915:

One million four hundred and twenty-five thousand three hundred and five pages of doctrinal tracts were sent out.

State Districts were assisted to the amount of \$6,275.

Nearly all State Districts have selected District Missionary Secretaries. Part of these are being assisted financially in getting about among their churches.

All of the periodicals of the church show an increase in their circulation.

Twenty-one were baptized in China

during the year, making a present native membership of thirty-four.

Ninety-eight were baptized in India, making a present membership of 1,228.

Receipts of money for the regular channels of our mission work during the year were \$114,720.82; expenditures for the same purposes were \$125,181.77.

Approximately 94.5 cents of each dollar donated for mission work is available for that purpose. Only 5.5 cents is required for administration expenses.



Dr. George Schwab, writing to the *Record of Christian Work*, says: "Only a bit over half a generation ago the Bulu, armed with trade guns, marched to the coast to rid the land of whites. Witness the power of Christ's Gospel! On a recent communion Sunday at one of our interior stations the forests gave up their dwellers to the number of 8,100 by actual count, . . . and on the same Sunday at an outstation which had been opened to relieve the pressure on the workers at the main station, were gathered 5,000 more, this work having been built up in the brief space of one year. Floods, not showers, of blessings these!"



The mission class of fourteen members, at Salem church, Southern Ohio, recently graduated in the course, Bro. A. H. Bucklew being the teacher. Of especial notice is the fact that the elder, Bro. Wm. Minnich, also took the course and received the diploma. Where the leaders go, others follow. Are there not many more shepherds who can and will do this same thing?



Some are wondering whether they should start mission classes now. This we would say depends somewhat upon local conditions. As a general rule, however, the autumn and winter months are better; and unless there is strong pressure and local conditions assure faithful attendance, we believe that it

would be best to pray and plan for a larger class when the summer is past.



The annual conference of the Missionary Education Movement at Lake Geneva, Wis., this year, will be held from Aug. 6 to 15. Rates are very reasonable, and those who desire to spend some time in missionary study, as well as recreation, will find this conference very profitable.



The vice-president of the Chinese Republic, a Christian, exhorts missionaries to warn the church at home that five years from now their critical opportunity will have passed. At this time the Chinese are peculiarly open to the Gospel, and while they will still be accessible in years to come, at this time, when the new is replacing the old, and national ideals are in their formative period, they are more especially susceptible to all that is best in Christianity.



A little over a year ago the Baptist Home and Foreign Boards were in debt about \$280,000. Through diligence and united effort this debt has been canceled, and about \$118,000 has been placed to the right side of the ledger.



CORRECTION.

We desire to make the following corrections in the May number of the *Visitor*. The married name of Agnes Jespersen is now Wilkins, and therefore the name under her photo should read Agnes J. Wilkins; also the picture of Blossom Cooper, was used by mistake. This child was born in Brazil and is the adopted child of our friends, Mr. and Mrs. Cooper, who are missionaries of South America. Their little missionary paper, called *The Echoes*, deserves a wide circulation amongst all churches that are interested in the uplift of the needy children of non-Christian people.

J. K. Miller.



A view of the Hershey Auditorium, taken during our Missionary Meeting on Monday afternoon. Brother D. L. Miller may be seen speaking. The Auditorium was full, with many standing, while thousands could not be accommodated.

SCRIPTURE MEMORIZING

Elizabeth H. Brubaker.

Sister Brubaker has kindly consented to give us several articles on the Bible Memory and Devotional League. Because of the great importance of this work, we trust that our young people, especially, in every congregation will be encouraged to form the habit of Scripture memorizing. It is a grace that is being sadly neglected. We suggest that this article be preserved for suggestive passages for memorizing.—The Editor.

"Train the child to commit to memory the choicest passages of the Bible."—Heber Newton.

DEVOTED Christians, interested in the religious training of the young, think that Scripture memorizing should be given a prominent place in our Sunday-school instruction. Generations ago this form of instruction was emphasized probably unduly. Certainly we are now in the other extreme.

Said a minister's wife a few days ago:

"How I wish that when I was a girl I had begun to memorize Scripture!" Said a young man, "I wish that when I was but a boy in Sunday-school my teacher had compelled me to memorize Scripture." We believe that this great and good work can and should be accomplished without compulsory methods. John Ruskin, however, says that when he was a boy his aunt made it an unchanging rule that he should spend the greater part of Sunday in memorizing Scripture. In later years he said, "I am grateful now for the discipline which stored my mind with their creative words."

"When some great group of verses

in the Bible have in this way been turned into an enduring possession, the results which follow are nothing less than amazing. The divine words thus possessed become living things. They have hands and feet. They take hold of us in unexpected ways and at unexpected moments. They steal into the consciousness and repeat themselves in a sense automatically, singing their divine song—perhaps in the darkness of the night, when lying sleepless; perhaps in some sudden moment of trouble, or at some sudden call of duty. Truths thus learned reach out into quite unsuspected relations. They whisper messages to us of which we had never dreamed. The inspiration of the Bible does not lie centuries behind us, confined to the minds and brains of the holy men of old, who wrote and spoke as they were moved by the Holy Ghost. It lurks in the syllables today; and when the very words of the Divine Message are woven throughout the whole tissues of our minds, they resemble electric wires along which the electric current can come."

Bible Verses for Beginners, 3 to 5 Years.

The following texts have been used with beginners from 3 to 5 years of age. Before teaching each text it should be explained to the children. In the text, "God is love," show them how God loves little children, their fathers and mothers; that He loves even wicked people, but not their bad deeds; that He loves everybody. God is love (1 John 4: 8).

So with the next text, "The Lord is good to all." The Lord is good to me, to you, to everybody. The Lord is good to all (Psa. 145: 9). Teach but one of these texts a month. Keep reviewing them. Teach in concert. By and by the children individually will know them. When they once know a text they delight in giving it. You want to teach these quite little ones to memorize as if

you taught them not. It must not become burdensome to them. The texts are these:

"God is love" (1 John 4: 8).

"The Lord is good to all" (Psa. 145: 9).

"Thy word is true" (Psa. 119: 160).

"Men ought always to pray" (Luke 18: 1).

"Learn to do well" (Isa. 1: 17).

"Children, obey your parents in the Lord" (Eph. 6: 1).

"Love one another" (John 13: 34).

"God loveth a cheerful giver" (2 Cor. 9: 7).

"Even a child is known by his doings" (Psa. 20: 11).

"Suffer the little children to come unto Me" (Mark 10: 14).

The Lord's prayer, also simple golden texts, may be taught these same children. They may also be taught the long meter doxology, "Praise God, from Whom all blessings flow." As the children mature Mark 10: 14 may be taught in full.

It was my privilege to teach in a mission Sunday-school, made up largely of foreigners, where the primary teacher taught this group of ten verses. Her class was composed of beginners and primaries; therefore she taught them in a shorter period of time. When through with the course, most of the children knew the verses, and the teacher gave them a surprise in the form of a picture card. How pleased the children were. The teacher then selected ten more Bible verses, taught them by the same method, and gave them another surprise.

This leads to the thought of whether we should offer rewards for memorizing Scripture, and what conditions should be required. If the number of memory verses required is sufficiently large, it is quite customary to give a Bible to those who memorize them thoroughly and are able to give them by location—that is, the person in charge

simply calling the location of the verse and the scholar repeating the verse itself. One Sunday-school gave its members 175 verses to learn in a given time. These verses were selected from different parts of the Bible with a view to their helpfulness. A good Bible was promised to every one that could repeat all of these verses, by location, in the specified time. You may remember that a wealthy lady in New York City gave a fine Bible to any one who would commit a certain number of passages that she had selected. It is certainly practical, when memorizing Scripture, to learn the book, the chapter and the verse. The quotation is all the more practical, too, if one can give its setting. These points are especially interesting to the more mature student of the Bible. A good motto is Joshua 1: 8: 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou

mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

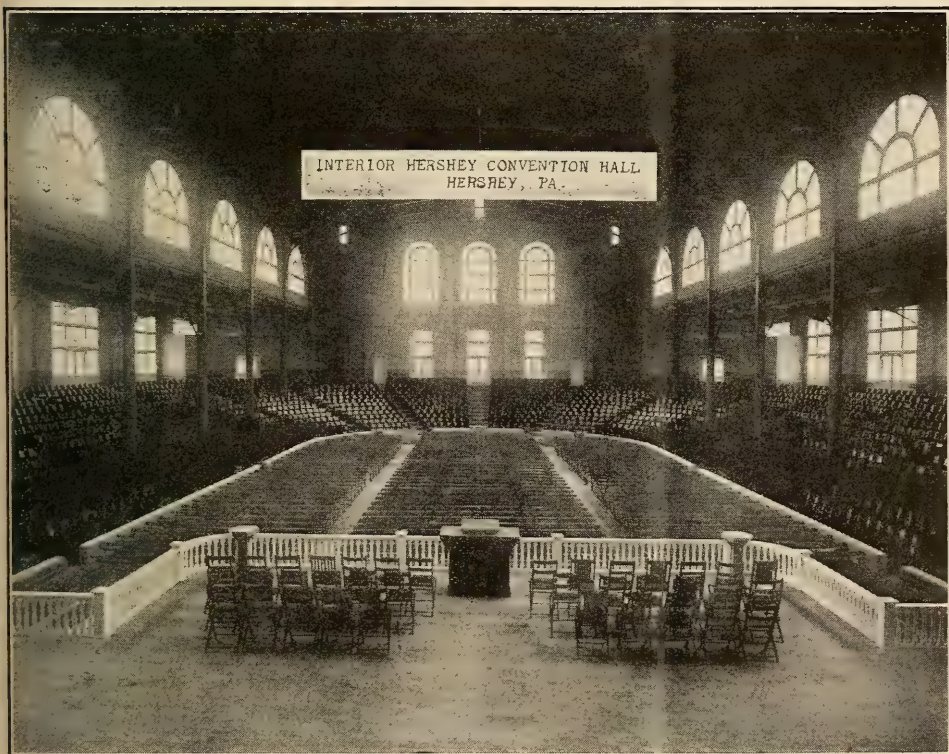
The Primary Age, 6 to 8, Inclusive.

In this age the mind has greater power to retain and more difficult texts may be memorized. However, the power of memory should not be abused by choosing texts that have no meaning to the child. The child's intellectual and spiritual needs should be recognized, and the texts selected should have some immediate value. The teacher should continue to explain the Scripture memorized.

Scripture for 6 Years of Age.

As material for the age of 6 years we suggest the following: The 23rd Psalm, to which should be given about three months' time.

"For God so loved the world, that He gave His only begotten Son, that who-



soever believeth in Him should not perish, but have everlasting life" (John 3: 16).

"Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20: 11).

"I can do all things through Christ which strengtheneth me" (Philpp. 4: 13).

"No good thing will he withhold from them that walk uprightly" (Psa. 84: 11).

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103: 13).

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15: 3).

"The Lord hath done great things for us; whereof we are glad" (Psa. 126: 3).

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15: 1).

"Thanks be to God for His unspeakable gift" (2 Cor. 9: 15).

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

Scripture for 7 Years of Age.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34: 7).

"I said, I will take heed to my ways, that I sin not with my tongue" (Psa. 39: 1).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

"Thy word is very pure, therefore thy servant loveth it" (Psa. 119: 140).

"Thy word have I hid in mine heart, that I might not sin against Thee" (Psa. 119: 11).

"A new commandment I give unto you, That ye love one another; as I have loved you" (John 13: 34).

"God loveth a cheerful giver" (2 Cor. 9: 7).

"If ye love Me keep My commandments" (John 14: 15).

"My little children, these things write I unto you, that ye sin not" (1 John 2: 1).

"Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3: 17).

Psa. 1, six verses.

Scripture for 8 Years of Age.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12: 1).

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).

"Herein is love, not that we loved God, but that He loved us" (1 John 4: 10).

"I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1: 5).

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118: 24).

"Look not thou upon the wine when it is red" (Prov. 23: 31).

"Ye are My friends if ye do whatsoever I command you" (John 15: 14).

"These things I command you, that ye love one another" (John 15: 17).

The Ten Commandments shortened (Ex. 20):

"Thou shalt have no other gods.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet."

Texts for 9 Years of Age.

The beatitudes (Matt. 5: 1-12).
"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 5: 33).

"If ye suffer, we shall also reign with Him: if we deny Him, He also will deny us" (2 Tim. 2: 12).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12).

"The entrance of Thy words giveth light" (Psa. 119: 130).

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119: 105).

"The law of Thy mouth is better unto me than thousands of gold and silver" (Psa. 119: 72).

"Heaven and earth shall pass away: but My words shall not pass away" (Mark 13: 31).

"Blessed are they that hear the word of God, and keep it" (Luke 11: 28).

The great commission (Matt. 28: 19, 20).

"If ye love Me keep My commandments" (John 14: 15).

Scripture for 10 Years of Age.

"Let the word of Christ dwell in you richly in all wisdom" (Col. 3: 16).

"But my God shall supply all your need according to His riches in glory by Christ" (Philpp. 4: 19).

"Honor thy father and mother; which is the first commandment with promise" (Eph. 6: 2).

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55: 7).

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16: 31).

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

"This is the victory that overcometh the world, even our faith" (1 John 5: 4).

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psa. 19: 14).

"Be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1: 22).

Psalm 100, five verses.

The books of the Bible.

The names of the twelve apostles.

Scripture for 11 Years of Age.

"So then every one of us shall give account of himself to God" (Rom. 14: 12).

"All have sinned, and come short of the glory of God" (Rom. 3: 23).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3: 12).

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Pet. 3: 3).

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 4):

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1).

Psa. 19, fourteen verses.

Scripture for 12 Years of Age.

"Now is the accepted time: behold now is the day of salvation" (2 Cor. 6: 2).

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

"Whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4: 7).

"If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36).

"There is therefore no condemnation to them which are in Christ Jesus,

who walk not after the flesh but after the Spirit" (Rom. 8: 1).

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. 21: 7).

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8).

"Rejoice in the Lord alway (Philpp. 4: 4).

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16).

The love chapter (1 Cor. 13).

The Ten Commandments in full (Ex. 20).

BOARDING-SCHOOLS IN INDIA

I. S. Long.

IN our Vyara Boarding-schools we have about sixty boys and twelve girls. Usually they are small, and a good many are just beginning to read. You would not expect them to understand mysteries. Generally they understand the missionary if he speaks simply, as one always ought to speak to children.

At present, all told, we have fifty children in the first five standards, the majority being in the first and second. Nevertheless, such children take notice when addressed, and a missionary can talk to them, teach or preach, with a good deal of pleasure and profit. The preaching needs to be very simple, however, a kind not easy to all of us.

India people as a rule are very religious, being more or less well taught by the Brahman teachers and mendicant Sadhus. The backward classes

about Vyara, though, have for generations been wholly untaught, wholly without religious instruction. It follows that both parents and children are therefore the duller for being untilled soil for so long a time.

For nearly ten years the government of Baroda State, where we live, has had compulsory education; and while this is not as good as it seems from without, it is making a very great improvement in the understanding of these backward classes.

In the Government School at Fort Songhad, for three or four years one hundred boys are fed and clothed and taught, free of charge. At the same place a large number of girls also are educated. If you could see their parents—nay, if you could have seen them before they went to these schools—you would wonder at their very respectable

appearance as seen here. Their parents are not dressed in silks, not well dressed by a good bit, the cloth being all too scant. The women wear dozens of strings of ugly white stone beads on neck and breast, and both men and women have rings on the ears, hands and legs, if they can afford them. Certainly, if you could see their parents, their houses, and their little understanding you would agree that they are a jungly, rude lot.

But these children before you? They sing and read and write well, and are put through the sixth standard before being sent out. They are taught politeness and the fundamentals of religion in general. They are dressed well and look good. They can do things, too, being not merely "dumb driven cattle." They might be mistaken for upper-caste children. If addressed they would understand you. I was well pleased with my visit to these schools. On this side the Baroda State has, besides the above, a school at Vyara and one at Mohuva, each having one hundred boys in attendance.

One hundred or more literate, sixth-standard boys and girls, are sent out yearly from these schools. Vyara is the center of this district, and is therefore surrounded by quite a good many boys who have passed through one or other of these schools. The government teachers, usually Brahmans, naturally do not wish these boys and girls to become Christians. Sometime ago one of our workers was telling the Songhad head master of Government School that *he* is doing a very fine work for us missionaries. On enquiry as to *how*, he was told that eventually very many of these children will become Christians. As the head master was denying this, a Mohammedan sitting near spoke up, saying, "True, true; all these educated backward classes will become Christians." This he admitted sadly, for he could wish rather that

they might become followers of his prophet. I am glad to admit that I think the worker spoke largely true. These educated youths are a big part of our hope for the Vyara work.

Several of our children of the Vyara Mission Boarding-school have thus far been baptized. Many, however, are almost ready to accept Jesus as their Savior. We are really a little proud of these children, for they tell you how we mean to win their parents. If, while here with us, they imbibed the life and spirit of the Master, and if, in addition, they are taught the methods of the Master Teacher, *they* in our stead will do great things toward winning the 100,000 others of their selfsame castes to Jesus. Don't you think so?

We are using in our work, as best we can, several of these young men who have been educated in Government Schools. Though they have passed the sixth standard and been baptized, they are pretty raw Christians, for they have been taught but little of the Word. And even though well taught in the Word, they will never be as helpful and consecrated as those who live with us in our own boarding-schools for five or six years.

Nevertheless, I am very anxious to see them put through a simple course of biblical instruction, here at Vyara. Later, the select of these ought to be sent to Bulsar for fuller and better instruction, both in the Word and methods of teaching. I feel morally sure it will be money and time spent with large dividends. They would certainly return in the power of the Spirit to their homes. Being informed, they would also be transformed by the Word and the Spirit. They are mental now; our task is to make them spiritual.

Then, in company with our better-trained children of the Mission Boarding-schools, we might expect things

doing, might prepare for large ingatherings in this district; for we would have shepherds from the fold itself. The masses are reachable and are knocking at the doors of the church. I pray God the day may soon dawn when their own children may become the shepherds to admit them into the Master's fold, and be the shepherds caring for their *very own*. They ought to come by literal thousands then; and

the rejoicing in the presence of the angels of God would also be heard on earth.

This picture is poorly drawn, but you see thereby that we are not discouraged. The future looks good. Nobody is crying. Our success will be what we make it through making *somebodies* of these raw children who are willing to be taught all the Master's will—willing to be led into all Truth.

MISSIONARY POSSIBILITIES, AS SEEN BY A NURSE IN TRAINING

Lela F. Sellers.

THERE are many ways in which we may approach the soul that is in need of God's saving power. Not the least of them is that through the sick-room, afforded the nurse and the doctor, and especially the nurse, as she is in constant attendance upon the sufferer, while the physician calls only for a short time, and the patient is not so ready to open his heart to him as he is to the one who is always present.

As I look back just a few years at the difficulties which confronted me when I was preparing to enter a Nurses' Training-school, and at the doubts, misgivings, and discouragements, as well as the attractive lines of work elsewhere, that allured me, I am thinking that there may be others pondering the same question that I was then. Thus, if this article can help to clear up any of those doubts and misgivings, and give some one a clearer view of the nurse's life, I shall be happy.

Few of us there are who have not been ill at some time in our lives. Many have not been sick enough to require the attention of a trained nurse; but even though we only felt bad, and were kept indoors perhaps for but a

few days, did we not somehow care more about reading our Bibles and drawing closer to God than we ordinarily do in health? We are bound to be busy with so many things when in health that our spiritual welfare is often neglected. But when physical misfortune comes, and God seems to say to us, "Be quiet for a while," it seems then that we long for Him to speak to us and we are anxious to listen. So it is in every avenue of life, and it is so here in the Cook County Hospital, where there are nearly two thousand of the unfortunate and sick people of this large city. While this class of people, which represents the poor and neglected of the city, affords an opportunity for a broad and excellent experience for both nurse and doctor, it also presents a most striking picture of people not knowing Christ, and living away from Him. While in training we are handicapped in doing much for them in a spiritual way, for we must be about our work, and thus do not have the opportunity to do as much for them as we would like. Nevertheless, we have received an insight into their lives and it has broadened our view of God's great harvest field. It is a spur daily

for us to get as much as possible out of our training, that we may be better fitted soon to go out and help the people who are thus in darkness. Many of these people seem to appreciate so much the care and attention they receive in the hospital. To some of them it seems marvelous and they wonder how it can be that these things are done for them. Then they seem to get a new and higher vision of life, and often they repent and try hard to live better, even though no one has spoken to them about it. Sometimes, while we are administering to them, they will humbly tell us of their past lives, and their determination to do better. We cannot but feel that these people have been helped, spiritually, to some degree. On the other hand are those who continually grumble, no matter how much attention they receive; they never are quite satisfied. Their condition is even more miserable, and more to be pitied are they than the other class. At this time the nurse's strength of character and true Christian principles are powerful factors for good; and who can tell what lasting impressions they make upon the lives of these people?

Many sad cases come daily to the County Hospital. Saturday is always an unusually busy day in the surgical departments, as it is pay day for a number of the people, and the usual course of many is to go to the saloon or some other place of vice to spend their money. There they often get into trouble. Sometimes they come to the hospital with gunshots or stab-wounds, inflicted in a drunken brawl. Sometimes their children are hurt. Only last night a little girl, eleven years old, was brought to the children's ward about midnight. Her arm was badly swollen and blue; blood was coming from a gash in her head. We asked her what the trouble was, and she said, "My father struck me." Her clothes were scant, and very dirty, as were also her

face, hands, and body. She seemed to feel so bad that we did not question her much. When I gave her a cup of milk to drink, it occurred to me that probably she had not had any supper. I asked her and learned that she had had nothing since breakfast. When I asked her why she had not, she said, "We didn't have anything." Then I prepared for her a lunch that seemed to please her, and having had a warm bath and being put into a nice, clean bed she soon went to sleep in spite of her pain. Later we learned that her father had been drunk and had also beaten his wife. He is now in the city jail. Could that father be brought to experience the saving power of Christ, what a marvelous change there would be in that home! We cannot go out and follow up these cases as they come in, but there is always something we can do for them as they come to us that will lighten their burdens. There is a Social Service Department in the hospital, which takes up these cases, visits the homes, and keeps in touch with them, thus bettering living conditions somewhat. The student nurse helps in this department six weeks during training, going out all day to such homes, investigating conditions and helping as much as possible. Those of us who are especially interested along this line are eager for our turn to come. Many cases similar to the one mentioned above, and even some much worse, come daily to the hospital.

Of course there are discouraging and unpleasant features to meet in training to be a nurse; but is it not so in anything we do? Sometimes we feel that we are kept very close and cannot get away and be with our friends as much as we would like. Then again the work seems hard sometimes, and probably we have been given something to do that we particularly dislike. But clouds and stormy weather make sunshine and fair days only more beauti-

ful. So it is with us; when we have our half day off duty during the week, and a half of Sunday, and better still two whole days after each month of night duty, how we do enjoy getting out for a short vacation! Then, too, the work is so interesting that, after these short vacations, we find ourselves not only ready but glad to be back. The County Hospital is especially interesting, being a general hospital, and accommodating so many patients, each one different from the others.

While in training we do not want to forget our spiritual welfare, for if we neglect it here, where the religious is rather sadly lacking, we may suddenly find ourselves farther away from God than we should be. Usually we can get to one service at Bethany on Sunday, and occasionally to one during the week. This means so much to us, but we must keep up our daily devotions if we would not lose ground. Another method, that has proved helpful to the four of us here, who are members of the Church of the Brethren, is a weekly prayer meeting of our own. We arrange to have it on an evening when all

of us are off duty. We spend an hour, when possible, in study and prayer. We have a room where we can be undisturbed. We find this a great help in the maintenance and development of our spiritual life.

All four of us are eagerly looking forward to the end of our training, toward more and better work for the Master in some needy field wherever it may please Him to send us. We are members of the United Student Volunteers, and we know there will be plenty to do.

This spring we expect our small number of four to be increased by five, all of whom are also Volunteers. We are glad to have them come, and wish more were coming. The call from the different fields for nurses is increasing. If there are others who are considering entering a Nurses' Training School, to prepare for missions, do not fail to make a careful selection of a school. The one which offers the broadest and best experience possible is not too good, if God is to have the results.

*Illinois Training School for Nurses,
509 Honore St., Chicago.*

REPORT OF ROSSVILLE (IND.) MISSIONARY COMMITTEE

As a Missionary Committee we have just recently decided as to the best course to pursue and the best plan to use to cultivate the missionary spirit and a spirit of giving, especially for mission work.

During the year 1914 we adopted the card and envelope method of receiving offerings, but our plans were frustrated, and as our church has now adopted that method of meeting her expenses we thought it best to use another plan for our work.

It has been the custom of our Sunday-school for several years to give a

special missionary offering on the first Sunday of each month. We therefore concluded that the best thing we could do was to be especially careful that proper announcement be made, so that Missionary Sunday be remembered.

As a natural consequence of our Sister Minerva Metzger entering the China mission field there is a keen interest in mission work among a goodly number of the members, and the aim of this committee is to cultivate that interest, as well as to create more.

On the first Sunday of February Bro. J. W. Vetter gave an outline and talk

on the history of missions, which was both interesting and instructive. We expect to have talks on mission work, special songs, essays, etc., as nearly as possible every Missionary Sunday and anticipate some very interesting talks from Sister Minerva's parents, giving news fresh from the field.

Our Missionary Offerings consist of the following:

1. Offerings on Missionary Sunday.
2. Birthday offerings each Sunday.

3. Balance in Sunday-school treasury on the first of January and July.

4. Balance in Christian Workers' treasury on the first of January and July.

5. Special offerings for Sunday-school Extensions and Orphanages.

Fraternally yours,

Rossville Missionary Committee.

Sister Vernie Metzger, Secretary.

Jno. W. Root, District Missionary Secretary.

TRAINING OUR DAUGHTERS FOR WORLD RESPONSIBILITY

Gather the children, mother,
The little heads close to your knee
In the hush of the beautiful twilight,
And talk to them tenderly.
When the bright eyes grow tired and rest-
less

And gaze at you wistfully,
And the sweet lips beg for a story,
Then gather them close to your knee.

Tell them a story, mother—
But tell them no olden tale
Of knights, that rode through the forest
To search for the Holy Grail;
Or bearded and bronzed Crusader,
Who fought in the Holy Wars,
His face towards the Holy City
And scarred with the battle scars.

Not always tell them of heroes
Who died for a nation's weal,
And opened a path to freedom
At sword-point of burnished steel;
Navarre's white plume in the battle,
Or peasant maid of Lorraine—
Not these be the theme of your story
When the daylight begins to wane.

But when you gather the children
At twilight around your knee,
Tell them a story, mother,
Of our brave ones beyond the sea;
Tell them not all the valiant
Lived in the ages fled—
For ours is the day of missions,
Nor yet are the heroes dead.

And paint, in the tiny circle
Of the coin in a baby hand,
A pitiful picture of child-life
In 'some weary and sin-sick land.
And tell them, when at nightfall
They kneel by the cot upstairs,
That the Lord of the little dark children
Will listen to childhood's prayers.

And when through the beautiful twilight
The first ray of starlight beams,
And the children gather around you
To tell you their beautiful dreams
Of a wonderful grown-up future,
O'erflowing with valorous deeds,
Then tell them the story of missions—
Of our world, and its pitiful needs.

Tell them—nor valor nor riches
Have ever the soul sufficed,
Nor the wisdom of all the sages
Like a life that is given to Christ.
To "take up the white man's burden"
Through loneliness, pain or loss,
Where the star of the Northland gleameth
Or burneth the Southern Cross.

Not long will your little ones linger,
So talk to them while you may;
A world may be better tomorrow
For the story you're telling today.
So tell them the story of missions,
For the child-heart is tender and true,
And not all the teachers and preachers
Can guide them, O mother, like you.
—Woman's Work.

When the world comes between you and God as an obscuring screen, it has conquered you. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—Alexander Maclaren.

FROM INDIA

Mary E. Stover.

THE Gujarat Missionary Conference, which meets twice a year, was held on the last day of March at Baroda. This is a meeting of all the missionaries who work in the Gujarathi language. The devotional hour was especially helpful.

We each have our burdens and problems, and what a blessing it is to lay them before our Father, Who knows all! It is the usual thing for missionaries to be much alone, and perhaps they do not see other workers for weeks or months together. To such, a day spent at one of these meetings is a great help.

The subject under discussion at this meeting was the higher education of our Christian brethren and sisters of India. Though from different localities, and working among different peoples, our problems in the main are the same.

We are grateful to say at this time that the plague around Dahanu and Karadoho, where Bro. Ebey's live, is much less, and if no new cases appear in a few days more it will be considered to have finished its course for the time at least in that locality. Our brother and family are well and continuing in their work. Once more we can testify in a special way to the keeping power of our Lord.

On the sixth of this month a few of us were privileged to be in Bombay. It was the occasion of the sailing of Sisters Eliza B. Miller, Ida Himmelsbaugh, and Kathryn Ziegler. We accompanied them to the *Roma*, which bears them as far as Naples, Italy, on their way homeward. It is hard to part with those we love, and with whom we have been in close companionship here, but we look forward with joy to their return after a refreshing furlough, able to do and

to be more than ever. A change from the work in hand is not only needed for the physical, but for mental and spiritual as well. This is not easily explained, but for those who live for a time on the mission field it needs no explanation.

The hot weather is now upon us. The forenoons are fairly pleasant, but by noon the air is stifling, or a scorching wind blows, and the temperature on the veranda rises to 108° or 110°. By closing doors and windows early, it is less hot inside the house, and we do well to keep inside until four or five o'clock. The air often continues hot until about midnight, after which one can sleep comfortably.

These seasons prove the need of houses built to keep out the heat, and if we have such, and can remain indoors during the middle of the day, we can get along very well. Yet the work in the villages needs overseeing, and often the missionary must be away and have only the shelter of a native house at midday. We grown people soon learn to move slowly, but for the children it is a difficult lesson. It is as unnatural for them to thrive in closed-up rooms as it is for house plants to bloom if kept in a cellar.

The people of this country do not mind the heat as much as we do, though they, too, are careful to keep in the shade as much as possible at midday. But with it all, the season is usually healthy, colds and fever being much less common than at other times.

Our work in this faraway land is in some ways difficult, because of the climate and isolation and other conditions, yet we do not want to leave the impression that there is not a bright side. When we think of the eagerness with which the Word is received we re-

member that there are places at home where the work is hard and converts few. When we think of the noble band of brethren and sisters who work faithfully in city or country, where conditions are favorable or otherwise, we feel we are favored by having a place to work here.

At the present time a number of our missionaries are at the hills. Brother and Sister Kaylor, Sisters Anna Eby, Mary Royer, and Dr. Nickey are at Mahableshwar, studying the Marathi language. Brother and Sister Blough are at Landour, where Bro. Blough, we are happy to hear, continues to improve. The Holsopple and Arnold families are also there for the study of the Gujarathi language, as well as to escape the heat of

the plains. Little Esther Long also accompanied them.

Bro. Ross and family are located at Bulsar since their return from America. Bro. Pittenger and family are at Ahwa. Sister Josephine Powell is filling the place, in part at least, of our sisters who went on furlough. At present she is located at Anklesvar.

The health of our mission family is good. We have much for which to thank the kind Father. He is not only keeping us here, but our loved ones at home as well, which is surely a great blessing at this time, when so many are sufferers because of this cruel war. "Bless the Lord, O my soul; and all that is within me, bless His holy name."

Anklesvar, April 21.

NOTES FROM CHINA

Rebecca C. Wampler.

For March.

Our yearly mission meeting was held at Liao Chou, the first session on March 19. At this opening meeting Bro. Bright gave us a good address, using "Our Sphere of Service" as his subject. All the members of the mission were present, except those in Language School at Peking. The meeting lasted four days and we had a pleasant and profitable time together.



One of the interesting features of our being together was the Chinese services for the Chinese Christians. Sixteen Chinese Christians, men and boys, went with us from Ping Ting to Liao for these services. They had two services each day, besides evening prayers. The Chinese Christians, both of Liao and Ping Ting, took great interest in these meetings, and many of them spoke on the various themes discussed.

On Saturday, March 20, a communion service was held in the home of Bro. Bright, and about forty communed. It was good to have so many about the tables. We had a good feast.



Sisters Hutchison and Cripe are expecting to go to Pei Tai He for two or three months this summer for their interfurlough vacation. This will give them a welcome change from the high altitude of these mountains.



Sister Bright and children also will spend several months at Pei Tai He, and Bro. Bright will spend as much time there as he can. He will be very busy overseeing the building of the Boys' School during the summer.



The medical work at Liao has been very much in need of a suitable place to work. Some property was recently purchased in a desirable part of the city, and this will be used for a chapel

and the medical work. The buildings are now being prepared, and they hope to use the chapel by Easter. The rooms for medical work will soon be ready, and Dr. Brubaker will be glad to get into them.

Buying land is a slow proposition in China. Very few people want to sell, and those that do want much more than the land is worth. We at Ping Ting have been trying for nearly a year to get a certain piece of land, which we thought at first would be very easily secured, and it begins to look as if we must seek elsewhere. American methods won't work, for if you try to hurry the deal through the Chinese gets suspicious and either puts a prohibitive price on the property or won't sell at all.

The work during the year has gone forward, we are glad to say. To God be all glory and praise! Soon those who came on the field the fall of 1913 will be able to do some work, and will be of much assistance. Yet the field is almost untouched. The call still goes forth for more "laborers." Who will come?

Tsinanfu, Shantung, is one of the great educational centers of China. The Tsinanfu Institute had its beginning at Tsingchoufu in 1887, but ten years ago was moved to Tsinanfu. "The Institute aims, by means of a splendid, up-to-date museum, by lectures, and evangelistic work, to interest all classes in the practical achievements, ideas, and sentiments of European civilization, and endeavors to show its pupils and visitors in what ways modern China may be benefited by the experiences of the West." The big museum, with its comprehensive collection of educational exhibits, is never empty. Lectures are given here every hour of the day, and from the Chinese-made models of noted European buildings, big railway bridges, properly-conserved

rivers, and afforested country, valuable object lessons are drawn. Not only do visitors come from Shantung, but from all over China, and their total for the last ten years is 2,400,000. No educational center does more valuable work than this one, and probably no one is more popular with the Chinese.

At Kuhsien, in southwestern Shansi, was a Buddhist monastery owning 170 Chinese acres of arable land. The income from this was sufficient to support a number of priests in opulence and idleness, and to the consequent deterioration of the morals of the community. The progressive officials of the district recently confiscated the temple lands and gave them to the elders of the village, with the understanding that the income was to be used to support a public school. Would that more of the officials were of a like mind! There are millions of dollars tied up in temples in Shansi, which are open only a day or two out of the year. How much better it would be if the money were usable and the children of the province could have a better opportunity to be educated!

A magazine has been put out by the China Sunday-school Union for Chinese children. The subjects treated are those in which they receive little instruction from their parents, such as hygiene, cleanliness, kindness to animals, truthfulness, and so forth. The paper is written in simple style and is well illustrated, and as the Chinese have a great respect for the written word, it is hoped that this magazine will have a chance to do some valuable work.

For April.

Excavating for the Boys' School at Liao has been begun and the work is being watched with much interest by the Chinese. It is the first foreign building

to be put up there, and as they look upon the material gathered their curiosity is rife regarding it. It is hoped that the building can be under roof by the time the rains come.

Dr. Brubaker moved into the new dispensary quarters at Liao April 24, and here he will have larger and better rooms than he has had. He can now take care of in-patients, which he could not do before. The larger dispensary and operating rooms will aid him, too, in taking care of the sick that come. As the work grows these buildings will be outgrown and more and better ones will be needed. Arrangements are being made in repairing the Woman's Work Compound at Liao, for the accommodation of women in-patients, as well as for a chapel and rooms for services and work with the women. When these repairs are completed the evangelistic and medical work of the station will have a better chance to reach the women.

We at Ping Ting were at last able to secure the remainder of the ground needed for Girls' School and Ladies' House, and at the present writing the wall about the ground is nearly completed. In a few days excavating will be begun for the foundations of the main school-building and the house. We are very glad the way has opened to build these this summer, for they are both needed very much.

Evangelistic work at both stations has been progressing slowly. Services are well attended, and colportage is done among the villages. Pray that the Word spoken and distributed may bring forth fruit in the saving of souls for God.

The members of our mission at language school in Peking will return to us the last of May, Bro. Flory and family going to Liao, where they will be located, and Bro. Vaniman and family returning to Ping Ting. We will all be

glad to have them with us at the stations. They report a good year at the school, and feel that much benefit has been received from the instruction.

A few new scholars have entered the schools, and those in charge report good work being done by the boys and girls. In about six weeks the schools will close and the children will be at home for the summer. Remember these children in your prayers, dear readers, that they may not forget what they have learned of God's love, and that they may tell their home people about God and His Son, Jesus Christ.

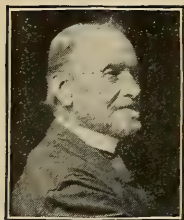
From various parts of China come reports of drouth and of consequent high prices of food. A part of Szechuan is facing famine, numbers of people already using the bark of trees, weeds, and grasses for food. The farmers in this part of Shansi are complaining of the lack of rain, saying that unless it comes soon the wheat crop will be very short.

China continues to destroy opium. Since December about \$25,000 (gold) worth of raw and prepared opium has been seized and burned by the custom officials at Shanghai. Opium taking is one of the greatest curses a nation can have, and we are glad to see the day coming when China will be free from it.

From Yunnan comes the story of a leper, whose friends urged him to commit suicide so that the leprosy would not spread among them. Finally, he consented, sold his possessions, bought his coffin, paid for a number of prayers to be offered for him, and on a chosen day walked out to where his grave was dug. He got into his coffin, drank himself insensible with samshu and was buried alive. Isn't this a remarkable commentary on the wonderful words of the Master, "Greater love hath no man than this, that a man lay down his life for his friends"?

HOW ONE EARNEST SOUL CAN HELP

Anna M. Hively.



Those who have observed the financial reports in the various issues of the *MISSIONARY VISITOR* for the past year will have noticed such credits as "The

Lord's Share of Uncle John's Wastebasket," "The Lord's Share of Uncle John's Pension Check," and "The Lord's Share of Uncle John's Earnings," appearing under the different funds. Perhaps by some this has been given a casual glance, and perhaps in others has been stirred a spark of interest. But be that as it may, Uncle John continues to remit his Lord's share to assist in the growing work of missions, "For we are laborers together with God—" partners, in other words. Too often the Lord is regarded as the "Silent Partner," having no voice in the direction of our lives, or especially in the administration of our finances. Not so with Uncle John. During the fiscal year from March 1, 1914, to March 1, 1915, he has contributed \$63.06 to mission work. Of this amount \$37.82 came from Uncle John's wastebaskets, which he has stationed about the city with a notice or request that persons having waste paper for disposal deposit the same in these baskets. The contents of these wastebaskets are systematically collected and sold and the proceeds shared with the Lord, His share being sent to the General Mission Board to perpetuate the work of sending the Gospel to those who know it not.

Uncle John is no longer young in years, being near threescore and ten, and he receives from the government a

pension. In this, too, the Lord has a share, and the amounts from this fund for the year have reached \$17.10. Also, from Uncle John's earnings a portion is consecrated to the Lord, which amounts to \$8.15 for the year. Thus we see what one earnest soul can do when once consecrated to the lost art, "giving." This amount would more than support for one year a native worker in India; would support two orphans in China and have to spare \$19.06; or would support in the training school at Bulsar, India, two pupils, less 84 cents.

When our partnership with the Lord reaches the pocketbook, then and then only will the value of our relation with our Lord reach its full measure. May we have a deeper consecration of service, whether in money, time, or talents, and then will it be said, "She hath done what she could."

Elgin, Ill.



"The national debt of Japan is a little over \$1,246,000,000; \$218,000,000 more than that of the United States. . . . It is a marvelous Eiffel Tower of official computation which makes the taxation system of Japan. . . . All whose yearly income is more than \$50,000 are taxed 22 per cent; a poor wretch who earns \$500 a year is taxed 2.5 per cent of it. That is on income. On land he is taxed 5.5 per cent. . . . He pays succession tax, liquor, sugar, oil, and patent medicine taxes. . . . Textiles, traveling, tobacco, salt, camphor, each has its tax. . . . It is said that a Japanese millionaire pays something like 68 per cent of his income and earnings to the government, . . . while the farmer who supports a family of from five to ten on one and two-thirds acres is taxed about 27 per cent of what he gets."—Adachi Kinnosuke, in *The Century*.

THE STUDENT VOLUNTEER

ONE YEAR OF THE UNITED STUDENT VOLUNTEERS.

Elgin S. Moyer.

ONE year covers the history of the United Student Volunteers of the Church of the Brethren. During this first year the membership of the organization has reached the number of two hundred. The organization did not reach its highest numerical possibility, yet I feel we have a little nucleus of one year's growth that will in a few years grow to be a strong standing army in our Brotherhood. For a number of years we have had Volunteer Mission Bands in some of our schools and colleges. These Bands in their limited opportunities have done splendid work along mission lines. When it became the conviction of some that we had greater possibilities and could do more extensive, effective and permanent work through coöperation and organization, we planned to unite our forces and to attempt greater things for the Master. Two years ago, at Winona Lake, Ind., representatives from our Bands met and effected a temporary organization, electing officers for the year and a committee to draw up a constitution for the organization. During the year the constitution was drawn up and ratified; and last year at Seattle, Wash., a corps of officers was elected and our Union was ready for growth and aggressive work. Thus our organization, as the result of one year's growth is a band of volunteers two hundred strong. Here we have two hundred choice men and women of our Brotherhood who have renewed their covenant with the Lord to be faithful in their Christian duty and to be at His disposal at any time and at any cost.

As we look at the growth we have made and the interest that has been

manifested in the work it causes us to rejoice. The local bands have given splendid response to the calls and needs of the Union. During the year in two more of our schools were Bands organized. Thus at present ten of our twelve schools are maintaining Volunteer Bands, all of which are in connection with the Union.

To keep in touch with one another and as our constitution provides, a circle letter has been going from Band to Band carrying news and inspiration from one Band to the others. Also twice during the year the second vice-president very faithfully performed his duty in sending letters of information and encouragement from the medical missionaries on the field to the nurse-training and medical students in preparation. These letters were very much appreciated, and if there are other volunteers in preparation who should get such letters the coming year, give us your name and address.

There has been a good response from some of the Bands since we have begun the Volunteer Department in the VISITOR. A few of the Bands did not respond, but we hope that this year every Band will contribute to these columns. The Volunteer Department will continue throughout the year and we would like to have a few short contributions at once. Send all articles or notes to the address given below.

One evidence of our growth was the need that arose for a number of amendments to our constitution. A committee was appointed and the proposed amendments were drawn up. The hearty approval they received showed that we are ready for taking advanced and aggressive steps in our volunteer work. The amendments were almost unanimously accepted by the Volunteers in the differ-

ent Bands. These amendments will appear in the next issue of the VISITOR.

This year at Hershey we had two meetings. We were given a half hour on the missionary program Saturday afternoon, and on Monday evening we had an inspirational and business meeting. Six of the Bands were represented at this meeting. Though few were the number present, we had a good meeting. We elected officers for the coming year, with the following result: President, Elgin S. Moyër, of Bethany Bible School; first vice-president, C. A. Wright, of Manchester College; second vice-president, Blanche Bonsack, of Blue Ridge College; sec.-treas., Lillian Manahan, of Bethany Bible School. As chairman of the program committee, Benj. Summer, of Mt. Morris College, was appointed and as chairman of the exhibit committee, Anna Beahm, of Bethany Bible School.

Our five missionaries under appointment are members of the Union and they were all present at our meetings at Hershey. The three who went to the field last year are also members. It is our purpose to have every future missionary as members of the Union. And it is our prayer also that every member of the organization may be used just wherever God directs. Let us all pray to that end and far-reaching will be the results and happy will we be in our service for the Master.

Let us this year unite in our efforts and in our prayers even more than we have before. Let us as two hundred volunteers for the Lord pray, trust, and work for great things. If all of us will be faithful in doing our little part and if we will work as the Lord gives us grace, the results of our united efforts will be a marvelous growth in the numbers and capacity of this Standing Army. Let us attempt great things for God and expect great things from Him.

3435 Van Buren St., Chicago.

FOLLOWING THE KING.

Elice Laycook.

ONE of the loved poets has said, "Live right, speak true, follow the king." How beautifully the Christian could apply the thought of this to his Christian life! If we fully realize our relation to our Heavenly King we will strive hard to live right, speak true, and follow Him.

The importance of moulding our lives according to His divine plan is immeasurable. All heaven is pleased with one who is a surrendered follower of the great, loving King. All hell trembles in the presence of God's army. A pure knight is of great worth to the King. The consecrated servant is only truly happy when he is doing his Master's highest bidding.

We have been called in the spiritual ranks by the King. He is willing to give us a present of the most gorgeous armor in the universe. The power to accept lies within us. With this armor our battles are more easily won. God will be with us in all of our battles. However, we must have on the breastplate of righteousness, the helmet of salvation, and we are to use the sword of the Spirit; then our King can go before us in every battle.

What battles are we to fight? The very voice of the King cries out, "Go into all the world and preach the Gospel to every creature, teaching them to observe all things, and lo, I am with you." Ah! There are many battles to be fought against sin, and the King's aim is to overcome sin so that love and peace may reign in His kingdom. You, Christian, are the called of God, your King, to help Him. You may be rich, poor, sick or well, large or small; wherever or wherever you are, the King can use you. You have the promise of help from your Savior, almighty and supreme, and He is ready to be, not only your personal Friend, but your very

Strength. There are so many little corners in which true knights can serve. Even though you may be an invalid, and may be all your life, you can live true; you may have only a limited amount of strength, but you can live right; you may be strong and vigorous; your ambitions may soar on wings of effieience, the King needs you. You can work where others are not able. There is a place for all.

Many times your pathway will be very rough, but do not forget that the King of Glory is personally walking beside you, and that, protected by Him, no evil can harm. His ways are often very mysterious to His followers, but, remember, His mind is infallible, His power is infinite, and His love is boundless. So why doubt, why fear, why fall from the ranks? Have faith, live right, speak true!

There are many followers of this King who make mistakes. Perhaps they stumble, sometimes fall, and the great, loving heart of the King is touched. He never gets angry at His chosen ones, but is always ready to encourage them.

Many times, deep sorrows, sore disappointments, and severe testings come to God's own. Press on, for Christ, God's only Son, was tempted and was made to suffer. Are we not honored when we can be counted worthy to suffer for the cause of One Who is so nigh, so holy? He must have those who can feel deeply, who can sympathize, for many times our agonies are simply fitting us for a higher place.

Live right, speak true, follow the King.

Lordsburg, Cal.



THE CREED OF MAMMON.

Harold Barnes.

"Business is business!" what a term
For man to conjure by!
A solace to seared conscience,
And a muzzle to the cry
Of widow and of orphan,

Of poor folk in the grip
Of money-mad usurpers who
Would "catch them on the hip"—
Because—"Business is business."
Shrewd men there are who smile for gain,
Or play the hypocrite
With pious mien on Sabbath days,
Or with a cunning wit
Drive bargains hard with simple folk—
Their oily answer still:
"If I don't take advantage here
Some other fellow will."
'Business is business!'

O weary souls by Mammon crushed!
O hungry hearts that yearn
For cherished hopes forever lost
By fickle Fortune's turn!
O tear-dimmed eyes! O tired hands
That blindly grope their way
Along the thorny path of life
From weary day to day—
Because—"Business is business!"
God speed the day when Brotherhood
Shall reign instead of Might;
When men will do the thing they ought
Because they know it's right;
When Love will conquer Selfishness,
And in the marts of trade
The Golden Rule will measure all
Transactions that are made:
Because—"Business is business!"



FINANCIAL REPORT.

(Continued from Page 240.)

Individual.		
Mrs. J. H. Whitmore,	\$	1 00
Wisconsin—\$3.00.		
Individual.		
John Kaiser,		3 00
West Virginia—\$3.00.		
First District, Individual.		
Lillie C. Moore,		1 00
Second District, Individual.		
Geo. T. Leatherman,		2 00
Canada—\$2.00.		
Western District, Individuals.		
Elmer Shaw, \$1; Louisa Shaw, \$1,		2 00
Tennessee—\$1.00.		
Individual.		
Rachel Gross,		1 00
New Jersey—\$1.00.		
Individual.		
Agnes M. Diltz, Amwell, Pa.,		1 00
Virginia—\$1.00.		
Second District, Individual.		
Mary Janel,		1 00
Total for the month,	\$	226 65
Previously received,		265 75
For the year so far,	\$	492 40

WARRENSBURG CHURCHHOUSE.

Ohio—\$96.50.		
Southern District, Congregations.		
Hickory Grove, \$47.75; New Carlisle, \$32.25; Donnels Creek, \$16.50,		96 50
Total for the month,	\$	96 50
For the year so far,		96 50

CHURCH EXTENSION.

Maryland—\$1.25.		
Eastern District, Individual.		
Wm. H. Swam,	\$	1 25
Total for the month,	\$	1 25
For the year so far,		1 25

THE LITTLE MISSIONARY

ONE OF THESE LITTLE ONES.

Ida Himmelsbaugh.

IN March of last year I was called out to a village to see a sick mother. Poor woman! She had for a bed an old native bedstead, filled with a rope. This rope was mattress, too. For a pillow she had the rail of the bed. Her temperature was 106. In her arms was a tiny baby. I knew the mother could not live long, but I did for her what I could and then went home with a heavy heart, for I wondered what would become of the little one.

That night the mother died, and I kept thinking of the little one. In about a week I was in the same village, and of course went to see the tot. It was so thin, and the father was trying to feed it some sour milk out of an old-fashioned nursing bottle! I asked him what he was going to do with it, and he at once put the little thing into my arms and said, "Miss Sahib, you love children and I will give you this one. She is yours from now on; she is not mine any more." I was taken a bit by surprise, for while I had secretly hoped we might have it for the mission, now the thing was to get some one to care for it.

Anklesvar, India.



MORE ABOUT THE LITTLE ONE.

Elizabeth Arnold.

LAST March Sisters Ida Himmelsbaugh and Olive Widdowson, with their Bible woman, went out to Barcarolle, a village a few miles from Anklesvar, for an evening meeting, as was their custom. When they returned Sister Ida had brought this little motherless babe with her to care for and raise. She was then about three months old. As there are a number

of Christian families living on our mission compound, she thought to put her into the care of some Indian woman, with the exception of seeing to the food, on account of their ignorance of raising bottle-fed babies. She tried first one woman and then another, but these not proving satisfactory, she decided to take Dorcas into her own house and care for her herself.

The rainy season was drawing near and Dorcas, being a delicate child, she thought to give her more proper care at that time. After awhile Dorcas began to improve in every way. The rough boards of goods boxes, made into a pen and placed on the floor, served as a bed wherein she spent the most of her short life. She grew more interesting day by day. She had won the hearts of all the missionaries living here, and of the native people as well, and her little black head peering over the side of the bed gladdened every heart that came near. She had grown accustomed to a healthy "romp" on Miss Ida's knee each evening before bedtime, and this hour was looked forward to eagerly by the baby and the sisters.

The first of September a Christian woman died here, leaving a ten-day-old baby. Thus another charge fell to Sister Ida's never-tiring hands. She named her Kruppa (meaning Grace). As the babe was very delicate and required much care, Miss Sahib had quite a lot to do. The little one lived seven weeks, and seemed to be developing into a healthy, normal child, when pneumonia attacked her and took her in a few days.

A short time afterwards Dorcas was taken sick, and after suffering for nearly two weeks she too passed away. She had lived with the sisters about four months, and they had learned to love her so much that it was heartrending



Sister Ida Himmelsbaugh and Little Dorcas,
Taken 24 Hours Before Dorcas Went
to Live With Jesus.

to lose her. Poor, patient little girl! During the two weeks of sickness she suffered much, and the patience with which she endured the pain was a lesson to all of us. Her life was not in vain, and though she was with us only a short time, one of the many lessons she had taught us is that, regardless of race or color, babies all over the world have the same lovable qualities and win their places in our hearts.

The above are only two instances of little ones left motherless here, but many times it happens that the mother is taken and the little ones are left. Not a few times they die soon after the mother is gone. India mothers know scarcely anything about the care of babies, so how can one expect the rough fathers and the untrained brothers and sisters to know anything about it? Then, too, very many of the people are too poor to have cows of their own, or to buy milk to feed the children properly, so they die because of improper food.

There are still three motherless ones,

under four years old, in the Widows' Home here. They seem to be doing well and are as happy as can be. The work of caring for such appeals much to me. As the rising generation is the hope of America, so it is here: the rising generation is the hope of Christian India, and we must do all we can to bring up the children left in our care in Christian training, and see to it that they have the proper care when left motherless.

Anklesvar, India.



THAT LITTLE BROWN BABY.

There are hundreds of little brown babies
That live far away, o'er the sea,
As pure and as lovely and precious
As any white baby could be.

There are hundreds of mothers, that love
them—

Those babies, far away o'er the sea—
Who tenderly nurse and caress them
As mother does baby and me.

There are hundreds of poor little children
Whose mothers have died o'er the sea,
And left the poor helpless babies
With no one to care nor to see.

There are hundreds of little brown babies,
Whose cries sound far o'er the sea,
For food, for clothing, for love,
For a friend as a mother should be.

Will you help these little brown babies?
They're precious, as any could be,
For such is the kingdom of heaven,
Brown babies, white babies, and me.



THE MISSIONARY'S FOR-GET-NOT.

S. P. Crouch.

When you think of me
Lift your heart in prayer;
For I then may be
Laden down with care.
And your prayer on wing
To the throne may speed,
Opportune to bring
Just the help I need.
When you think of me
Lift your heart in prayer,
For in sympathy
You my toils may share,
And my lightened heart
Shall pursue its way,
And my joy in part
Shall be yours some day.

—Missionary Tidings.

SWEPT IN BY THE TIDE

THE INHUMAN CHINAMAN.

In Canton, on the Pearl River, we find a great business city, containing 1,000,000 people. Of these 300,000 are said to live in boats, and we find many families whose homes are boats not more than twenty feet long. On some of the larger boats the children fairly swarm, and we see little ones of three or four years playing about their decks. Many of the boys have little round barrels, about a foot long and six inches thick, tied on their backs. These barrels are life-preservers; if a child falls overboard the barrel will keep him afloat until his mother or father can pull him into the boat. We are surprised to see that the little girls of the boat families have, in many cases, no barrels upon their back, and, on asking the reason why, we are told that some of the poorer people consider it a piece of good fortune if the girl babies are drowned, as in this way they are saved the expense of bringing them up.—Missionary Review of the World.



A LETTER ON A STICK.

The great majority of the people in Africa cannot read or write. They do not know what writing is.

The Wasagara people in East Africa have no words in their language for book, pen, paper, ink, reading, or writing.

On one occasion the Rev. A. N. Wood wanted a saw. He picked up a chip of wood, wrote on it instructions to his wife, asking her to send down the required article.

"Give this to Bibi [i. e., the lady of the house] and she will give you something to bring to me," said he, handing the chip to a native.

The man looked very incredulous, and with a mystified look ran off.

He returned shortly afterwards with the saw. His face beamed and he could scarcely contain his excitement. He hurried to his companions to tell them the wonderful news. "I simply handed Bibi the chip of wood and it spoke to her—for she at once went off to fetch the saw, the very thing master wanted! Oh, these white men are wonderful!"

"But," you ask, "how do these folk send messages?" Well, they have remarkable memories in this matter and will remember even a long and complicated speech.

Often, however, they tie cowry shells or kola nuts together in twos and threes—each group means something. Sometimes knots in a cord or notches in a stick are used for this purpose.—Exchange.

HOLD THE LIGHT FOR CHARLIE.

One of the speakers at the missionary council told the following, which may give us a suggestion—we who think we can do so little to help. In a town in the north of England some public meeting was to be held, to be attended by many children. Our school was to assemble at their regular meeting place and go in a body to the mass meeting. The town being without street lights, and, besides, being very muddy, each child was told to bring a light. When ready to form in line the order came, "Lights up!" All were lifted save one. The teacher noticed its absence and asked: "John, where is your light?" The answer came at once: "It is here, sir. I'm holding it down so Charlie can see; he's such a little fellow." Words were not needed to apply the lesson. Each conscience was asking: "Are you holding your light so Charlie can see?" —Exchange.



THE HEAVEN OF THE BUDDHIST.

When a worshiper of Buddha dies, does he go to heaven? The Buddhists do not think so. A man is born again and begins life once more. By living apart from the world and striving to avoid sin, at last he passes away into—nothing. He reaches a perfect state of calm, seeing nothing, knowing nothing, desiring nothing, wishing nothing. Gautama (the prince who died about 400 years before the birth of Christ) is called the great Buddha. He reached this remarkable state of "nothingness," which is called Nirvana. He said that this condition was like that of a flame when it is blown out!

That is the heaven of the Buddhist.—Intelligencer.



A GOD IN THE WAY.

A missionary was driving along a road in India, when he came to a great tree growing in the middle of the road. There was scarcely room to pass by. "Why don't they cut this tree down?" he demanded of the driver.

"Cut it down?" replied the coachman in consternation at the idea. "Cut it down? Why, that tree is a god, and were we to cut it down disease and famine would inevitably overtake the village! No, we cannot cut down a god." So there it stood in everybody's way, and people brought presents to it to keep it from getting angry!—Round World, June.

FINANCIAL REPORTS

Report for April

(Crowded Out of June Issue.)

CORRECTION.

In the Mirror and Reflector of the May Visitor the rate per capita for Northern Illinois and Wisconsin should be \$1.49 instead of 14c.

During the month of April the General Mission Board sent out \$166,179 pages of tracts.

It is with pleasure that the General Mission Board acknowledges the receipt of the following donations for the month of April:

WORLD-WIDE.

Pennsylvania—\$317.18.

Western District, Individuals.
Rachel Christner, \$1; A. G. Faust, Shade Creek (marriage notices), \$1.50; S. A. Meyers (marriage notice), 50 cents; W. M. Howe, Meyersdale (marriage notice), 50 cents, \$ 3 50
Middle District, Congregation.
Lewistown, 2 82
Individuals.

John S. Guyer, New Enterprise, \$1; John S. Hersberger, Everett (marriage notice), 50 cents, 1 50
Eastern District, Congregations.

West Conestoga, \$16.50; Mountville, \$14.80; Akron, \$11.60; Norristown, \$30.45; Springville, \$16.34; Mingo, \$22.55; White Oak, \$32.82; Fairview, \$13.37; Conestoga, \$11.47; Spring Creek, \$36.35, 206 25
Sunday-school.
Spring Grove, 11 76
Individual.

Samuel H. Hertzler, 5 00
Southern District, Congregation.
Upper Cumberland, 11 25
Individuals.

Martha J. Martin, York, \$7; Solomon Strauser, \$6.30; W. B. Harlacher, Hanover, \$1; Susie Walker Resser, \$1, 15 30
Southeastern District, Congregations.
Coventry, 59 80

Indiana—\$112.50.

Northern District, Individuals.
Ione H. Shively, \$10; Ira E. Weaver, Ft. Wayne (marriage notices), \$1, 11 00
Middle District.
Bequest of Mary Jane Stutsman, .. 100 00
Individual.

I. C. Snively, Flora (marriage notice), 50
Southern District, Individual.

Isaac Key, 1 00
Ohio—\$78.49.

Northwestern District, Individuals.
Jacob and Christena Leedy, Deceased, 12 30
Northeastern District, Individual.

Henry Pontius, 5 00
Southern District, Congregations.
Lower Miami, \$14.12; Lower Stillwater, \$13.43; Eversole, \$12.45; Salem, \$3.02; Ft. McKinley, \$4.17, 52 19

The Lord's share of Uncle John's Pension Check, 1 90
Individuals.

Elias Stauffer, \$3.60; A. Brother, Eversole, \$1; Katie Beath, \$1; Mrs. H. H. Fast, W. Dayton, \$1; D. P. Soltenberger, Middle District (marriage notice), 50 cents, 7 10

Illinois—\$68.26.

Northern District, Congregation.

Naperville, 4 90

Sunday-schools.

Pine Creek, \$17.49; Naperville Home

Department, \$2.26, 19 75

Brethren Mission Fund, Mt. Morris, 31 71

Individuals.

L. J. Gerdes, Sterling, \$5; Annetta Yarger, \$4.50; Clinton Baldwin, Chicago, \$1; F. A. Myers, Polo (marriage notice), 50 cents; Sister R., 40 cents, Southern District, Individual, 11 40

J. W. Switzer (marriage notice), 50

Virginia—\$67.45.

Northern District, Congregation.

Dayton, 39 80

Individual.

Mrs. Flora V. Myers, 2 00

Eastern District, Individual.

M. J. Hottle, Manassas, 10 00

First District, Individuals.

C. W. and Lucy Mauzy, West Virginia, \$9; A. C. Riely, \$6.65, 15 65

Maryland—\$56.86.

Middle District, Congregation.

Pleasant View, 28 61

Sunday-school.

Pleasant View, 20 00

Individual.

Katie S. Long, Hagerstown, 1 00

Eastern District, Congregation.

Pipe Creek, 7 25

Missouri—\$32.50.

Northern District, Individual.

Nora M. Shively, St. Joseph, 10 00

Middle District, Congregation.

Spring Branch, 22 00

Individual.

James M. Mohler (marriage notice), 50

Michigan—\$31.77.

Sunday-school.

Woodland Village, \$4.52; Woodland, \$25, 29 52

Individuals.

Herbert Morehouse, \$1.75; C. H. Deardorff (marriage notice), 50 cents, 2 25

California—\$16.56.

Northern District, Individual.

W. C. Lehman, 6 00

Southern District, Congregations.

First Los Angeles, \$8.31; Covina, \$2.25, 10 56

Kansas—\$16.28.

Northwestern District, Individual.

I. S. Lerew (marriage notice), ... 50

Northeastern District, Individuals.

John F. and Dora E. Shoemaker, Overbrook, 10 00

Southwestern District, Congregation.

West Wichita, 3 28

Individual.

J. H. Force (marriage notice), 50

Southeastern District, Individual.

A. Wampler, Fredonia, 2 00

Washington—\$15.45.

Sunday-school.

Lake Side, 3 53

Individuals.

Mother and Boys, Centralia, \$10; J. B. Simmons, \$1.92, 11 92

Iowa—\$12.00.

Northern District, Individuals.

John Rudy, deceased, \$10; E. E. Wolfe, \$1, 11 00

Middle District, Individual.

C. B. Rowe, Dallas Center (marriage notices), 1 00

Oklahoma—\$11.52.

Individuals.

Gilbert Brubaker, \$6.52; B. F. Stutzman, Thomas, \$5, 11 52

Tennessee—\$11.00.

Individuals.

B. Y. Harris, \$10; Mrs. Thos. A. Mooney, \$1, 11 00

North Dakota—\$5.75.

Congregation.

Kenmare, 5 25

Individual.	
J. D. Kesler, Zion (marriage notice).	50
Canada—\$3.25.	
Western District, Congregation.	
Pleasant Valley.	3 25
Idaho—\$1.60.	
Individual.	
T. Y. Henry.	1 60
South Carolina—\$1.48.	
Sunday-school.	
Mill Creek.	1 48
West Virginia—\$1.00.	
Individual.	
Jeremiah Thomas.	1 00
Colorado—\$0.50.	
Northeastern District, Individual.	
L. F. Love (marriage notice).	50
Total for the month.	\$ 861 40
Previously received.	1,285 82
For the year so far.	\$2,147 22

INDIA MISSION.

Pennsylvania—\$15.00.	
Middle District, Sunday-school.	
Tyrone.	6 50
Southeastern District, Sunday-school.	
Royersford.	8 50
Ohio—\$2.04.	
Southern District.	
Proceeds of Uncle John's Waste Basket.	2 04
Illinois—\$0.50.	
Southern District, Congregation.	
Lamotte Prairie.	50
Total for the month.	\$ 17 54
Previously received.	229 15
For the year so far.	\$ 246 69

INDIA ORPHANAGE.

Pennsylvania—\$36.00.	
Eastern District, Sunday-school.	
Lebanon.	20 00
Southern District, Individual.	
Bessie Rohrer, Waynesboro.	16 00
Kansas—\$23.21.	
Northeastern District, Congregation.	
Vermillion.	20 00
Southwestern District, Sunday-school.	
Slate Creek.	3 21
Oklahoma—\$20.00.	
Individual.	
Jennie Garber.	20 00
Virginia—\$20.00.	
Northern District.	
Cook's Creek Aid Society.	20 00
Ohio—\$16.75.	
Northeastern District, Sunday-school.	
East Nimishillen.	5 00
Southern District, Congregations.	
New Carlisle, \$2.60; Salem, \$9.15.	11 75
Michigan—\$8.00.	
Sunday-school.	
Sunfield.	8 00
California—\$7.00.	
Northern District, Sunday-school.	
Lindsay.	7 00
Iowa—\$5.00.	
Southern District, Sunday-school.	
South Keokuk.	5 00
Illinois—\$0.14.	
Northern District.	
Brethren Mission Fund, Mt. Morris.	14
Total for the month.	\$ 136 10
Previously received.	253 50
For the year so far.	\$ 389 60

INDIA HOSPITAL.

Ohio—\$200.00.	
Northwestern District, Individuals.	
Mrs. W. P. Lentz, deceased, \$100;	
W. P. Lentz, \$100.	200 00
Iowa—\$33.77.	

Middle District, Christian Workers.	
Dallas Center.	18 12
Sisters' Bible Class, Dallas Center.	15 65
Indiana—\$19.11.	
Middle District, Congregation.	
Burnetts Creek.	19 11
Maryland—\$10.00.	
Eastern District, Aid Society.	
Westminster.	10 00
Pennsylvania—\$0.50.	
Middle District, Individual.	
A Sister, Altoona.	50
Total for the month.	\$ 263 33
Previously received.	16 00
For the year so far.	\$ 279 33

INDIA BOARDING SCHOOL.

Indiana—\$31.25.	
Northern District, Congregation.	
Turkey Creek.	6 25
Individuals.	
Mr. and Mrs. Theron G. Weaver.	25 00
Pennsylvania—\$25.00.	
Western District.	
Willing Workers' Class, Pike Sunday-school, Brothers Valley.	25 00
Illinois—\$12.50.	
Northern District, Individual.	
Leonard F. Mattox, Mt. Morris.	12 50
Total for the month.	\$ 68 75
Previously received.	50 25
For the year so far.	\$ 119 00

INDIA WIDOWS' HOME.

California—\$5.00.	
Southern District, Aid Society.	
Pasadena.	5 00
Total for the month.	\$ 5 00
Previously received.	5 00
For the year so far.	\$ 10 00

CHINA MISSION.

Pennsylvania—\$17.00.	
Southern District, Congregations.	
Hanover, \$10; Ridge, \$5.	15 00
Southeastern District, Individual.	
M. L. Ebert, Philadelphia.	2 00
Michigan—\$7.74.	
Sunday-schools.	
Shepherd, New Haven, \$2.74; Primary Department, Shepherd, New Haven, \$5.	7 74
Indiana—\$5.00.	
Northern District.	
K. K. Nappanee.	5 00
California—\$1.00.	
Southern District, Congregation.	
Covina.	1 00
Illinois—\$0.50.	
Southern District, Congregation.	
Lamotte Prairie.	50
Total for the month.	\$ 31 24
Previously received.	116 00
For the year so far.	\$ 147 24

SOUTH CHINA MISSION.

Washington—\$15.00.	
Seattle Chinese Mission.	15 00
Total for the month.	\$ 15 00
For the year so far.	15 00

CHINA ORPHANAGE.

Indiana—\$33.12.	
Northern District, Congregation.	
Baugo.	2 12
Aid Society.	
New Salem.	20 00
Southern District, Christian Workers.	
Pymont.	11 00
Pennsylvania—\$10.00.	
Eastern District, Christian Workers.	

Ephrata,	\$ 10 00
Kansas—\$5.50.	
Northern District, Christian Workers.	
Quinter,	5 50
Nebraska—\$2.50.	
Morning Star and Buds of Promise.	
South Beatrice,	2 50
Total for the month,	\$ 51 12
Previously received,	115 00
For the year so far,	\$ 166 12

CHINA BOYS' SCHOOL.	
California—\$18.30.	
Northern District.	
Junior Boys' Class No. 4, Glen-	
dora,	18 30
Washington—\$10.00.	
Individual.	
W. H. Slabaugh, Wenatchee,	10 00
Ohio—\$2.04.	
Southern District.	
Uncle John's Waste Basket,	2 04
Total for the month,	\$ 30 34
Previously received,	20 50
For the year so far,	\$ 50 84

CHINA GIRLS' SCHOOL.	
Pennsylvania—\$5.00.	
Western District, Aid Society.	
Viewmont, West Johnstown,	5 00
Ohio—\$2.00.	
Southern District.	
Class No. 3, Bethel Sunday-school,	
Illinois—\$0.90.	2 00
Northern District.	
Brethren Mission Fund, Mt. Morris,	
	90
Total for the month,	\$ 7 90
Previously received,	30 50
For the year so far,	\$ 38 40

CHINA HOSPITAL.	
Iowa—\$45.71.	
Middle District, Sunday-school.	
Cedar Rapids,	45 71
Illinois—\$30.00.	
Northern District, Sunday-school.	
Polo,	25 00
Aid Society.	
Hastings, Chicago,	5 00
Pennsylvania—\$10.25.	
Eastern District, Sunday-school.	
Ephrata,	10 25
Maryland—\$10.00.	
Eastern District, Aid Society.	
Westminster,	10 00
Indiana—\$6.00.	
Northern District, Sunday-school.	
Goshen City Home Department, ..	6 00
Total for the month,	\$ 101 96
Previously received,	157 30
For the year so far,	\$ 259 26

ITALIAN MISSION.	
Iowa—\$15.70.	
Northern District, Individuals.	
David Brallier and Family,	5 00
Middle District, Individuals.	
Mr. and Mrs. C. K. Burkholder, ..	5 00
Southern District, Sunday-school.	
North English,	3 70
Individuals.	
J. H. Keller, \$1; Susanna W. Brown,	
\$1,	2 00
Idaho—\$13.80.	
Christian Workers.	
Fruitland,	11 80
Individual.	
Lizzie Greene, Lewiston,	2 00
Pennsylvania—\$13.00.	
Western District, Individual.	
Mrs. John Rummel, \$1; Mrs. J. H.	
Cable, Meyersdale, \$1,	2 00

Eastern District, Individual.	
A Brother,	\$ 10 00
Southeastern District, Individual.	
A Sister, Coventry,	1 00
Kansas—\$12.00.	
Northern District, Individual.	
Clara T. Brandt,	5 00
Southwestern District, Individual.	
Mrs. M. S. Frantz, \$2; A. W. Fin-	
frock, \$1,	3 00
Southeastern District, Individuals.	
A Brother and Sister, New Hope,	
\$2; I. G. Harris, \$1; A. Wampler, Fre-	
donia, \$1,	4 00
Ohio—\$8.00.	
Northern District, Individual.	
J. L. Weaver, Bellefontaine,	3 00
Northeastern District, Christian Workers.	
East Nimishillen,	5 00
Virginia—\$8.00.	
Northern District, Individual.	
A Sister, Mill Creek,	1 00
First District, Individual.	
Mrs. W. B. Spangler,	1 00
Second District, Aid Society.	
Bridgewater,	5 00
Individual.	
Janey Garber,	1 00
Michigan—\$3.00.	
Individuals.	
Fred and Ethel Strohm,	3 00
Indiana—\$1.00.	
Northern District, Individual.	
Sarah G. Gump, Pleasant Hill, ..	1 00
Washington—\$1.00.	
Individuals.	
P. A. & M. M. Michael,	1 00
Total for the month,	\$ 75 50
Previously received,	190 25
For the year so far,	\$ 265 75

BELGIAN RELIEF.	
Indiana—\$22.50.	
Northern District, Sunday-school.	
New Salem,	22 50
Michigan—\$20.50.	
Congregation.	
Onokama,	20 50
Pennsylvania—\$18.68.	
Southern District, Congregation.	
Upper Conewago,	18 68
Virginia—\$7.00.	
First District, Sunday-school.	
Troutville,	7 00
Ohio—\$3.00.	
Northwestern District, Individual.	
J. L. Weaver, Bellefontaine,	3 00
Total for the month,	\$ 71 68
Previously received,	53 48
For the year so far,	\$ 125 16

SEATTLE CHURCHHOUSE.	
California—\$198.25.	
Southern District, Individuals.	
I. V. Funderburg, \$1; W. Q. Calvert,	
Lordsburg, \$1; Mrs. J. S. Thomas,	
Pasadena, \$1; Lena Swank, Los Ange-	
les, \$1; Jenetta Bryant, Los Angeles,	
\$1; C. E. Lehmer, Los Angeles, \$1;	
Samuel Long, Los Angeles, \$1; L. C.	
Hosfeldt, Los Angeles, \$2; J. D. Gr-	
uber, Los Angeles, \$1; Mrs. Alice Van-	
iman, Pasadena, \$5; W. R. Jones, Pas-	
adena, \$5; Fanny E. Light, Pasadena,	
\$10; Frank Horning, Long Beach, \$5;	
Frank Hoover, Long Beach, \$5; J. Z.	
Gilbert, Los Angeles, \$5; Ira G. Cripe,	
Los Angeles, \$10; Wm. Lehman, Los	
Angeles, \$10; Daniel Heckman, Pasa-	
dena, \$5; David Bickenstaff, Lords-	
burg, \$10; Flora E. Teague, Lords-	
burg, \$5; L. C. Klinzman, Lordsburg,	
\$10; Mrs. E. B. Minnich, Lordsburg,	
\$5; D. B. Stayer, Lordsburg, \$2; H.	
M. Hanlwall, Lordsburg, \$2; J. P.	

Harshbarger, Lordsburg, \$1; J. M. Miller and wife, Lordsburg, \$1.50; E. Forney, Lordsburg, \$1.50; S. Henry, Lordsburg, \$1; Thos. Hesp, Lordsburg, \$1; C. J. Brandt, Lordsburg, 50 cents; L. A. Blickenstaff, Lordsburg, \$2.50; D. A. Norcross and Family, Lordsburg, \$5; W. F. Hollinberg, Lordsburg, \$5; J. P. Vaniman, Lordsburg, \$5; H. J. Vaniman, Lordsburg, \$10; E. J. Redman, Lordsburg, 25 cents; S. E. Yundt and wife, Pasadena, \$10; B. S. Haugh, Lordsburg, \$2; B. H. Van Dyke, Lordsburg, \$1; Edward Frantz, Lordsburg, \$2; H. M. Daily, Lordsburg, \$1; Elizabeth J. Buckley, Lordsburg, \$1; James E. Neher, Pomona, \$1; A. Brother, Pomona, \$2; J. H. Brubaker, Lordsburg, \$5; Ed. Taylor, Lordsburg, \$5; W. I. T. Hoover, Lordsburg, \$5; J. H. Price, Lordsburg, \$10; Mrs. J. F. Buck, Lordsburg, \$5; Mary Shively, Lordsburg, \$5; A. M. Lichty, Pomona, \$5, ..\$ 198 25

Total for the month,\$ 198 25
Previously received, 37 00

For the year so far,\$ 235 25

Report for May CORRECTIONS.

In our acknowledgment of the 1914 Conference offering \$107.01, which was credited to unknown, should have been credited to Union Center congregation, Northern Indiana. This makes the per capita contributions of this church to our work 69 cents instead of 17 cents as reported.

In the Mirror and Reflector of the May Visitor the amounts credited to East Los Angeles and Los Angeles should have been included in one amount to the credit of Los Angeles, thereby raising the amount to \$242.20 and the per capita to \$1.51.

Also in the same financial report the per capita of the Glendora church, Southern California, should be \$1.74 instead of 17 cents.

The membership of Flat Rock congregation, Northern Virginia, should be 216; and of Pleasant View, 140. Instead of the figures that appear in the Mirror and Reflector of the May Visitor.

During the month of May the General Mission Board sent out 45,038 pages of tracts.

The Board acknowledges with pleasure the receipt of the following donations during the month of May:

WORLD-WIDE.

California—\$252.83.

Northern District, Congregation.
Butte Valley,\$ 13 63

Southern District.
Estate of Mary Gnagey, 238 70
Individual.

Geo. H. Bashor (marriage notice), 50

Pennsylvania—\$223.28.

Western District, Sunday-school.
Johnstown, 5 00
Individuals.

An Individual—Manor, \$20; Caroline Meyers, Middle Creek, \$5; B. B. Ludwick (marriage notice), 50 cents, Middle District, Individual.

Sarah Musser, 1 00
Eastern District, Congregations.

Hatfield, \$51; Elizabethtown, \$104.28; Annville, \$20, 175 28
Southern District, Individuals.

G. D. Stroup, \$8; Lydia Hogentogler, \$1; Elizabeth Book, \$1; Mrs. Milton G. Brumbaugh, \$1, 11 00
Southeastern District, Individuals.

Ella G. Famous, \$2; Mary Young, \$1; John M. Miller, \$1; Katie N. Miller, \$1; H. B. Horst, 50 cents, 5 50

Michigan—\$187.21.

Weaver Estate, Buchanan, 175 00

Congregation.

Elmdale,\$ 12 21

Ohio—\$59.52.

Northwestern District, Individual.

A Sister, Lick Creek, 20 00

Northeastern District, Congregation.

Chippewa, 3 40

Individuals.

Mrs. Benton Bixler, \$20; A Sister,

Wooster, \$2; A Brother, Sugar Creek,

\$1, 23 00

Southern District.

Proceeds Uncle John's Waste Basket, 1 62

Individuals.

A Sister, \$10; C. S. Petry, Troy,

\$1, Hugh Miller (marriage notice),

50 cents, 11 50

Indiana—\$59.00.

Northern District.

Elkhart City Temperance Com., .

Individual, 2 00

Anna E. Brown, 2 00

Middle District, Individual.

Mary Kitchel, 5 00

Southern District, Individuals.

R. Cunningham, \$45; Dora Mitchel,

\$2; Mrs. Mollie Peffley, \$2; Ethan

Weimer, \$1, 50 00

Kansas—\$27.25.

Northwestern District, Individual.

Sarah Horting, 5 00

Southwestern District, Individuals.

A. C. Kellar and wife, \$15; Julia

Garst, 75 cents; W. H. Yoder, Mc-

pherson (marriage notice), 50 cents,

Southeastern District, Individual.

J. O. Studebaker, 6 00

Iowa—\$20.90.

Northern District, Individuals.

J. D. Gnagey, S. Waterloo, \$5; G.

A. Moore, \$1; A. W. Miller and wife,

40 cents, 6 40

Middle District, Individual.

A. Brother, \$5; Mary E. Loudens-

lager, \$3.50, 8 50

Southern District, Individuals.

Mary Gillam, \$5; Simon Arnold,

Mt. Etna, \$1, 6 00

Montana—\$17.35.

Individuals.

Sallie and Alvah Thompson, Glass-

ton, \$8.20; Mr. and Mrs. A. C. Thomp-

son, Glasston, \$5; T. J. Simmons,

\$3.15; Lydia Shirman, \$1, 17 35

Virginia—\$14.00.

First District, Individuals.

Ada K. Carter, \$5; Mrs. D. L. Car-

ter, \$5, 10 00

Eastern District, Individuals.

H. C. Reed and wife, \$3, E. D. Mil-

ler, \$1, 4 00

Nebraska—\$10.00.

Individual.

J. Souders, 10 00

Illinois—\$9.86.

Northern District.

Mustard Seed Class, Milledgeville

Sunday-school, 8 71

Individuals.

Mrs. Ellen Zillhart, Mt. Carroll, \$1;

Charlotte Colwell, 15 cents, 1 15

Louisiana—\$8.00.

Individual.

S. A. Sutter, 8 00

Oklahoma—\$6.00.

Individuals.

Marshall Ennis, \$5; Mrs. Minnie

Nelson, \$1, 6 00

Maryland—\$6.00.

Eastern District, Individuals.

Wm. E. Gossnell and wife, \$5; Wm.

H. Swam, \$1, 6 00

Missouri—\$6.00.

Southern District, Individuals.

Jno. R. and Matilda Groff, Car-

thage, \$5; J. O. Younce, \$1, 6 00

Texas—\$5.58.

Congregation.		
Ft. Worth,	\$ 5 58	
Canada—\$5.00.		
Western District, Individuals.		
A. J. Swingle, \$2; S. M. Burger, \$2;		
Mrs. Frank Army, \$1,	5 00	
Colorado—\$5.00.		
Western District, Individual.		
W. T. Brumbaugh,	5 00	
West Virginia—\$3.50.		
First District, Individuals.		
Minor Leatherman, \$2.50; Elizabeth		
Casady, \$1,	3 50	
Delaware—\$3.00.		
Individual.		
A Sister,	3 00	
New Jersey—\$2.00.		
Individual.		
A Sister,	2 00	
Tennessee—\$1.50.		
Individual.		
Mrs. Sacy Keebler,	1 50	
Total for the month,	\$ 932 78	
Previously received,	2,147 22	
For the year so far,	\$ 3,080 00	

INDIA MISSION.

Pennsylvania—\$10.00.		
Southern District, Individuals.		
Mr. and Mrs. Chas. W. Lehigh, ..	10 00	
Illinois—\$5.10.		
Northern District, Christian Workers.		
Hastings Street, Chicago,	5 10	
Ohio—\$1.37.		
Southern District.		
Proceeds of Uncle John's Waste		
Basket,	1 37	
Nebraska—\$0.60.		
Individual.		
Miss Minnie Corder, Afton,	60	
Total for the month,	\$ 17 07	
Previously received,	246 69	
For the year so far,	\$ 263 76	

INDIA ORPHANAGE.

Indiana—\$37.95.		
Middle District, Sunday-school.		
Flora, \$21.95, Three Primary		
Classes, Loon Creek Sunday-school,		
\$16,	37 95	
Iowa—\$25.00.		
Northern District, Individuals.		
David and Cora Masters,	25 00	
Virginia—\$20.00.		
First District, Congregation.		
Roanoke City,	20 00	
Illinois—\$16.00.		
Northern District, Aid Society.		
Franklin Grove,	16 00	
Washington—\$15.00.		
Individual.		
E. C. Weimer,	15 00	
Oregon—\$10.00.		
Sunday-school.		
Newberg,	10 00	
Ohio—\$6.00.		
Northeastern District, Individual.		
A Brother, Sugar Creek,	1 00	
Southern District.		
Primary Department, West Day-		
ton Sunday-school,	5 00	
Pennsylvania—\$5.00.		
Southern District, Individual.		
Trostle P. Dick, Antietam,	5 00	
New Mexico—\$5.00.		
Sunday-school.		
Sunshine,	5 00	
Total for the month,	\$ 139 95	
Previously received,	389 60	
For the year so far,	\$ 529 55	

INDIA BOARDING SCHOOL.

Kansas—\$25.00.		
Northeastern District, Aid Society.		
Morrill,	25 00	
North Dakota—\$12.50.		
Sunday-school.		
Prairie Home,	12 50	
Ohio—\$13.75.		
Southern District.		
Old Men's Bible Class, Poplar		
Grove Sunday-school,	13 75	
Total for the month,	\$ 51 25	
Previously received,	119 00	
For the year so far,	\$ 170 25	

INDIA HOSPITAL.

Illinois—\$7.87.		
Northern District, Sunday-school.		
Naperville,	7 87	
Kansas—\$5.00.		
Southwestern District, Individuals.		
A. C. Keller and wife,	5 00	
Virginia—\$1.00.		
Second District, Individual.		
Zada E. Collins, Elk Run,	1 00	
Total for the month,	\$ 13 87	
Previously received,	279 38	
For the year so far,	\$ 293 25	

INDIA WIDOWS' HOME.

Ohio—\$1.00.		
Northeastern District, Individual.		
Lizzie Toms, Owl Creek,	1 00	
Total for the month,	\$ 1 00	
Previously received,	10 00	
For the year so far,	\$ 11 00	

CHINA MISSION.

Pennsylvania—\$10.00.		
Southern District, Individuals.		
Mr. and Mrs. Chas. W. Lehigh, ...	10 00	
Ohio—\$4.59.		
Northwestern District, Congregation.		
Logan,	4 59	
Indiana—\$2.99.		
Middle District, Congregation.		
Sugar Creek,	2 99	
Total for the month,	\$ 17 58	
Previously received,	147 24	
For the year so far,	\$ 164 82	

CHINA ORPHANAGE.

Indiana—\$66.00.		
Northern District.		
Willing Workers' Class, Elkhart		
Valley,	22 00	
Middle District.		
Beginners' Class, Loon Creek, ...	22 00	
Southern District.		
Primary Department, Four Mile		
Sunday-school,	22 00	
Ohio—\$32.00.		
Northwestern District, Congregation.		
Silver Creek,	6 00	
Northeastern District, Individual.		
Amanda Troxel,	21 00	
Southern District, Individual.		
Franklin Etter,	5 00	
Total for the month,	\$ 98 00	
Previously received,	166 12	
For the year so far,	\$ 264 12	

CHINA BOYS' SCHOOL.

Ohio—\$23.01.		
Southern District, Aid Societies.		
East Dayton, \$2; New Carlisle, \$2;		
Southern Indiana Societies, \$5; Cov-		

ington, \$2; Pleasant Valley, \$2;
Greenville, \$2,\$ 15 00
Individuals.

Two Sisters of Covington, \$4; Sara
Bigler, \$2; E. F. Ewry, Dayton, 25
cents; Proceeds Uncle John's Waste
Basket, \$1.76, 8 01

Kansas—\$6.38.
Southeastern District, Sunday-school.
Independence, 1 38
Individual.

Roy Corn, Independence, 5 00

Total for the month,\$ 29 39
Previously received, 50 84

For the year so far,\$ 80 23

CHINA GIRLS' SCHOOL.

Missouri—\$5.00.

Northern District, Class.
Sunbeam, Plattsburg,\$ 5 00

Total for the month,\$ 5 00
Previously received, 38 40

For the year so far,\$ 43 40

CHINA HOSPITAL.

Iowa—\$10.00.

Northern District, Individuals.
Hershberger Brothers, Waterloo, ..\$ 10 00

Illinois—\$5.45.

Northern District, Christian Workers.
Hastings Street, Chicago, 5 45

Ohio—\$5.00.

Southern District, Individual.
Franklin Etter, 5 00

Maryland—\$5.00.

Eastern District, Individuals.
Wm. E. Gosnell and wife, 5 00

Kansas—\$5.00.

Southwestern District, Individuals.
A. C. Keller and wife, 5 00

Pennsylvania—\$1.00.

Middle District, Christian Workers.
Bethel, Yellow Creek, 1 00

Total for the month,\$ 31 45
Previously received, 259 26

For the year so far,\$ 290 71

DENMARK & SWEDEN MISSION.

Texas—\$5.00.

Individual.
An Isolated Sister,\$ 5 00

Total for the month,\$ 5 00
Previously received, 3 10

For the year so far,\$ 8 10

BELGIAN RELIEF.

Ohio—\$1.00.

Southern District, Individual.
Sara Bigler,\$ 1 00

Canada—\$1.00.

Western District, Individuals.
Mr. and Mrs. L. A. Lundgren, 1 00

Total for the month,\$ 2 00
Previously received, 125 16

For the year so far,\$ 127 16

ITALIAN MISSION—BROOKLYN.

Missouri—\$29.00.

Middle District, Congregation.
Mound Valley,\$ 15 00
Individual.

Hattie Yeck, Centerview, 2 00
Southern District, Congregation.

Fairview, 10 00
Individuals.

J. O. Younce, \$1; A Sister, \$1, ... 2 00

Iowa—\$23.00.

Northern District, Individual.
Mrs. M. S. Grosnickle, 1 00

Middle District, Individual.

J. B. Spurgeon,\$ 25 00

Southern District, Individual.

Simon Arnold, Mt. Etna, 2 00

Indiana—\$27.75.

Northern District, Individuals.

A Sister, English Prairie, \$5; Mr.
and Mrs. T. G. Weaver, \$5; Rebecca
Geyer, West Goshen, \$1.25; Mrs. F.
A. W., \$1, 12 25

Middle District, Individuals.

J. C. Richer, Manchester, \$1; W.
H. Gauntt, \$1, 2 00

Southern District, Congregation.

White, 1 00
Individuals.

Junias Spurgeon, Rossville, \$5;
Ettie Holler, \$5; Jas. A. Byer, \$1;
Isaac Key, \$1; A Shut-in, 50 cents, ... 12 50

Illinois—\$23.00.

Northern District, Christian Workers.
Hickory Grove, 1 00

Aid Societies.

Sterling, \$5; Lanark, \$5, 10 00
Individuals.

L. A. Walker Mt. Morris, \$10; Mrs.
Ira L. Buck, Franklin Grove, \$1; C.
E. Myers, Waddams Grove, \$1, 12 00

Kansas—\$18.50.

Northwestern District, Individuals.
Geo. Manon, \$2; Sarah Horting, \$1,
Northeastern District, Individuals.

A. E. Riffey and wife, Olathe, ... 10 50

Southwestern District, Individuals.
J. B. Stutzman and wife, 2 00

Southeastern District, Individuals.
Mrs. Mary Luckey, \$1.50; Grace
Luckey, \$1.50, 3 00

Ohio—\$17.30.

Northwestern District, Individual.
A Sister, 1 00

Northeastern District, Aid Society.
Jonathan Creek, 10 00

Southern District, Classes.

Adult Class, Brookville, \$1.30; Will-
ing Workers, Bear Creek, \$1, 2 30

Individuals.
Joseph and Mary E. Groff, Cov-
ington, \$2; Sara Bigler, \$1; A Sister,
Union City, \$1, 4 00

California—\$16.00.

Northern District, Individual.
Serena Reedley, 5 00

Southern District, Individuals.
Nancy Marshburn and family, \$10;
Martha J. Gray, Los Angeles, \$1, ... 11 00

Pennsylvania—\$15.00.

Western District, Individuals.
Mary A. Kinsey, \$5; Mr. and Mrs.
J. C. Reiman, \$2; Foster Statler,
Shade Creek, \$1, 8 00

Middle District, Individual.
Sister J. C. Miller, Tyrone, 5 00

Eastern District, Individual.
Henry Bollinger, 2 00

Colorado—\$9.10.

Northeastern District, Congregation.
Denver, 9 10

Nebraska—\$10.00.

Individual.
P. A. Nickey, 10 00

North Dakota—\$7.00.

Individuals.
H. A. Bomgardner and wife, Pleasant
Valley, \$5; A Brother and Sister,
Carrington, \$2, 7 00

Oregon—\$6.00.

Individuals.
D. S. Butterbaugh, \$5; One Inter-
ested, Newberg, \$1, 6 00

Washington—\$5.00.

Individuals.
A Brother and Sister, 5 00

Maryland—\$4.00.

Eastern District.
Westminster Mission Study Class,
Meadow Branch, 3 00

(Continued on Page 231.)

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of the Church of the Brethren

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How Much? **6 Per Cent!**

ON WHAT?

On Funds Deposited with the General Mission Board

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal, and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN.
WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire.

Are you interested? Why not write to us?

Address **GENERAL MISSION BOARD, Elgin, Ill.**

THE MISSIONARY VISITOR

CHURCH
OF THE
BRETHREN



From Regions Beyond

An Indian Sadhu.

Vol. XVII
No. 8

AUGUST, 1915

The Missionary Visitor

PUBLISHED MONTHLY BY GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS FIFTY CENTS PER YEAR

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The Missionary Visitor

Volume XVII

AUGUST, 1915

Number 8

OUR URGENT NEED

Our Italian mission work in Greater New York City, the largest work yet attempted by our church among the foreigners of America, is at this time in grave need of a new church home. The General Mission Board has granted permission to our Brethren in New York to make an appeal for funds to build a plain, substantial ITALIAN BRETHREN'S MEETINGHOUSE in the city of Greater New York. Here more than 400,000 Italians have settled—more than two-thirds as many as in Rome itself.

These people, descendants of those for whom Paul prayed and braved shipwreck to meet and address in the name of our Lord Jesus, and descendants of those who brought our pagan forefathers as converts to the lowly Nazarene, have come to our shores to find a home and liberty. They have found that home and that cherished liberty, but far too many of them, yes, hundreds of thousands of them, have not yet found the Christ that has made our land with its freedom possible. Shall we not give them the Gospel? Only a little assistance from each one of us will build this church.

The money is needed now, and should be sent to the General Mission Board, Elgin, Illinois, from whence it will be receipted and acknowledged through the pages of the Missionary Visitor. The amount needed is approximately \$4,000. For fear the threshing season and the work of the busy summer is upon you, and you do not have the funds that you would wish to give, immediately at hand, we append herewith a pledge that we would ask you to kindly fill out, detach from this Visitor and mail to Elder J. Kurtz Miller, Mission Board Secretary, 358 60th St., Brooklyn, New York. When paid the money will be acknowledged through the Missionary Visitor.

PLEDGE.

On or before 191.... I hereby signify that I will give the amount around which I have made a circle.

\$100 \$50 \$25 \$20 \$15 \$10 \$5 \$3 \$2.50 \$1

This money is to be used expressly for the building of the First Italian Meetinghouse of the Church of the Brethren, in Brooklyn, New York.

Name,

Postoffice,

Date, State,

EDITORIALS

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 4, 5).



A Protestant church for lepers was dedicated in the Louisiana Leper Colony on June 14. This is the first Protestant church ever erected for lepers in North America. This colony of lepers is located at Iberville Parish, about seventeen miles south of Baton Rouge. The grounds and buildings are on a tract of land comprising eleven hundred acres.



St. Gaudens, the famous American sculptor, one time said to his students: "I am going to invent a machine that will automatically pull you fifteen feet away from your work every half hour. The only way you can ever expect to do big, successful work is to step away from it frequently, and see what you are doing." Sometimes in our labors we toil hard and long and become drowned in such a mass of details that we lose sight of the blessed work into which the Lord has called us. Then it is that we should remember our Master's suggestion to His apostles, "Come ye yourselves apart into a desert place, and rest a while."



Many are asking whether or not Christianity is a failure; and whether our money, contributed in the last century for missions, would not better have been spent among those peoples now at war. The question in order with us in these days of calamities is

whether anything in the history of humanity is worth while excepting Christianity and mission work. Christianity has not broken down. It is about the only thing that has not collapsed.



North Manchester (Ind.) Sunday-school has assumed the support of Bro. A. F. Wine in Denmark. Bro. Wine is doing much good in his chosen field and will rejoice in this new bond which has been established with these "fellow partakers in his joy."



Bro. Geo. W. Hilton, District Missionary Secretary of Washington, in visiting among the churches of his territory plans for five meetings for each church. One of these is on "Personal Responsibility," two on "China," one on "Stewardship," and one on "Mission Study." Washington is a District large enough to hold a number of our smaller ones, but it is outdistancing a good many in missionary educational work. Where there is a will there is a way. And this "Way" in Washington is the "truth and the life."



A devoted missionary writes: "I am not worrying about having nothing laid up for a rainy day or old age. The basis of my faith for the future is the plentiful provision the Lord has made during my past; and if my widow is provided for and my children can be blessed with the right kind of religious education, I am willing to be counted a villain if I leave fifty dollars."



The Moravian Church, which has its central missionary offices in Herrnhut, Saxony, Germany, has about 40,000 members of the home church and nearly 97,000 in the mission field.

It is said that the Mennonites of Russia are excused from military service—a very extraordinary thing for the czar to do. While they are nonresistant in principle, they show their loyalty to their country by serving as ambulance volunteers.



Eighteen hundred Bible Study Classes are carried on regularly in Korea. The portions of Scriptures sold in that land during 1914 amounted to a million copies.



German mission societies report that men are sending contributions to them, even from the trenches. Out of thirteen societies, ten have received considerably more money than last year in the same time, and only three have received less.



To have lived in a time of such an infinite opportunity for good and to have trifled with the trust makes God's words terrible against riches wrongly used: "Their rust [that is, the evidence of the coins' disuse in God's service] shall be for a testimony against you, and shall eat your flesh as fire." "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter."—*Sherwood Eddy*.



One pathetic result of the great war now raging is that times are made better in the business world of neutral states, through the demands of those in the conflict. Unusual opportunities exist in our country for the making of great fortunes, through the sales of munitions of war. But such a harvest of gold from the blood and tears of our fellow-men must seem to us like apples of Sodom. Rather should we give ourselves to much prayer for the speedy termination of the war, and that those in the conflict may be brought to know more clearly the Prince of Peace.

"Every ten-cent piece represents ten units of opportunity and responsibility. It will buy an ice cream soda, or preach the Gospel for a whole day through native lips. A dollar will furnish an evening's amusement, or it will keep a boy in a mission day-school for twelve months. Sixty dollars will send a native pastor a whole year through villages that have never heard of the Gospel. With such possibilities in money, how can we waste even a penny?"—*Missionary Voice*.



A devoted brother and sister during the month of July sent us \$4,000 for endowment. Within the last year these good people have given us more than \$30,000, drawing therefrom an annuity during their lifetime. Could anyone find a more satisfactory investment than this? In these days of business failures it is worth while to study our annuity plan carefully before casting it aside.



A sister in the West, whose church has adopted tithing, says: "Before we had the tithing system, our church treasury was most always empty and many special offerings had to be taken. At our last council no special offering had to be taken, and we had a nice sum in the treasury."



The Federal Council of the Churches of Christ in America recently sent two representatives from this country to the Churches of Christ in Japan to convey a message of kindly interest and fellowship. These words are in the message: "We are sending these, our brethren, to tell you, as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Christ Jesus." Such a message is made possible only through the spirit of missions.

We are in receipt of a splendid forty-two page booklet, entitled "Forty Lessons in Acts and Epistles of Paul." This work has been prepared as an outline for normal work and private study. It is just the thing for such classes. Price, 15 cents each; \$1.50 per dozen. In quantities of fifty or more, 11 cents each. We would commend this work especially for private study. Order from the author, Bro. James H. Morris, Cordell, Okla.



Sister Alta M. Price, Reedley, Cal., is a good example of a missionary student. She has not only finished our Mission Study and Seal Courses, receiving her diploma and all the seals, but she is now ordering other missionary books in addition.



A good brother who is engaged in evangelistic work in a far-western District writes: "Oh, the great need in our rural churches is leaders!" That is the great need everywhere. Lack of leadership inevitably results in failure. The Holy Spirit has led us along in a

wonderful manner; but He has led us through the medium of consecrated men of vision. We lose in leadership because we have not placed sufficient value on adequate training. Our mission work abroad will suffer unless our men of vision on the home base will lead the church into ways of deeper consecration and sacrifice.



A letter from a brother in a District widely-separated from the one referred to above, also paints a picture, painful in the extreme: "I find the churches of this District inactive, so far as spiritual work is concerned. They need a vision badly or the church here will soon be a thing of the past. They have very few young workers, and what they have do not receive much encouragement from the older ones." This is a case where men with a lack of vision are suffered to lock the wheels of missionary progress. It is as impossible for an unmissionary church or District or denomination to survive as it is to breathe independent life into a dead lion.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. **He who is not a missionary Christian will be a missing Christian** when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, **how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.** I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

THE GOSPEL OF THE PLOW IN INDIA*

Agricultural Mission Work in Ewing Christian College

Prof. Sam. Higginbottom, Allahabad, India

Missionary of the Presbyterian Board of Foreign Missions, Professor of Agriculture in the Ewing Christian College, and Superintendent of the Leper Asylum

TWELVE years ago, while I was a student at Princeton University, I received what I believe to be a call of God to go as an unordained missionary to the lower-caste peoples of India.

When I reached the field my brethren of the mission said, "We are very glad, indeed, that you came out for this low-caste work, but just now we need a man to teach in the college, so you would better go there." In a mission institution they seldom ask a man what he can teach but look around to see what is needed, and then tell him to go and teach it. They gave me economics, a subject that I knew very little about. The textbooks were English and American, and the illustrations for economic truths were very difficult for Indian students to grasp. In order to bring the theories into relation to the student's own experience I used to take groups of them out on the frequent holidays to the railway workshops, brick-kilns, jails, and villages, in search of economic illustrations.

Certain facts soon forced themselves upon my attention. One of these facts was that India is a land of one occupation, namely, farming. Eighty per cent of its people get their living out of the soil, and I believe that India will forever remain, primarily, an agricultural country. They have a growing season twelve months in the year, so that with proper cultivation of the soil, rotation of crops, and irrigation, the land need never be idle.

From the first of October to the middle of March the weather in north India is perfectly delightful. After that it begins to warm up a bit. During May and June the shade temperatures run anywhere from 110 to 120; the sun temperature is between 165 and 180. We call this the hot weather. People occasionally ask what I do during this extremely hot weather, and I say that if by night I find myself alive I consider I have done a pretty good day's work; that is about all that you can expect in that extremely hot weather. About July 1 the monsoon bursts, and during the succeeding three months we usually get as much rain as falls in America during the whole twelve months. During the rainy season the humidity is so great that shoes you took off at night have a coat of lovely mold in the morning. A moldy Bible does not mean at all that the owner has not consulted that Sacred Book for that day; it simply means that it has not been wiped off that morning. During the rains one generally has prickly heat, not only all the time, but also pretty much all over. The result of these discomforts is that the same attention is not given to the mill and factory that there would be in a more temperate clime. Every industry that depends for its conduct upon the mill and factory system has great difficulty in getting the sufficient amount of labor, even in a country teeming with people.

Poverty of India.

Another fact that I learned in my visits to the villages was that India is a land of extreme poverty. Preachers

* Note.—This article, with illustrations, is reprinted, by permission, from the *Missionary Review of the World*. Since farming is carried on at some of our own India mission stations, this message will be of peculiar interest.

usually think they know all about that condition. When I was working my way through Princeton, during freshman year, I did my own cooking, and lived at the rate of eighty cents to a dollar a week. I used to feel sorry for myself, and feared that there was danger that I would permanently injure my health, and yet my physical appearance does not indicate that I ever suffered much. The kind of poverty

these people means only bread made from coarser grains, which, if we should attempt to eat, would make us feel that our digestive apparatus is not designed for that kind of food. Yet these men say, "If I could get all of that bread I want once in two days I would be satisfied."

The superintendent of banks for the Rajah of Benares, a Hindu gentleman, told me that I had no conception of the



The Old and the New Way of Threshing in India.

Threshing by oxen costs 50 cents a hundred pounds, and the result is grain mixed with dirt. Threshing by machinery is quick and clean and costs only 6 cents a hundred pounds.

experienced in America is of a different type from the poverty of India. The poverty there is degrading and debasing; it is life-destroying. It robs manhood, womanhood, and childhood of all that is best. More people will lie down hungry tonight in India than live in all North America. More than one-third of that great population of 315,000,000 never know, from the cradle to the grave, what it is to have enough to eat. Over 100,000,000 of them live at the rate of one cent a day per capita. Grown men come to me and say, "I would not care if I could get one good meal in two days." A good meal to

suffering and poverty of the Indian villages. If you were to visit any one of the numerous villages of the Ganges Valley, and could persuade the people of some house to bring out all their household furniture, wearing apparel, cooking utensils, personal effects, agricultural implements—all their worldly goods—you could buy the whole outfit new in the village bazaar for less than five dollars. These people have no capital, and things which we regard as absolute necessities have not yet dawned upon their horizon as possibilities. There is no magic in the transmutation of an American penny into a

gold penny in India. Every commodity that the Indian uses is a commodity in a world market for which world-market prices must be paid.

Of the 100,000,000 or more people in India, who are so poor, about 60,000,000 are known to us as outcastes. The Brahman speaks of them by the very suggestive phrase, "untouchables." If the shadow of a low-caste man fall upon a Brahman, he must take a bath, for he has been made unclean. If the Brahman is cooking dinner and the shadow of a low-caste man falls upon the food, it must be thrown away; it has been made unfit for his consumption.

The best way to see Benares is to float down the river in a boat, and as you do this you notice several places from which smoke is ascending. This means there is a cremation of dead bodies at the burning ghats. These places are kept clean by low-class peoples, and when a fresh corpse is about to be brought in they must leave, as their presence would pollute even the dead.

Before I went out to India, I had no idea that anywhere on earth any considerable body of men and women, as a regular, normal thing, would eat carrion. In the second book of Kings, the sixth chapter, we read that men and women did what would be normally repugnant and loathsome to them. Their excuse was the army of Benhadad at the gate. The Chamars, the great leather-working caste in north India, regard as their choicest perquisite the cattle that die of disease; the Dom regards any dog he is lucky enough to hit over the head, or that he finds dead by the roadside, as a good dinner. These are not the kind of people you would like in your drawing-rooms. They are often disgustingly filthy; their habits do not make them attractive. The upper-caste man says to these low-caste people: "You were born down in a horrible pit, amid the



The Indian Method of Deep Tilling.

This is their only method and costs 10 cents a hundred square feet. An American plow can do the work at 1 per cent of the cost.

miry clay; that is your fate; it's the will of God for you, and you were not only born there, but you are to stay there. It is inconceivable that you should ever get out of that position, because God put you there."

The Gospel for the Poor.

The Christian missionary comes along, and looks down into this awful mess, and says:

"Have you not heard that there was One Who came to seek and to save just such as you are? Do you not know that there is One Whose arm is not shortened that it can not save? He can reach down and take you out of that horrible pit, and set your feet upon a rock, and put a new song in your mouth."

This low-caste man, almost brother to the beast, turns his face toward the light, and says, "Is it really true? Is there a way out for me?"

"That is the good news," says the Christian missionary, "there is a way out for you."

And these people are coming to Christ today, not by tens or hundreds or even by thousands, but literally by tens of thousands. The bishop of Madras says with a sufficient force of



Breaking Up the Soil With an American Plow.

The first year this plow requires ten oxen, but it makes deep furrows and so helps to conserve the moisture and increase fertility. The second year only four oxen are necessary.

teachers in south India 10,000,000 of these folk could be gathered into the Christian fold in one generation. A Methodist bishop in north India says that in six years, with sufficient teachers and equipment, 2,000,000 of these people can be won to Christ. There are districts in north India where there are 40,000 people on a waiting-list of the missions, and there are individual churches with from 1,500 to 2,000 people waiting to be admitted. We are compelled to say to these people, "Wait a bit, do not come quite so fast, for we can not take care of you."

Once, when I was riding on the train in north India, I noticed on each side of the track one great beautiful, sun-kissed wheat field, ripe, and ready for the harvest. As the wind rippled through this ripened grain, I noticed that a lot of it was shaken out, and, falling to the ground, was lost. There is something peculiarly pathetic about the losing of a harvest. Men do not plow for fun. They do not put their seed into the ground just to bury it and get rid of it. They do not weed and

water and watch day and night just for the sake of having something to occupy their time. Men go through all the dull, dreary drudgery of plowing, through all the painful toil, buoyed up by the glad hope of the coming harvest.

As I look out over this great Godward tide of humanity in north India, the greatest stream of humanity at one time ever seen headed toward the kingdom of God, I think about the prophets and the apostles. I think of our Lord Himself, going through the cities and villages, teaching in the synagogues, healing all manner of sickness and disease; and when He saw the multitudes scattered abroad, the sheep having no shepherd, He said to His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest." I have an idea that when Jesus asked His disciples to pray this prayer He had in mind that they should seek to answer it.

Think of the great company of men

and women who, since our Lord's day, have gone forth, not counting their own lives dear unto themselves, most of them laying down their lives, like the sainted Henry Martyn, without seeing a single convert. Those of us who live today are given the privilege of reaping the fruits of their labor. Today is the great day of Christian opportunity in India. If we neglect it, tomorrow will be the day of our great despair. The problems of mission work in India are problems not of failure but of success.

Rice Christians.

I occasionally meet people who say, "Oh, yes, we have been in India. We have seen the kind of people you persuade to come into the Christian Church by holding out to them promises of material gain. They have come for the loaves and the fishes. They are rice-Christians." I answer, "Yes, all you say is true. These people have come to Christ for what they can get out of Him, and which one of you who has really come to Him, feels that you got nothing out of coming? I confess that my conversion means a complete right-about turn in my life. The old was put away, all things became new, and all that I am, and all that I have, and all that I hope to be, I received when I came to Jesus Christ. I have always thought that I got something well worth having."

When we consider the unworthy motives with which some of us have come into the kingdom—many a man has joined the church to improve his business, many a woman to get into a better social set—is it right to judge harshly these who have come from so low down? It is not the motive which leads a man or a woman to come to Jesus Christ that really matters, but it is the motive that leads him or her to stay. God Almighty is raising up to Himself out of these despised people a body of believers for whom no one on

earth need apologize. In their spirit of sacrifice they are not behind any Christians on earth.

In consulting the literature on this subject, have you ever run across the phrase, "rice-Hindu" or "rice-Mohammedan"? I never have. Does not this indicate that neither Hinduism nor Mohammedanism has anything to spare? No one is accused of taking up those faiths for what he can get out of them. We take the blessings that Christ brought into the world, and which we enjoy in such full measure as ours by right. We forget that every good and every perfect gift cometh down from God.

Why should our Lord have inserted so materialistic a petition in the prayer which He taught His disciples? Our daily bread comes to us so easily, our tables are so heavily laden! We suffer so much from indigestion and over-eating that it is hard for us to understand that it is really necessary for any to pray, "Lord, give us this day our daily bread." Yet it is a fact of history, let alone religion, that only those peoples who pray that prayer seem to have had it fully answered. The great famines have been in the nonchristian world. So the term "rice-Christian" is perhaps a crown of glory upon the head of our Lord, for the religion that He brought into the world has enough in it to spare for the last lost son or daughter of God and man even to the uttermost parts of the earth.

Starting an Agricultural Mission.

When I learned that India was the land of such extreme poverty and of one occupation, I went to certain missionary educators and to government officials, and I said, "If government and missions are justified in any kind of education, are they not justified in that kind of education which most directly concerns the great majority of the people of India? Should we not teach these people how to get more out

of their soil?" They replied that it was too difficult, too expensive. The people of India are so unteachable that it would never do. No one said that the thing was wrong. It is a new idea of Christianity to me that shrinks from doing the right thing because it is difficult or big. Are not the great triumphs of our faith due to the fact that God takes the weak things of the world to confound the mighty?

After discussing the matter thoroughly the mission voted unanimously to send me home to study agriculture, to secure men to help, and to raise funds to carry on agricultural work. I came home and studied, and friends gave us \$25,000 and two men. In the meantime, Dr. Arthur Ewing was working hard in India, and, with the help of the government, secured a farm of 275 acres. The money paid for the farm, built cattle barns, bought stock and American implements, so that we are fairly well equipped with a demonstration farm.

As soon as we began work a number of Christian boys came and said:

"Sir, we would like to study agriculture."

"I am very sorry," I replied, "but we have no dormitories, no laboratories; we can not take you in."

"But you have this good American machinery," they said, "and we have heard that in America boys work their way through college. Could we not do that here?"

This struck a tender chord in me, because I had had the fun of working my way through college; so I arranged to give each boy about \$2.50 a month as a scholarship. They chose a shady tree as kitchen and dining-room, another as bedroom, and during the cold weather and the hot weather they got along very well. But when the rains came they would need a roof over their heads, or they would be sick. I was very much worried as to what to do,

but when the rains came, they simply picked up their little string and bamboo beds, went over to the cattle-shed, and said to the oxen, "Get up there and let us in." I have since learned that there is a limit even to the number of boys you can crowd into a cattle-shed, so that finally we had to say, "No more."

When I was a student at Mount Hermon School, D. L. Moody used to come back from his great evangelistic campaigns, and would tell us of the dudes, the walking clothes-racks, the men who, if they rolled their own cigarets, were suffering from physical exhaustion. This type did not appeal to him, and he told us that he wanted his Mount Hermon boys to be able to do things in this world, to be minute men, to be able to eat soup with a one-tined fork, and to sleep on a haymow. These boys in India would make Mr. Moody's heart glad, because, in spite of discouragement and difficulties, they stuck to their jobs.

Are Famines Preventable?

Two questions arise in the mind of every thoughtful student of India. One is, "Are the famines, which have caused such untold economic suffering and loss in India, preventable?" One of the editors of *The Christian Herald* told me that his paper had collected and sent out over \$4,000,000 to help the famine victims of India. Fifteen dollars a year is considered sufficient to feed, clothe, and educate one of these famine orphans. It is not really enough, but it has kept alive thousands, and has done immeasurable good. If this same amount of money were spent in famine prevention, I believe that all of the famines of India could be prevented. It means better tools, for the implements of the Indian farmer are so inefficient that he sits in helpless inactivity whenever conditions are not favorable to his methods. Also, he must have his power guaranteed, and

his power comes from oxen. These animals are always the first to suffer in a famine. The introduction of the silo into India, so that they can be filled in years of plenty, will enable us to do for India what Joseph did in the years of plenty in Egypt to prepare for the lean years.

The other question is this: We all recognize that the missionary enter-

sibility. Our work has, therefore, as one of its objects, the development of a church that can pay its own pastors and teachers, build and equip its houses of worship, and meet the needs of its own community.

My Indian neighbors are raising only six or eight bushels of wheat per acre, while on the mission farm we get from twenty-five to thirty bushels of



A Native Plow Scratching the Surface.

This plow can never do good work, and is strong enough to be used only where the ground is moist and comparatively soft.

prise is temporary. The day is coming when all shall know the Lord, and when this glad day comes in India what will we leave behind us as a result of Christian endeavor? If it is a weak, wobbly little church, that can totter along only so long as it is subsidized by the gifts of American and European Christians, will the enterprise really be successful? I think not. Our minimum standard must be a self-supporting, self-propagating church. How is this to be brought about among people so poor? We must improve the economic condition, or a self-supporting church is not within the range of pos-

wheat per acre. There is the same soil, with the same amount of sunshine and rain, the only difference being in the method of cultivation and in the seed chosen. Some may ask, "How is this related to a self-supporting church?"

What a Financial Canvass Reveals.

Let us imagine ourselves in one of those little Indian villages, where, during the last years, we have had five hundred new converts. This large number makes necessary an enlargement of the church building. In our present church the walls are about eight feet high, and are built of solid mud. The ladies of the congregation

have taken some cowdung and clay, mixed these with water, and have plastered the walls with them. The hot sunshine has dried them into a lovely brown. The roof is of nice, straight bamboos, with clean straw for a thatch. The building cost about twenty-five dollars. Now, before the new members can be admitted, it must be enlarged. So we decide to have an every-member canvass. Of course, the only proper way to finance a church is to get every member of the congregation to give systematically. These members are living at the giddy rate of one cent a day. We go to our assignments and approach, first, a small clump of mud houses. One of the men of the family is working in the fields. He is a middle-aged man with a wife and four children. Times are pretty good, so that he is getting about two dollars a month. As we walk toward him, we plan how much we shall ask him to give. Just then two of his little children—a small boy of about six and a tiny girl of about four—run out to their father. It is very foolish to waste clothes on such little children in such a warm country, so they are simply dressed in their birthday suits. This gives us a chance to see that, instead of nice little fat, plump legs, they have two straight sticks of bones. It is easy to count the ribs, because they are all in plain sight. Their little faces are pinched with hunger, and we see that they have never had sufficient nourishing food. You say to your team-mate, "If we take any money from that man it means that those children are going to be still further robbed of food, and I haven't the nerve to countenance any such transaction. We will pass him by." In the same way you pass by the whole community.

Now, if one of our Christian boys, trained on the mission farm, can go among these people and teach them how to raise even twenty bushels of

wheat to the acre in place of six or eight, we have immediately brought within their range at least one good meal a day for this village, and we have solved the problem of church finance. If there is any other way to bring about a strong, self-supporting church I will gladly try it.

Jesus said that on the day of judgment He would say to a very surprised group of people, "Come ye blessed of My Father."

"Why, Lord, why are we blessed?"

"You saw Me hungry, and you gave Me to eat."

"No, Lord, we never saw You."

"Yes," Jesus says, "when you taught that little famine-cursed village to grow twenty bushels of wheat in



A Mission Crop of Sorghum Vulgare in India.

With native methods of agriculture the Indian farmer raises less than four tons to the acre. Across the road the mission farm, by American methods, raises thirty tons to the acre. Some of this sorghum vulgare grows seventeen feet high. On the native farm it grows only two to three feet high.

place of six or eight you were helping to feed the hungry, and when you taught those people how to grow three bales of cotton in place of one, you were helping to clothe the naked."

We do not read that Jesus went about only saying good things; *He went about doing good*. The work that I am doing in India I do because

of my faith in Him. A Gospel that begins with words and ends with words is not the Gospel of the Son of God. Unless His life in me drives my feet into paths of usefulness, and teaches my hands to do loving deeds, then I have something less than the Gospel which He brought into the world.

MR. AND MRS. E. A. ANNETT AT BULSAR, INDIA

Q. A. Holsopple.

THE India Sunday-school Union has made much effort to raise the standard of Sunday-school work. The management has recognized the fact that the crux of the problem lies largely in the teaching force. In order to increase the efficiency of the teachers they secured the services of Rev. and Mrs. Edward A. Annett as superintendents of teacher-training work. Formerly they were active missionaries in the Friends' Mission in Ceylon.

They have outlined a course of study on child psychology, lesson preparation and Bible study, which is followed in many of the languages of India. They personally tour throughout India and Burma, giving lectures on the work of the Sunday-school. They planned to spend February and March in Gujarat, and through the efforts of Bro. W. B. Emmert arrangements were made for several days' meetings at Bulsar and Anklesvar.

Recently Mr. and Mrs. Annett came to Bulsar, remaining six days. They held ten sessions and three evangelistic services. The Indian workers from Vyara, Jalalpor, Bulsar, and Dahanu, as well as two stations of another mission, were present. The pu-

pils of the highest standards of the boarding-schools also attended. In all eighty people attended regular lectures.

They gave their lectures and sermons through Bro. I. S. Long, as interpreter.

Their plan of work recognizes the following facts: The Bible is largely made up of stories. The Savior did much of His teaching by means of story. The mind readily grasps truth when presented in the form of story. Hence, they believe that telling the Bible Story in a proper manner for the purpose of bringing about a change in character is the ideal for the teacher. The course consisted of lectures on lesson preparation, arrangement of material adapted to the various classes to be taught and application of the truth to be taught. These principles were illustrated in actual experimental work.

The work was well presented and well received. We feel that a distinct impetus has been given to the work of the Sunday-schools represented by the workers who were present.

Mr. and Mrs. Annett, being members of the Friends Church, have some things in common with our own Brotherhood, and they seemed especially to enjoy their sojourn among us.

Bulsar,



Brother and Sister W. B. Stover and Two Children and
Sister S. Ira Arnold.

AN EVENING IN MAY

Mary Stover.

IT is 9:30, and I think I shall try to be asleep by 10 o'clock. A lot of things ought to be done tonight, but somehow I feel tired. I do not know why I should, as I have done so little today. What did I do, anyway? Let me see.

Oh, yes, I remember, I felt sleepy when the rising bell rang this morning. After a little, I recalled that we were out to a village last night. I suppose five miles over rough roads, in a springless cart, and home rather late is enough excuse for feeling sleepy. And the dust! I think I have some of it in my eyes yet.

It was joy to meet the people and talk with them. It is a village where there are no Christians, but they would like to have a school for their children, and a teacher to live among them. That poor woman with the swollen foot! I wonder if she kept on bathing it with hot water after we left.

But there! My thoughts carry me

away from where I started. What *did* I do today?

Well, it was before prayers when I went to see the sick folks on the compound. The most of those who are ailing have only bad colds, but I gave them medicine and was about to return when B. said, "I wish you would just look at the baby." "Oh, yes, how is he?" "Better, perhaps." Poor little child! We scarcely expected him to live a day when he came, and now he is nearly six weeks old. His little, thin face makes me sad every time I see it, yet it seems to comfort the poor mother if I just look at the baby.

Then I stopped at another door. "How are you, M.?" "Not much better." "Try coming over to prayers. I think it will do you good." But she did not come. I wish I knew how to get her to be interested in something, and to forget herself.

The family were waiting for prayers and tea when I came back, and then

the mail came. No letters from the children yet! I thought surely we should have them by today. We have not heard for two weeks. They are no doubt on the way, delayed perhaps by the war. We can well be glad that they do come, even if it is hard to wait sometimes.

Next came prayers with the women. How that touched me when S. prayed that our strength may not give out these hot days! They do care, and often more than we know, even as we do for them.

Then I gave out the women's and children's supplies for the day, and talked with them over the work which had to be planned differently owing to some being ill. By that time it was 9 o'clock. How quickly the mornings pass!

Bro. A. came to see Wilbur. As Wilbur had gone preaching I talked with Bro. A. a little while, then started to cut out some dresses for the children in the Home. Presently A. returned and wanted an empty bottle to take some oil home with him. As he had left home early, he had forgotten to bring one. I hunted and found one, but it was too small to hold all he wished to buy. So I hunted again and found a larger one, emptied its contents into the smaller one, labeled it, and gave him the larger bottle. I began to think it would have been economy to give him three pice to buy one at the shop, but no, he would not have understood that sort of economy.

A man came from a village where a schoolhouse is being built, and wanted certain pieces of timber and some rope. I knew it was important that the work go on without delay, for the rains are not far away, and much is yet to be done. So I got what he thought was wanted, and sent him home.

Now it is getting pretty hot, and the children must play indoors. "Come, mother will find you some pictures."

Helen says, "Mama, my foot hurts." A thorn had gone through the sole of her shoe, and broken off, leaving the point pricking her heel. "Let me tie it up with medicine. These thorn pricks often make sores. Now see the picture books. Daniel wants his toys? Cannot open the cupboard door? There they are."

Well, well, nearly dinner-time. "What is it, J.?" "Please, mama, I hurt my hand, so I cannot make breads today for the boys in the boarding-school." "Let me see your hand. I'll make it a poultice. Call S., and I will ask her to do your work for today." By the way, I must see to getting some one the first thing in the morning to do that work. It will be some days till that hand is well. I hope it may not need to be lanced. We shall see what poulticing will do.

I heard Wilbur's step on the porch, and then, "Here are two men who came a long way this morning. Can you give them tea and bread?" "Yes, I'll have it ready in a few minutes."

K., one of the widows, came to get a patch for her sari. I found one in my patch-bag which I had thought was exhausted. I am glad it yields patches so unfailingly. It reminds me of the meal and the cruse of oil. "Yes, K., your sari is very badly worn. Try patching it again. You know we must save all we can, and the war continues." "Yes, mama, and some thread, please," and she was gone.

Here comes P., another of the widows, with some vegetables I had sent her to buy. After giving me the account she said, "I did not get quite what you said. Everything is so dear, mama, and I thought these would do." "Yes, they are all right."

Then, hesitatingly, "You know you gave me pieces to cover a comforter for little M.?" "Yes." "One side is done, but not enough for the other." "All right, P. I will find you some

more pieces." This drove me to the attic, where I remembered having put away some of the older children's clothing, thinking the little ones might use them later. I concluded I might as well tear them into pieces for the comforter tops—Miriam's outgrown dresses, and Emmert's and James' blouses—but I tried to keep brave over my task. I cannot forget what I read when I glanced over the *Messenger* this morning: "A deficit in the income for missions in a single year of \$1,650." We must make things go as far as ever they will.

It was such a pleasure to have two of our missionaries stop with us this evening for supper between trains! They had gone on a business trip and were returning. We would have been glad could they have spent the night with us, but they went on by the next train, and will reach home late tonight, but be ready for work tomorrow.

When they had gone, R. said, "Shall I bring the accounts tonight?" "Yes, come after 8, and I shall put the children to bed first. Is that cart turning

in at our gate?" He went to see, returning with the word that M. had brought his wife, who is ill with fever. We soon had them settled comfortably. I think she will be better soon. Our teachers do get frightened needlessly sometimes when living alone in some village far from help in time of illness. I would not censure them. I might not do as well as they do.

I have written the accounts and taken her a cup of milk and found her feeling better. Wilbur is still talking with some men. One has lost nearly everything by the burning of his house. He comes hoping for help. I can hear them having prayer now, so I suppose they will soon be leaving.

Tomorrow is mail day and I must send something for the VISITOR. It is Sewing Circle day, too. It must be this strong wind that makes me so sleepy. Sorry I got so little done today; I must try to do more tomorrow. I am glad the Lord knows our hearts. Good-night.

Anklesvar, India.



One of the Müller Orphanage Buildings, Bristol, England.

The Müller Homes for orphans at Bristol have a unique history in that they have been erected, and are supported, without there ever having been public calls for funds. They have asked the Lord to supply their needs and He has done so. In the last report of these homes the remarkable fact is announced that after all expenses were paid there was a balance to help for about six months. This was so unusual that those in charge wondered what the reason could be that the Lord had so generously supplied their needs. Soon after came the outbreak of the war, and this extra surplus was accepted as the Lord's especial provision for the coming straitened time.

THE CHINESE NEW YEAR HOLIDAYS

J. Homer Bright.

THE old lunar year just closed had thirteen months, so the new year came late this year. It was on Feb. 14, Valentine Day, that the new year was ushered in. The holiday season here lasts just twice as long as with you, and it is well that it does, for it is the one season in the year in which every one seems happy. For a few days around the new year, and then a few more around the 15th, the people experience something of a rest period that Christians experience every seventh day. At this time they get right with the gods, and with their neighbors and creditors by settling accounts, so far as possible. They send out their cards, too, wishing their friends a happy and prosperous new year. Many are the guests that are invited to each home for a feast, so that there is little time for anything else than visiting and being visited during this whole season and longer. There is a lull in the regular routine of mission work, but by mingling with these people, a closer friendship is created, and the work often is helped rather than retarded. As Jesus helped many by dining with them, is it too much to expect that His emissaries of today may win hearts by eating with them? As many are reached in our cities by giving them food, so here hearts and homes are opened by our feasting with them.

We arranged to take a little preaching tour at this time, as the two teachers in the school are off duty. So they, two inquirers, and myself went out to Yu She, thirty miles to the west of Liao. We spent the second week of the holidays there, preaching on the streets and selling Gospels, tracts, and Scripture calendars. Part of the time

also was spent in visiting some of the near-by villages. Many seemed to have toward us an aversion similar to that toward the book-cavasser at home, but by our taking time and using tact many would become interested in what we had to say and what we had to sell. At this time of the year the calendar is in demand, and as we had several kinds, many were not content till they had one of each kind. Each calendar contained the lunar and solar calendar, the Chinese feast days, numbering twenty-four, and five or six Christian holidays. Besides, each one had some wholesome teaching, and a picture or so, with an explanation as to the meaning.

The inquirers could sell the Gospels and calendars, and as they speak for Him their faith in Jesus can but grow stronger. One has since taken up the colporteur work on trial, and is out most every day distributing tracts and selling Gospels. The teachers, too, are helped in getting next to those who have seldom heard before. Their hearts will grow warmer in helping these inquirers to sell Gospels. One of the teachers met with a circumstance, shortly before, that caused his faith to waver somewhat. The trip seemed to help him, and were nothing more accomplished this one result would have repaid all the effort. The time was not the most opportune, it being in the midst of the holidays, when most people are engaged in entertaining or being entertained. Some of our native brethren thought we would not get much of a hearing, but the results are gratifying. We could hardly have expected better results during one of their largest fairs. Then these two inquirers were kept from temptation

through which many grow cold at this season. Instead, other hearts were told of the living God, and we hope and pray that as the new year seasons come and go, they will soon, very soon, learn to give their homage to the One Who is worthy. It was grati-

fying to have a good audience on both the new year day and the 15th, when we were really expecting a slack attendance. Some who are not regular attendants chose to join us in worship of the true God.

Liao Hsien, Shansi, March 10.

CHINA NOTES FOR MAY

Rebecca C. Wampler.

BY China's acceptance, May 9, of the ultimatum presented by Japan, the high tension felt throughout the country has been relieved. For the present, at least, there will be no war between the two countries. We are very thankful for this happy termination of the controversy going on for some weeks, and hope that this is the beginning of better things for both Japan and China. May God speed the day when the whole world will be at peace!

During May we had good rains in our part of Shansi, for which we are glad, as it makes the prospect for a full wheat crop much better. Wheat has been in head for ten days or more and soon it will be harvest time. Reports come from other parts of the country, however, telling of the drouth and the distress of the people because of the scarcity of food.

There have been some cases of sickness in our mission family recently, but all are now about well again.

Sister Hutchison, Sister Cripe, and Sister Bright, with Esther and Catherine Bright, are on their way to Pei Tai He, where they will spend the summer months. Bro. Bright will not go just yet, because of building operations at Liao over which he has supervision. A called meeting of the mission was held at Ping Ting May 31 and June 1, and Dr. Brubaker and Bro. Bright came this far with the people on the

way to the coast. We had a very good meeting. Sister Blough left today for Liao with Bro. Bright and Dr. Brubaker. She will spend the summer there.

Work on the Boys' School building at Liao is progressing. Some trouble was had with the workmen brought in from another place, and they have been dismissed and men of Liao employed instead. The business men of Liao have guaranteed that these men will do satisfactory work. It is certainly encouraging to see the influential men not only willing for our institution to be built up among them, but aiding us in this way.

Bro. Vaniman's and Bro. Flory's came in from Peking May 16, and the latter stayed with us a few days before going on to Liao. May 23 they reached Liao, and for the summer will live in Bro. Bright's home while Sister Bright and the children are at the coast. Repairs are being finished on the house where Bro. Vaniman's will live, and in a few days they will be at home again. The mission family are very glad, indeed, to welcome these workers to their stations.

Sister Hutchison was glad to be able to hold one service with the women in the new quarters prepared for woman's work at Liao before she left for her vacation. During her absence a Bible woman will have charge of the work among the women.

The medical departments at both Liao and Ping Ting have each succeeded in securing the services of a Chinese trained nurse, who will be of great assistance to the doctors in their work. These, however, do not fill the places of foreign trained nurses, who are badly needed.

An interesting case came into the dispensary at Ping Ting last week. A man had brought suit against another man about some land, and the issue began to look more favorable to the other man than to him. In order to "get even," or to avenge himself on the other man, he took a knife and cut his own throat, cutting into the trachea but missing the big arteries in the neck. Not satisfied with this, he stuck a key into the hole in the trachea. He was brought to the dispensary and Dr. Wampler had some difficulty in pulling out the key before he sewed up the hole in the trachea. On measuring the key it was found to be six and one-fourth inches long. The second day after the sewing of the trachea the nurse came to Dr. Wampler and told him that the patient had torn the stitches out. He was still so angry at the other man in the lawsuit that he could not bear the thought of living. The trachea has been sewed up again, but whether the man will recover is something that time only can tell.

The Girls' School at Liao closed two weeks early so that Sister Cripe would be able to leave with the others for Pei Tai He. During the last term eight girls were in regular attendance, doing good work.

The first Christian wedding in Ping Ting was performed June 2, when Chao Hsien Sheng was married to a young widow, the ceremony being performed by Bro. Crumpacker. Chao Hsien Sheng is an earnest Christian and has had much to do with the development of the work at Ping Ting. His wife is not a Christian, but she and her people

were willing for a Christian ceremony to be performed. The wedding took place at the chapel, and the boys and girls of the schools, together with the Christians, were present. A home has not yet been provided for them, so she will stay in the Girls' School for a few days. No feast was prepared, as is the Chinese custom. Congratulations were offered by the men to the groom in a room near the chapel and by the women to the bride in her room at the Girls' School. We pray that this is the beginning of many Christian weddings in our section, and that from the homes thus established may go forth influences that will help to mould Christian sentiment in China.

Sister Horning spent several days at Le Ping last week and reports excellent meetings with the Chinese there. They are very open to the gospel Message and much interest is manifested by both men and women. Le Ping is an out-station from Ping Ting and the work there is very encouraging in all departments.

Sometime ago Dr. Wampler was called to Tai Ku, our nearest neighboring mission on the west, in consultation with Dr. Hemingway on a case of sickness in their mission family. Dr. Hemingway did so much for our workers before the coming of the doctors that we are glad we now have the opportunity of helping him some.

Ping Ting has recently had visits from several members of the Congregational Mission at Tai Ku. Mr. Corbin, who has charge of the village evangelistic work there, with his wife and daughter spent Sunday with us and preached for us in the chapel. In the afternoon at our English service he gave us a brief account of mission work in Shansi. This, especially, was very much enjoyed. Dr. and Mrs. Hemingway, with their two daughters, spent several days here. Mrs. Hemingway was born in China and for the last

twelve years has been active in work among the women about Tai Ku. She can use the Chinese language like a native, and this is a great asset to her work. Both Mrs. Corbin and Mrs. Hemingway spoke at the services for women while here. With Mrs. Hemingway came her father, Dr. Mark Williams, who has spent nearly fifty years in active mission work in China. It

was a great privilege to have such a veteran amongst us and to hear him speak of his experiences and of how the mission work has grown since he first came to China in 1866. Visits from workers like these always are encouraging. They inspire us to more and better work for Jesus.

June 2.

THAT BOY OF MINE: WHERE SHALL HE ATTEND COLLEGE?

The Editor.

This is the month for the final decision. As parents we have been looking forward to this separation with alternating feelings of pride and fear. Now the time has come, and for the good of our son he must go. We face the question of where he shall be sent.

We have had high hopes for that boy. We have prayed often that our hopes in him might become realities. Now we have an opportunity to start him towards the realization of our fondest desires. Where can he get what he needs? In what school will he find proper facilities and training? Where will he be best safeguarded against the dangers that lurk in the pathway of young manhood? What school will aid him most to overcome temptation? Where can he be sent to receive an education that will strengthen him both mentally and spiritually and assist him in gaining a conception of the highest type of life? If you desire the ideals of our own dear church to predominate in his life he must be sent to our own schools. We parents all but forfeit our ideals when we decide to educate our children elsewhere.

We feel it our duty to suggest a few reasons why our children should enter our own institutions.

Our schools afford a proper environment. Our children will feel at home among young people of the same type of domestic life. The ties of companionship and comradeship formed in college never are broken. Nowhere else can we expect to find those young people with whom we so much desire our own children to associate through life, except in the schools of our own church kith and kin.

In our institutions are employed competent instructors, who feel a personal responsibility in the training of our own young people. They do it for the church. The fact that our strongest men, educationally, sacrifice larger salaries and more promising openings elsewhere in the educational world in order to serve our church proves that their hearts are in the church, and their affections are set on her prosperity. At no other schools can be found instructors who will take this personal interest in educating our young people towards the old home church.

Our schools afford that training that spells success in the business and professional world. We place them second to none in this respect. They not only supply that technical ability necessary for success, but they furnish that rigid

training of life and character which is so great an asset in filling and magnifying any position of responsibility and trust. We need only to think of the many graduates of our church schools who, at this time, are occupying such positions in the world with the respect and esteem of their employers or constituents. The dignity of the service of Jesus Christ is breathed in the spirit of our schools, and the capacity to live a life full of good deeds for Him is developed along with the ability to earn a livelihood.

The scientific departments of our schools are manned by scholarly Christian men. Dangers in the study of scientific subjects do not lurk in the truths of science, but in the errors attending such study, which unsympathetic, unchristian teachers take little pains to point out and warn against. Our sons must study science if they attend college anywhere. Under competent instructors they are far stronger in faith through doing so. Such instructors are found in our schools. This one reason for extreme care should cause any parent to consider well before sending a child to college elsewhere.

Our colleges believe that the words of Jesus and Paul should be studied as well as those of Plato and Socrates. The theories of these pagan philosophers still live and should occupy their proper place in the realm of knowledge; but Jesus Christ is more than knowledge; He is the Way, the Truth and the Life. In our schools the teachings of all ages are tempered by the spirit of Him Who sought to lead us into all truth. Tendencies towards destructive criticism are thwarted best by godly instructors who are able to discern both truth and error, and to teach with discriminating care.

Our schools are free from that irreligion which denies the Bible a place in their curriculum of study. The Bible is studied as it should be, as the inspired

Word of God, and is accorded its proper place as the Book of books.

Our schools stand for a philosophy that recognizes a personal God, a divine Savior, a Holy Spirit, an immortal soul, a need of redemption, and a world obligation to the unsaved. We dare not send our young people to institutions where such fundamental doctrines as these are in any wise questioned.

Our schools are free from the blight of college secret societies. Their managements diligently seek to uproot any spirit of caste and clique which may appear. They try to train our sons and daughters after that democratic ideal so dear to the Church of the Brethren.

Our schools supply us with our ministers and missionaries. At least one out of every twelve of our ministers was in our colleges last year. All of our missionaries are products of our own institutions. When we choose leaders they are from our own schools. The greatest need now confronting the church is consecrated leadership. If your son goes away to college he is instantly a marked man. Multitudes of his generation never attend more than the district school. He is looked upon as a leader of thought and he grows in the estimation of his friends and acquaintances. And he of all the young men of your local church will wield influence in shaping its policies. He has a right to expect that training which will qualify him to discharge the duties and responsibilities of his future years with ability and ease. If you cherish a hope that your son may become a factor in the church—and we know you do—send him to one of those institutions where our church is busy educating and training her future leadership. This training is needed alike by ministry and laity. Our laity can best appreciate and reënforce the efforts of our ministry when they understand and partake of those ideals which place

spiritual service above secular employment.

Our schools give the church the greatest returns on the investment. Students are prepared for life. The maximum of good is rendered for the minimum of expense. No one teaches in them for money alone. The spiritual is made vigorous through the intellectual. The instructors are interested in the problems of the church, the trustees are men deeply concerned about her welfare. Nowhere else can we find a combination of consecration, scholarship, instruction, interest and careful supervision that will so nearly assure our children the education that we desire them to have.

Our colleges and young people, with

pure minds and hearts, are God's answer to our prayers for advancement in church life. The young people are here to be educated; the colleges are here to do the work. The time is ripe for us to care for the lavish answers to our prayers. It is our duty to finish answering them ourselves. How can we advance unless we have leaders who know the way? How can they know the way unless they be taught. Why should we wish growth or pray for it, unless we prepare our sons and daughters to assume the responsibilities that growth entails? Our church schools, therefore, will go a long way towards solving our problems and answering our prayers if we but give them our money and lend them our children.



Photo by permission of W. O. Beckner.

Junior Workers' Industrial Class, Malmö, Sweden.

WHAT WE OWE THE "DAGO"

J. Kurtz Miller, Superintendent of
Italian Mission.

HAVE you been looking at the Italian as only a "Dago," and, to say the least, "an undesirable citizen"?

What is he doing today? What has he done in the past? Shall we take stock as to what he is doing today? He is building our State highways, railroads, subways. He is doing all kinds of ditching, and work with pick and shovel. In some parts of the country he takes the lead in raising all kinds of truck for our city markets. In the city he is foremost with his vegetable and fruit stand. In this he is second to none, for this is one of his specialties. Also he is excelling as an artistic barber and men walk past other shops, giving the preference to our friend, the "Dago."

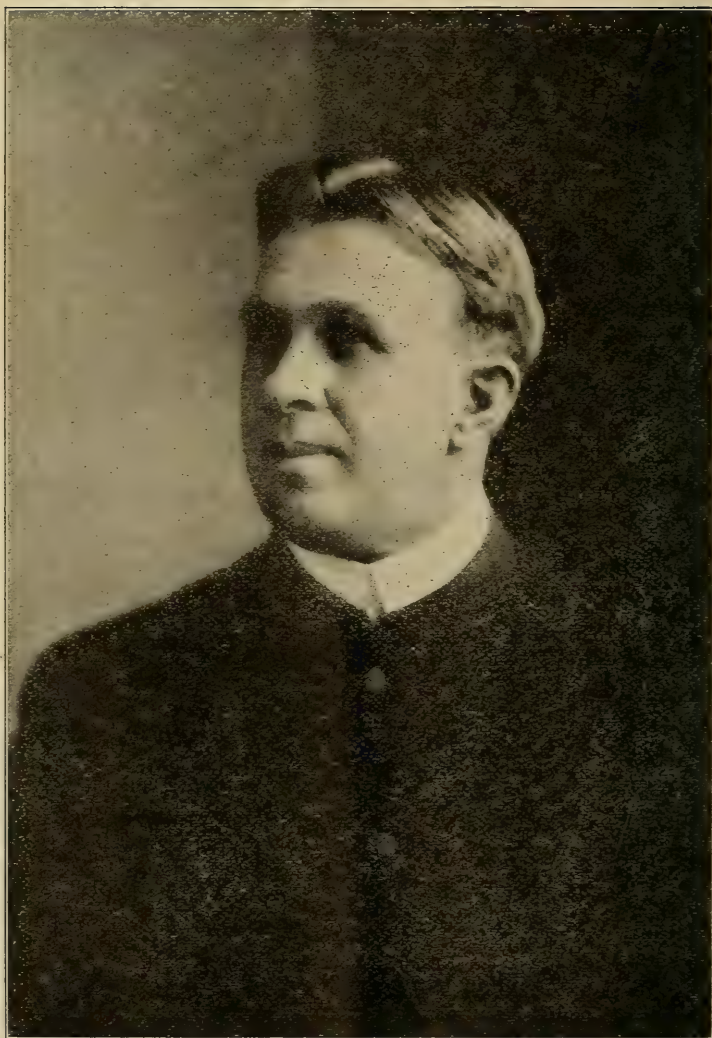
But this is speaking only of the average Italian. Move among the more cultured and you find doctors, lawyers, bankers, and merchants. And all the world crowns an Italian as king in the realm of wireless telegraphy. We must take our hat off to Marconi. Again, Caruso, the great Italian singer, draws \$2,500 for a single evening, out of the purses of the American people. His highest income for a single night has been \$7,000. Such figures stagger us plain folk, but they are facts. The "Dago" can sing. If you want to hear sweet singing pay our Italian Mission a visit.

In literature, the Italian has given us Dante; in astronomy, Galileo; in art, Raphael and Michael Angelo; in patriotism, Garibaldi; in exploration, the Cabots. And who discovered America? An Italian by the name of Columbus. After whom was our country named? An Italian by the name of Americus Vespucius. Don't whisper this softly, but tell it out with a strong voice and repent of the sin of looking down upon the Italian. Now, before I close this sermonette, recall the fact that the Italians built Rome and the highways over which the first Christian missionaries (such as Paul) carried the Gospel. Then turn to the tenth chapter of Acts, and note that the first Gentile convert (by name) who was baptized into the church was not your grandfather, but an Italian by the name of Cornelius.

Are we not under a definite debt and a just obligation towards the Italian? How can we pay the debt? The only organized Italian Brethren's Mission in the world is located at 205 Twenty-first St., Brooklyn, New York. The work is growing and is most encouraging. We need a meetinghouse. We are glad that it is in your heart to help dedicate to the Lord the first Italian Brethren's church in the world. Send your money to the General Mission Board, Elgin, Ill.

358 Sixtieth St., Brooklyn, N. Y.

"We have given the Orient warships and telephones, steam cars and sewing machines, and silk hats, but its inhabitants are none the better for these, and except the old man be changed within, all these adventitious trappings will make him a more potent force for evil."



J. E. Miller.

The New Editor of Our Sunday-School Publications.

John Ezra Miller, son of Elder D. M. and Mary Miller, was born at Milledgeville, Illinois, in 1865. After completing the country schools he taught his home school for two years. He first entered Mt. Morris College in 1884, graduating from the academy in 1890 and from the seminary in 1892. Student at University of Michigan 1892-94, where he graduated. Was Professor of Latin and Greek, Mt. Morris College, 1894-1900. Instructor University of Illinois Academy, 1900-1904. Completed Master's Course, University of Illinois, 1902. President of Mt. Morris College, 1904-1915. Elected to the ministry, 1888. Ordained to the eldership, 1907. Appointed Sunday-school Editor, May, 1915, assuming that responsibility June 1, 1915.

TESTIMONIALS ON SCRIPTURE MEMORIZING

Elizabeth H. Brubaker.

WHILE memory is in the height of its power, in the junior age, by application much can be done in later years. It is said that Samuel T. Spear, D. D., LL. D., for years editor of *The New York Independent*, gave therein shortly before his death an account of his own experience in Bible study. Among other things he relates how, when he was seventy-five years old, he began systematically to commit the Scriptures, and in a short time was able to repeat, word for word, a very considerable portion of the New Testament, and could see the whole, in all the parts thereof, with great facility and comfort to himself. He says: "My usual practice, after lying down for the repose of the night, is to occupy my thoughts for a time in silently repeating portions of Scripture—sometimes a few consecutive verses, at others a whole chapter or series of chapters, and at other times running through the entire plan and thought of an epistle or gospel."

He also adds: "I am not now sorry that about five years ago I resolved to do what during these years I have been seeking to do. My only regret is that the resolution was formed at so late a period. Had its date been much earlier, as it might have been, the benefit to me, as I have no doubt, would have been correspondingly greater. What I have gained in the way of mental reliefs and spiritual comfort from the process described I would not exchange for all the honor and wealth of this world."

"I have committed to memory five of St. Paul's epistles—Ephesians, Philippians, Colossians, First and Second Timothy. All of these I can now repeat, and often do repeat. I find that I

can now commit seven or eight verses in less time than two verses would require when I began."—Rev. Jesse L. Hurlbut, D. D.

"I have now memorized Matthew, Philippians, James, First and Second Timothy, and Titus, besides a few psalms and about 500 lines of choice poetry. I cannot estimate the benefit I have received from this system of study."—F. W. Clark, Napa City, Cal.

"I have committed to memory the entire gospels of Matthew, Luke, and John. For the past six months I have spent my mornings in repeating one of the three gospels and comparing part with part, and also comparing it with each of the others. I cannot tell you what a world of difference it makes in my vision of the Christ and His kingdom. What a pleasure it is to let the stream of truth in my heart pour forth in living power! I have gotten entirely over the dread of not having anything to say. My whole question now is, how I can say all that burns in my heart to be uttered. If ministers today would spend just half the time they are using in reading and studying theological books, in committing and studying the words of the Scriptures, especially the gospels, their own souls would be much richer in peace and power."—Rev. H. S. Wannamaker.

"Keep my words and lay up my commandments," "For they are life unto those that find them." "Forget not my law."—Prov. 7: 1; 4: 22; 3: 1.

"Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ."—Jude 17.

"Let the word of Christ dwell in you richly, in all wisdom."—Col. 3: 16.

Virden, Ill.

WHY CHRISTIANS SHOULD TITHE

Elsie K. Sanger.

SOME splendid people don't believe in tithing, because they think we have no New Testament scripture commanding it. I wonder if those same good folks believe in Sunday-school and Christian Workers' Meeting. We have no direct "Thus saith the Lord" in regard to either. Of course they believe in keeping the Sabbath Day holy, but did Jesus ever say we ought to keep the Sabbath Day holy? Did He ever say we ought to go to Sunday-school; that we ought to attend Christian Workers' Meeting? But we have found that these things are in accordance with New Testament teaching, are beneficial to the Christian life, and that we suffer spiritually if they are neglected.

Let us turn to John 13: 13-14: "Ye call Me Master and Lord: and ye say well [true]; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Say, brother, sister, do you believe that? Do you believe Jesus meant for us to observe that? Why, certainly, we believe it; we believe we should do just what Jesus said we ought to do; and we look forward to that evening of the world when Jesus will gird Himself and serve us with "sweet manna all around" (as we often sing), and if we are so unspeakably happy as to be among the redeemed, we believe we shall be extremely glad that we have done what Jesus has said we ought to do, and will wonder why we did so little for Him.

Now let us look at Matt. 23: 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judg-

ment, mercy, and faith: *these* ought ye to have done, and *not to leave the other undone.*"

Yes, these Pharisees paid tithes even of their herbs and plants, and Jesus rebuked them severely—for what? Not for observing the small things, but for leaving the weightier matters undone. Then He cautioned them not to leave their tithing undone. If He told those Pharisees not to leave their tithing undone, do you not believe that He expects as much of us? Is there any danger of our putting too much stress on some things and leaving others undone that are more weighty? We don't want to neglect anything, for James 2: 10 says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Christians should be tithers, because it assists in giving "as the Lord has prospered" us; in giving "freely." It is the universal expression of tithers that they never gave so willingly, so gladly, and so freely before tithing as since. If you think you are giving as much as the tenth, or more, to the Lord, just try tithing for one year. You may be surprised. If you think you enjoy giving and are deeply interested in the activities of the church, try laying aside the Lord's tenth for one year, and I dare say that at the end of that year you can not conscientiously lay this system aside and go back to the "give as you please" method to the glory of God.

The tither is usually blessed in undreamed-of ways, both spiritually and temporally. He usually is not satisfied to confine his giving to the tenth, but desires to give a freewill offering occasionally, besides the Lord's tenth. When a portion is laid aside for the

Lord, one knows just how much he has to spend for self and how much to give to the Lord. And when the solicitor comes around he will not need to be paralyzed by, "Well, there you are begging again," "Well, I'll see about it. In debt and awful hard up since I bought that piano," or "that last farm."

Is a tenth too much to give? The gift to make money is a gift from the Lord, and if we possess that gift, it is not because we are so shrewd and intelligent, but because God gave us that gift, and our responsibility is the greater for it.

Deut. 8: 18: "But thou shalt remember the Lord thy God: for it is He That giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day."

It is not wrong to own possessions, to be diligent in business, to make money honestly. Jesus did not condemn the rich man because he had great possessions. Perhaps he was economical, and a good manager. He may have been a kind father, an obliging neighbor, a respected citizen; but ah! he lifted up his eyes in hell! Why? He failed to come up to God's standard in giving. "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." "The world asks how much a man gives to Christ. Christ asks how much a man keeps for himself."

Young Christians should tithe, even though they have a very small income. It is much easier to begin when the income is small. Boys and girls should practice tithing, besides their special missionary money they may earn. It will give them a greater interest in the church and afford them training in Christian giving. Giving is as much a commandment as any we have in the Bible. God wants His work done in a systematic, businesslike way. He doesn't

bless us in a "just as it suits," haphazard way.

Christians should tithe because God has never asked any people to give less than the tenth. If He required a tenth of the Jews' income, under the old dispensation, when they had no one to look out for but themselves, would He require less of us in this Heaven-blessed, enlightened day?

The Christian is commanded to take the Gospel to the whole world. It has been almost two thousand years since Jesus put this work into our hands, and yet only about one-fourth of the world's population know of the true God. Good people, the world will never be won for Christ with our "spare cash." God sacrificed to redeem the world. Jesus gave His life for the world. Shall our part in this tremendous task be done without sacrifice on our part? It is said that nineteen-twentieths of the world's property belong to Christians, which should mean that it is in the Lord's hands; but it isn't. Statistics show us that less than one-hundredth per cent goes to the Lord's work.

Christians should be tithers because it would bring about a great spiritual awakening and the whole church would be aroused to the work and prosperity of the church as never before. Begging Christians for the Lord's money and His workmen would be almost unknown. Poor, tired, overworked missionaries, at home on furlough, would not need to spend the few months intended for recuperation in traveling over mountains and plains trying to convert the Christians to give and go that the world might know Christ, for if all Christians laid aside the Lord's tenth, more sons and daughters would be inspired to go out into the great ripening harvest fields of human souls.

May God's will be done!

Thomas, Okla.

THE FIELD FOR MISSIONARY ENDEAVOR

Joseph D. Reish.

IN our study of missions, the field where the operations are being, or are to be, carried on, is of great consequence. Christ defined that field when He said, "The field is the world" (Matt. 13: 38).

Our purpose now is briefly to study that field in the light of our knowledge of its past and present conditions, and from the study to get at least some idea of our responsibility in saving it for God.

At the dawn of history we behold it clothed in great beauty, for it was created as the paradise of God and for the enjoyment of His masterpiece, man (Gen. 1: 26-31; Jer. 10: 12). Then the field and its occupants were an honor to their Creator and man's happiness was complete.

But behold the paradise a little later and we are forced to exclaim: "What hath sin wrought!" The field became blighted, spoiled, by the pernicious ways of the evil one (Rom. 5: 12), and his influence over man. The world came under Satan's power (1 John 5: 19) and man became guilty before God (Rom. 3: 19).

Going down the annals of time we see that, though it was steeped in wickedness, God greatly loved the field which He had created exclusively for His glory and sent His only begotten Son to ransom it for Him (John 3: 16; 1 John 4: 9). Only because He highly valued the treasure in it did God purchase the field (Matt. 13: 44; John 1: 29), and the value He placed upon it may be measured by the price He paid for it, heaven's dearest treasure (Matt. 13: 44, 1. c.; 1 Peter 1: 18, 19).

While in the flesh Christ used all His energies to reinstate man to the position in which he was created, and to

remove the stains sin had made in the world.

But the evil one's work was deeply rooted in the hearts of men, and the Savior returned to His home in glory when only a comparatively few had accepted His plan of redemption. However, before taking His departure, He commissioned His intimate followers to carry on the work which He had so ably begun, for He tells them, "As the Father hath sent Me, even so send I you" (John 17: 18; 20: 21), and again, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16: 15).

Thus we learn that after Christ's earthly ministry was completed the world was bequeathed unto His votaries, for the Word says: "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2: 8, R. V. See also Psa. 111: 6). So, since Christ's time, the field for missionary endeavor, the world, is the estate of His disciples, and they, you and I, brother and sister, are responsible for tilling that field; we are responsible for the salvation of the lost world.

It is not alone for our ministers to work this field, for all who are faithful servants will help to bring about the consummation of God's desire, which is the filling of the whole world with His glory (Isa. 55: 10-13; Rev. 21: 23-27), the rescuing of all mankind from the power of the evil one (2 Peter 3: 9).

Is it because we do not realize the magnitude of the responsible task which is assigned us that we are not as active as we should be in saving the lost?

Our motive is not to "work up," but to "work down" the missionary spirit. Missionary interest usually strikes the head first, and after a little while gets as far as the mouth, then the heart, conscience and will, and by and by the pocket; then, last of all, the lower extremities.

Blessed are we if the missionary spirit works down far enough to cause us to be active missionaries, faithful ambassadors, of our God; so much so that we will, as our Great Example and

Master, "Go about doing good" (Acts 10: 38), wherever opportunities are presented in the great field for missionary endeavor, which is ours to sow and cultivate, and later on to reap an abundant harvest of souls. Then in the final day of reckoning we can joyfully approach the Judge of all the earth, bearing precious sheaves as the reward for doing our duty of faithful Christian service.

Dauntless, Alberta, Canada.

THE TRUE MISSIONARY SPIRIT

Ruth Ulrey

GO ye" into all the world. This does not mean that each one, personally, is to go into all the world; that would be impossible. If some one should undertake this he would find it impossible to do all of the work justice; but all can try to win souls to Christ. The souls that we have won can then win others. This being carried on will bring the whole world to the light of the Gospel.

No doubt a good many, because of hindering circumstances, cannot take up mission work, but those who cannot go to heathen lands can do mission work at home. Are there not many in your own neighborhood who are not Christians? Have you ever asked them to attend your church services or to become Christians? I wish each reader would ask himself the above questions; also the following: "What have I done to bring more souls to Christ?" Have you ever thought of having Sunday-school and church services where there are none? If so, quit thinking about it and get busy doing it. Do all within ten miles of your church or home go to Sunday-school? Are they Christians? If not, here is something for

you to do. Get busy doing the Lord's work. I appeal especially to those who are too old to enter the foreign mission field, and those that cannot go on account of circumstances. You can give your money to the church for mission work—and it takes money to run it; but if you were to labor a lifetime to gain wealth for Christ, it would not bring you the reward that winning souls for Christ would bring.

Let us think what our answer will be when we reach the other shore, and have not obeyed the command, "Go ye." We often sing, "Blessed are they that do His commandments," but are we blessed if we obey part of them and omit part? We may say, "We are obeying His commandments," but are we if we omit the "Go ye"? It seems as if the majority of people are not obeying all the commands, or there would be more missionaries in the field and more preparing for the work.

Have we the true missionary spirit if we do not obey the "Go ye"? No, a thousand times no! Some of us may say, "Oh, well, this was not meant for me; this was meant for some one else to obey." What if everybody would

say this? What kind of a church would our church (or any other church) be if everyone would do just like you and I are doing? How much mission work would be done, or how many heathen would be won to Christ? We would not be converted today if our forefathers had been treated like we are treating those that need the Gospel. What will our answers be when we reach the other shore if we have failed to do our duty in this matter? Will we be among the saved? I am sure we all want to be saved and obtain a crown, but why not make an effort for it? We do not get anything in this world without working for it; neither will we in the next. Some may say, "I must stay at home and gain wealth." Will all the wealth you can gain buy you a home in heaven?

We wish the attention of parents for a few moments. First, let me say, do not hinder your children from going to foreign mission fields, if they wish to go, but rather encourage them. You may think they have never had a call to go; but you know nothing of the wooings of the Holy Spirit within another. Maybe they have never mentioned a desire to go; but what has been your attitude toward mission work, encouraging or discouraging? If not discouraging, have you ever told them that you would like to see them take up mission work, or even prayed that they might? You may be willing for your children to go if you thought you could spare the money that it

would take for their education. All the wealth you can gain and give them will do them no good in the next world. They can not take their wealth to heaven. You may think your children have not the love for you that they should have or they would not desire to take up this work. We are told in God's Word that "he that loveth father or mother more than Me is not worthy of Me." You probably think you cannot spare your children from home. In answer to this ask yourself: "If God had treated me as I am treating Him, would I know anything about His dear Son, Whom He sent into the world to suffer and die for me?" If God could give His only Son, that we through Him might be saved, can you not let your son or daughter give his or her life's service to Him?

O parents, what will your answer be when you reach the judgment bar of God, if you have kept your children from doing mission work? Will you not be responsible? By keeping your children from this work you rob them of a great reward in heaven, and yourself as well. If you as parents have the true missionary spirit, you will be willing to give your son or daughter or both to Christ's service. If the readers of the VISITOR have the true missionary spirit they will be willing to make the cause of missions their life work. I plead with all of you to give what you can for the advancement of missions; but especially your life's service.





Converts Received into the Church During a Revival at the South Beatrice Church, Nebraska, October, 1914. Elder J. Edwin Jarboe, Evangelist.

OLD-TIME RELIGION IN ITS FULNESS

Some people contend that the days of great religious awakenings are past.

Others insist that where faithful, persistent efforts are put forth, seasoned with much prayer and personal work, and evangelistic preaching, the results will be quite beyond some meetings of "the good old days."



J. Edwin Jarboe.

Brother and Sister J. Edwin Jarboe entered into this series of meetings in the South Beatrice church, Nebraska, realizing that their part was to plant and to water, and trusting fully in the promise that God would give the in-

crease. In the picture above presented will be found some of the best people of the community. Of these converts, 78 in all, 22 were under 16 years of age, 22 were heads of families, 3 were grandmothers, and the remainder young people above 16 years of age.

It is impossible to estimate what such a revival can mean to a church, or what work such a number can accomplish. Careful pastoral care will forge out of such a strong body of converts a power that will exercise good for all time in that community. The good thing about these converts is that they went immediately to work. Brother James Gish is the elder of the church and may be seen, seated, at the extreme right of the picture.

SWEPT IN BY THE TIDE

THE WORD "HOPE" IN THE PAPUA LANGUAGE.

A German missionary has related the following: Many a year for lack of a better word for "hope" we contented ourselves in the Papua language with the word "wait." But we had the feeling that something else was needed. In 1900, returning to New Guinea, after furlough, we left three little children behind us in Germany. After a year and a half on the field we were given another child—a son, who became a sunbeam in our midst; but he was scarcely a year old when he was taken with a fever, and the very next day his spirit left the little body. A native watched me as I prepared the coffin and said: "Your son is dead, and he was our child, too; will you be moving away from us now?" "No," I said. He replied: "But you will die as well if you do not, and what will your other children do then?" "They are in God's hands," I said. A tear gleamed in the eye of the honest brownskin as he said, "What people you Jesus-men are! You have different hearts from us. You can see through the horizon, can't you?" "Yes, my friend," I said. "Christians can see through the horizon and into heaven." But it went into my heart that all unconsciously this native had given me my word for "hope," the word so long sought after. Christians see through the horizon.



THE FARMER AND THE SERMON.

A farmer went to hear John Wesley preach. He was a man who cared little about religion. On the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley was talking about money. His first head was, "Get all you can." The farmer nudged a neighbor and said: "This is strange preaching. I never heard the like of this before. That man has good things in him." John Wesley reached his second division: "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the willful wickedness which lavishes in luxury. The farmer rubbed his hands and thought, "All this have I been taught from my youth up"; and what with getting and what with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced

to this third head, which was, "Give all you can." "Aw dear! aw dear!" said the farmer, "he has gone and spoiled it all!"—Selected.



"EATING THE GOAT."

There is a manual in Congo which was compiled by the earliest pioneer missionaries, and in the section devoted to the baptismal service this strange phrase occurs. It is spoken by the missionary to the candidate for baptism: ". . . and seeing that you have come to the Lord Jesus, and have eaten His goat, I baptize you in the Name of the Father, Son, and Holy Spirit."

The origin of the sentence is, when a slave was ill-treated by a master, he could flee from the tyrant to any other master he might choose, and beg his protection; and if this request was granted, a goat would be killed, and the new master and the slave would eat of it together. Once this ceremony was performed the old master ceased to have any claim over the slave. Should he follow the runaway and demand him back, he would be met with the reply, "He is no longer yours; he is mine, for he has come to me and has eaten my goat."



THE STORY OF A FRENCH TRACT.

A young Frenchman, who had been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France.

But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the lady abbess, and she too was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.—The Missionary Review of the World.

GOOD ADVICE.

Booker T. Washington once said: "The best way in all the world to have a permanent job in life is to make one for yourself. If you make a job for yourself you know that job and you will be in it just as long as God wants you there. When I first went to Tuskegee I held my first school in an old henhouse. Now we have the second biggest postoffice in the State of Alabama, and a railroad of my own. It is only a mile long, but it is as wide as the Illinois Central.

"If you can get a student inspired it is worth ten to one of education. I believe the next thing to education is inspiration. You get young men and women inspired, and with a little education they can go anywhere and do anything, but you get a large crop of education and a little inspiration and you have got something on your hands to take care of all your days."



May we not catch a spiritual glow from the simple story of a nine-year-old child, Gnanakanammal, of India, who had been a pupil in a mission school, "where she had learned Bible verses, Christian songs, and how to pray." The child was taken ill, and while on her sick-bed she repeated verses and sang Christian hymns and urged her people to accept baptism. When the family recognized that the end was approaching they allowed the minister to come and baptize her. The impression made by this young life, dedicated to Christ, was so strong that after her little body was laid away forty members of the family, with relatives, renounced heathenism, accepted Christ, and received baptism. The girl's father, now known as Solomon Rangaswami, has stated that he will not rest until he has brought a hundred souls to Christ. Who can measure the power of one little child filled with God's Spirit?—Church Missionary Review.



DRIVING AWAY THE SLEEP-DEVIL.

An agent of the Church Missionary Society at Dera Ghazi Khan, India, writes: "One night the friends of a patient who had been very ill in the hospital thought he was certainly dying, because he was sleeping very quietly. In order to keep him awake, four of them began a wild dance round his bed, flinging their long black hair over his face, and working themselves into a frenzy by leaping from time to time through a huge log fire outside. This fire

betrayed them, and made us think at first that the place was on fire. You can fancy a doctor's feelings upon seeing his patient subjected to such treatment! The room was soon cleared, and measures were taken to secure a quiet night for the sick man. The four dancers fell in a dead faint as soon as they were turned out, and we saw how their feet had been burned in the fire. When rebuked for their performance the next day, it was pathetic to hear these big men say meekly, 'How can we poor hill people know? We are taught that if a sick man sleeps he will die; the sleep-devil must be driven out by this performance, and we pray like this too.'—Exchange.



Every soldier dying for his country on a European battle field, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.



"COME AND SEE."

John Weaver Weddell.

And dost thou ask me

Why I love my Savior?

I cannot say—

I only know I could not

When He called me

Say Him nay;

And now forever in His smile I'll linger,

If I may.

Thou askest how

I found my way unto Him?

I cannot tell—

Sometime, somewhere

His tender voice came calling

Like a bell;

And now I know by every sweet persuasion

All is well.

Thou askest where it is

That thou may'st find Him?

It cannot be

That seeking thou wilt miss

His face, for lo—

He seeketh thee;

Look up, and catch e'en now His gentle
whisper—

"Come and see."

—Herald of Gospel Liberty.

THE STUDENT VOLUNTEER

FROM VOLUNTEER MISSION BAND OF MANCHESTER COLLEGE.

TO all mission workers and those interested in missionary activities: We, the Volunteer Mission Band of Manchester College, send greetings.

Another year has come to a close for the assembling of our band. We are sorry to have come to the "parting of the ways," but we rejoice in the help and inspiration that we have received from our volunteer work during the past school year.

In looking over our work, we can see things that we might have done: in the way of giving more programs, doing more house-to-house visiting, more regular attendance by all members, and in various other lines of helpfulness.

We are pleased when we see the increase in our number since last fall. Then we numbered twenty-three, and now forty-five are enrolled. Among our number are several who will go out into special lines of active service this fall. Sister Nettie Senger will go to China, Brother and Sister Brubaker will be located at New Philadelphia, Ohio, in pastoral work, and Brother and Sister Wine will have charge of the church here. Three of our sisters expect to take up the trained nursing course in the Cook County Hospital, Chicago, Ill., this spring. Others are going into various fields of labor, and we sincerely hope that all may do some real effective work in the Master's vineyard.

During this year we have read and studied several books—"Effective Workers in Needy Fields," "Enemies and Evidences of Christianity," and Dr. F. B. Meyer's "Present Tenses." We found all of them instructive and helpful. We have given several pro-

grams throughout the year—one at the North Manchester church, west house, one at Markle, Ind., and one at Flora, Ind., and a special missionary program here at the college, at the close of the special Bible term.

We, as members of the Manchester Volunteer Band, and also of the United Volunteer Band of the Church of the Brethren, hope to have the interest and coöperation of the entire Church of the Brethren at large, and hope by God's help to grow to become more efficient in serving the Master. May we use the apostle Paul's motto as we continue our work:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philpp. 3: 13, 14).

ELIZABETH WEYBRIGHT.



OUR NEW AMENDMENTS.

E. S. M.

FOLLOWING are the four amendments that were passed this last spring by the United Student Volunteers:

Amendment I.—This constitution may be amended by the consent of three-fourths of the bands, two-thirds of the members of each band in this case constituting a quorum. The decision shall be read at the regular annual meeting of the union.

Amendment II.—In addition to our general declaration, for those purposing to do foreign mission work, and that the United Student Volunteers of the Church of the Brethren may be affiliated with the Student Volunteer Movement, the Student Volunteer dec-

laration, "It is my purpose, if God permit, to become a foreign missionary," shall be the declaration of the foreign volunteers of the union.

Amendment III.—A weekly prayer hour shall be maintained, the subjects for prayer being published each month in the *MISSIONARY VISITOR*. The president, the first vice-president, and the advisory president of the union shall constitute the committee to prepare the subjects for prayer.

Amendment IV.—It shall be the duty of the Volunteer Bands to organize Mission Bands in the local churches, the record of such bands to be kept by the secretary of the union and the advisory president. Each Mission Band shall maintain its own organization and the secretary of the local Volunteer Band shall report the organization of each Mission Band to the editor of the *MISSIONARY VISITOR*.

The adoption of these amendments means new and additional opportunities and responsibilities for our volunteers. It means an opportunity for subjective growth and blessing, and it means an opportunity for realizing many possibilities of the kingdom of God. The bands have very loyally and heartily responded in the effort to make these propositions a part of our band government. Now they are a part of our constitution, and I hope that not only every band will help to carry on these projects to success, but that every individual member will feel the responsibility, and will be a factor in thus promoting the Lord's work. Let us stop a moment and think what are some of the personal possibilities and responsibilities we have as volunteers.

Let every one who is a volunteer for the largest service, if his direction be toward some foreign field of labor, join in with the band that will grow out of Amendment II. The band will not be an organization separate from the United Student Volunteers, but will be

a vital part of the union. We hope every foreign volunteer will place himself on record as such. There ought to be some foreign volunteers in every local band, and every one of these volunteers should sign this new declaration. It will give us membership in the interdenominational Student Volunteer Movement, and will give us equal privileges with the foreign volunteers of the other Bible schools, colleges, and universities. We ought to have a little band of foreign volunteers in every one of our schools. The missionary literature, suggestions, and privileges that we will get from the movement will be helpful and inspirational, and a record of our foreign missionaries can thus be kept by the movement. But the advantages do not stop with this. If our foreign volunteers are willing to declare themselves as such and to act with the foreign field in view, it will add much inspiration to the work of the union, and it will be a step onto higher ground for the individuals themselves. In a short time I shall send each of the bands a few of the foreign declaration cards, and I hope there will be a good response from each band.

We are expecting great results from Amendment III. We know that it makes a difference when we pray; and many of us have learned somewhat of the value of prayer. Its results are both objective and subjective. We cannot earnestly and truly pray without our own lives being changed. And it makes a difference for those for whom we are praying. I hope every band and every individual volunteer will realize the opportunity and feel the responsibility we have through the avenue of prayer and intercession. Do not enter into this intercessory service for mere duty's sake, nor for the personal blessing to be received, but that God's kingdom may be enlarged and that His name may be glorified; the

personal blessings and growth are bound to come. We hope to have the first prayer schedule ready for the next issue of the VISITOR. The subject for the first week will be "Our Preparation for Our Intercession." Let each volunteer begin at once to pray that we may be pure, holy, and consecrated, so that we may enter into real intercessory prayer and continue in it throughout the year. We will all need personal preparation as we start on a task so momentous. So let us pray much that we may be prepared for the work, that our motives in it may be pure, and that the Holy Spirit will direct our prayers, and we know that our prayers will be effectual.

The last amendment provides for the organization of Mission Bands. In many of our churches there are young people who are interested in missions, who want to learn more regarding them, and who are willing to do what

they can to further the cause of missions. Yet many of these young people are not ready to affiliate themselves with the volunteer organization. Many have not become well acquainted with God's Word, or with the work that is being done. The purpose of the Mission Band is to help develop these young people, educationally and inspirationally, to the end that a number may later be ready and willing to volunteer for definite service for the Master. We do not think it expedient to insist upon anyone signing a volunteer declaration unless he is perfectly willing to consecrate his life fully to the Lord, but we do think it proper to urge that Mission Bands be organized and maintained in every church where there are young people.

Let every volunteer pray, plan, and work as a true volunteer, and great will be the results for the Master.

3435 Van Buren St., Chicago.

REPORT OF FOSTORIA (OHIO) MISSION STUDY CLASS

John I. Lindower.

In the early part of the winter of 1914-15 the young people of the Fostoria church, at Fostoria, Ohio, organized a Mission Study Class, using for a text, "Christian Heroism in Heathen Lands," by Galen B. Royer. Bro. S. P. Early, our pastor, was chosen for our teacher. The class met on Friday evening of each week.

About the first of May the class completed the study of the book. Thirteen took the examination and received a passing grade. The members enjoyed the study, being deeply impressed with the self-sacrificing spirit of the missionary heroes.

Accepting an invitation from an adjoining congregation to infuse some of the missionary spirit, where the class

privileges were not enjoyed, the entire class was taken to the adjoining churchhouse on the afternoon of May 4, and rendered a program to an appreciative audience. The same program was given a week later in our own church and diplomas were awarded to each member of the class.

The program consisted of essays, biographies, missionary songs, and addresses.

This small service brought joy to those who took part in it. We believe it will prove their first steps to a more useful Christian life.

Arrangements are being made to resume further missionary studies this coming fall and winter.

THE LITTLE MISSIONARY

THE DISTRIBUTION OF DOLLS.

Ida C. Shumaker.

JUST see the dolls! Don't *you* think they are very handsome? We do. We like them very much. You see some of them are on top of that basket. Some are in the basket, and some—poor things!—are hanging up by a string tied around their necks. The rest are sitting or lying on the floor around the basket. Shall we tell you whose basket that is? That is Frances Holsopple's cradle. When she was a little baby she slept in it. Now she is too big to stay in it. Maybe you think our Sunday-school room has carpet on the floor. That isn't carpet at all. It is only a piece of cloth that our teacher covered over the basket of dolls when they were brought into our Sunday-school room, so we couldn't see it.

That was a great day for us! Our little Mission Band meets every Thursday afternoon at 4 o'clock. Sometimes some of us are late. But we can tell you that on *that* Thursday every one of us came long before time. When our teacher came she found us all waiting outside, and she arrived an hour earlier than usual. Suppose she thought

she would get the dollies in so we couldn't see them. My! but she looked surprised when she saw us.

Well, it was our turn to be surprised when she and the dollies went in, and the *door was shut*, and we were on the outside. Soon Drs. Cottrell Saheb, Ross Saheb, and Madam Saheb, Nina and Ruth Ross, and Miss Widdowson Saheb arrived. Open came the door. Oh, how we yelled!—for we were sure we were getting in this time. But no, again the door was shut. We were told that our turn would come later.

We got so tired waiting on the outside! We were so eager to get a peep at these wonderful dollies which came from some of our friends in America, who know how much little folks like dolls, no matter what their color may be. Some of us wanted dollies so much that we made some out of little pieces of rags we found in the dirt heap along the road. We rolled up the rag, tied a string around the top where the neck ought to be, and there was our dolly. But those were not real dollies. You know there are so many of us that we had to wait a long, long time before our teacher had enough to reach round. Some letters came from America, tell-



The Dolls Before Distribution.



"Waiting."

ing us that enough dollies were coming for Christmas. When we found that out, we just shouted and clapped our hands—yes, and some of us boys took off our little topis and threw them up in the air. We were so glad we didn't know what to do. Christmas came—but *no dollies*. Our teacher told us long enough before that "because of the war the dolls would be late. We may get them for Easter." Now can you imagine how we felt? Well, we got something else on Christmas and looked forward towards Easter. It was a long time to wait, wasn't it? You see we got the first lot of dollies about four years ago, when a big box of dried fruit came for the saheb people from California. In that box were nineteen dolls. Since then our teacher has been "saving up." Now can you blame us for being anxious to see those dollies, and still more anxious to get one that was all our very own?

There! Open comes the door again! Such a rush! Such an excitement! But no, our turn has not come yet. "Whatever can those people be doing in there so long?" we thought. We tried to find out. It kept them all busy trying to keep us away from peeking in at every crack, and at every door and window. You see our room has four doors

and four windows, so why shouldn't we try to see what was going on? Suppose they got tired "shooing" us away; so, when the door opened and Dr. Raymond Cottrell Saheb came out, *and we didn't get in*, we went to see what he was going to do. He had a small black box in his hand. We were interested in that. First thing we knew we were all around him and soon we understood. While we were watching he "snapped" our picture. Do you see us "waiting"? Afterwards we found out that they took a picture of the dolls before they gave them to us. That's why it took them so long before they let us in.

Now see! Open comes the door! Now *our* turn has come! Oh, joy of joys! In we go! Of course we all wanted to get in first. We all thought it strange that only one door was opened and we had to come in two by two. Our



Getting Ready for a Picture for You.



Still Getting Ready for a Picture.

This, however, did not last long. We soon "waked up" when we were told to come forward and choose either a doll or a ball. Maybe you think that only the girls took dolls. Indeed, no! Many of us boys chose dolls, and, to tell the whole truth, we wanted both a doll and a ball. Some of the tiniest children did take both—a doll in one hand and a ball in the other, and cried when one was taken from

teacher "lined" us up on the outside. As we came in the rest of the saheb people and two big girls showed us where to sit. We were so excited that we couldn't have found our regular places at all. The truth of the matter was that we all wanted to sit in the front row and of course there wasn't room for all of us there.

them. They couldn't understand why they couldn't have both.

Would you believe it? After all our scrambling to get inside to see those dollies, we didn't see a doll. Where do you suppose they were? All hidden away under that same cloth on our big sand-table in the front of the room. Dear me! How we did want to jerk off that cloth and see! Of course not one of us stirred from our place. We knew better than that. So we tried to keep as still as mice, and wait. Maybe you think that was easy to do. Well, it wasn't.

When our little service was over we went outside to have our picture taken. Such a time to get us ready! We were too excited to stand where we were "put." You can see the saheb people trying to get us ready for a picture for you. While they were busy "lining us up," Dr. Cottrell Saheb was busy, too. When they didn't know it, Dr. Cottrell Saheb "snapped" his machine. You should have seen how surprised they were when they saw these two pictures. You see they weren't supposed to be in the picture. They wanted you to see our dollies and us, and they didn't want to be seen in these pictures.

We had a little service. Then Drs. Cottrell Saheb, Madam Ross Saheb, and Miss Widdowson Saheb went behind this table. They took off the cloth. Then what do you suppose happened? Well, when we actually saw those 140 dolls and two dozen or more balls (and they were all so pretty) it was too much for us. We couldn't speak. Our eyes opened very wide and our mouths opened, but not a sound came. Some of us clapped our hands on our hearts, for they began to thump so inside of us.

At last we were supposed to be ready for our picture. We began to sing with all our might. Up went our dolls, at a given signal! In a moment we were told that our picture was taken and we

(Continued on Page 288.)



After Distribution.

FINANCIAL REPORTS

HERSHEY CONFERENCE OFFERING

WORLD-WIDE.

The following donations were received for the Conference offering at Hershey, Pennsylvania:

Pennsylvania—\$4,008.92.

Western District, Congregations.

Brothers Valley, \$75.46; Greensburg, \$12.55; Maple Glen, \$22.58; Dunnings Creek, \$25.50; Scap Level, \$76.50; Plum Creek, \$24.36; Glade Run, \$7.81; Kimmel, \$3.05; Middle Creek, \$3.78; Shade Creek, \$45.77; Manor, \$58.71; Johnstown, \$68.66; Pleasant Hill, \$3.00; Red Bank, \$38; Ten Mile, \$2; Georges Creek, \$12.53; West Johnstown, \$86.87; Trout Run, \$6.50; Rockton Congregation and Sunday-school, \$7,\$ 580 63
Sunday-school,\$ 580 63

Summit, Brothers Valley, 10 79
Aid Societies.

Walnut Grove, \$5; Sell Street, West Johnstown, \$25, 30 00
Individuals.

Mrs. Mamie and Myrtle McMillen, \$2; Mr. and Mrs. Clair Lukehart, 50 cents; W. A. Allison, \$2; Lizzie Swartz, \$1; Mrs. John C. Lewis, Montgomery, \$1; W. H. Holler, \$1; Mrs. John G. Osterwise, \$1; Lucinda Holsoapple, \$1, 9 50
Middle District, Congregations.

Juniata Park, \$3.55; Lewistown, \$101.59; Leamersville, \$5; New Enterprise, \$45; Roaring Spring, \$14.13; Woodbury, \$63.94; Tyrone, \$16; Spring Run, \$16.78; Snake Spring, \$28; Fairview, \$27.51; Everett, \$30; Carson Valley, \$3; Clover Creek, \$62.70; Ardenheim, \$5.18; Altoona, \$78; Yellow Creek, \$16.02, 516 40
Missionary Society, 11 36
Clover Creek, 11 36

Class. Truth Seekers, Altoona, 13 00
Individuals.

Wm. E. Bowman, \$10; Adam Stayer, wife and daughter, Everett, \$3; Anna H. Sell, \$5; Maggie B. Fulton, Stonerstown, \$1; Harvey B. Replogle, \$1; Mrs. Fannie Amek, \$1; A. J. Detwiler and Family, \$1; Calvin Endres, \$1; Elizabeth Replogle, \$1; Josiah B. Brumbaugh, \$1; S. J. Hoover, \$1, 26 00
Eastern District, Congregations.

Elizabethtown, \$86.56; Akron, \$10.46; Mechanic Grove, \$18.25; West Conestoga, \$46.14; Mingo, \$28.87; Shamokin, \$8; Mountville, \$45.50; Spring Creek, \$118.11; West Green Tree, \$58; Midway, \$51; Maiden Creek, \$114.62; Indian Creek, \$12; Conewago, \$47.54; Big Swatara, \$60.20; Conestoga, \$35; Lititz, \$25; Springville, \$70.50; Lancaster, \$103.90; Tulpehocken, \$51; White Oak, \$68; Chiques, \$78; Little Swatara, \$35.47; Ephrata, \$82; Norristown, \$12.13; Harrisburg, \$26.30; Annville, \$47; Hatfield, \$25.50; Philadelphia, Carlisle and Dauphin Streets, \$300.07; East Fairview, \$29.75; Elizabethtown College, \$33.68, 1,728 55
Sunday-schools.

Ephrata, \$8; Middle Creek, \$10; Norristown, \$14.04, 32 04
Mrs. Daniel Shelly's Class, Fairview Sunday-school, 3 10

Individuals.

D. G. Hendricks, \$25; Harry H. Keller, \$5; Mary Light, \$4; Individuals, \$7; John G. Longenecker, \$1; Eliza McClurg, \$1; J. K. Mohler, Ephrata, \$1; Mrs. Wm. Look, \$1; Sara Meyer, \$1; Elizabeth Myers, \$1; Kate Merkey, \$1; Harriet G. Palmer, \$1; Agnes M. Dilts, Amwell, \$1; Ada Brandt, Elizabethtown, \$1...\$ 51 00
Southern District, Congregations.

Antietam, \$180; Chambersburg, \$5; Falling Spring, \$18; Sugar Valley, \$3; Upper Cumberland, \$6; Lost Creek, \$17; Codorus, \$55.21; York, \$62; Marsh Creek, \$19.42; Upper Codorus, \$52.70; Pleasant Hill, \$18; Lower Cumberland, \$63.79; Upper Cumberland, \$31.50; Back Creek, \$64.63; Hanover, \$8.25, 604 50
Sunday-schools.

Waynesboro, \$10; Price, Antietam, \$4.10, 14 10
Aid Society.

York, 5 00
Individuals.

Mrs. J. H. Potter, Lower Cumberland, \$10; Nora Sieber Sausman, \$5; A Sister, \$1; Elizabeth and Mary Book, Perry, \$4; J. D. Dotterer and wife, York, \$2; Grace Sieber, \$1.50; Phebe King, York, \$1.05; Geo. Diehl, \$1; J. J. Oller, \$100; Anna E. Stover, \$1; Ida Lehmer, \$1; Individuals, Lower Cumberland, \$4; Etta M. Kough, \$1, 132 55
Southeastern District, Congregations.

Germantown, \$43.73; Parkerford, \$45.50; Bethany, Philadelphia, \$35; Green Tree, \$33.24; Upper Dublin, \$28; Jacobs Creek, \$6.75, 192 22
Sunday-schools.

Coventry, \$6.18; Harmonyville, \$5, 11 18
Individuals.

M. Emma Tyson, \$10; Mary A. Taylor, \$1; Mrs. Abraham H. Shenck, \$1; Edw. Landis, \$1; J. N. Falkenstein, \$1; Individual, Philadelphia, \$5; Individuals, Geiger Memorial, \$18, 37 00
Ohio—\$3,137.70.

Northwestern District, Congregations.
Sugar Creek, \$168; Logan, \$74.65; Silver Creek, \$45.61; Fostoria, \$24.50; Lima, \$41; Greenspring, \$32; Baker, \$29.45; Lick Creek, \$31.51; Swan Creek, \$29; Eagle Creek, \$18; Portage, \$15.30; Bellefontaine, \$27; Blue Creek, \$4.85; Deshler, \$18; Poplar Ridge, \$31; Ross, \$7.05; Maumee, \$12; County Line, \$6.15; Black Swamp, \$6.20; Blanchard, \$17.28; Marion Mission, \$5, 643 55
Sunday-schools.

Wyandot, \$14.15; Sand Ridge, \$16.15, 30 30
Individuals.

John R. Snyder and Family, Bellefontaine, \$5; E. H. Rosenberger and wife, \$5, 10 00
Northeastern District, Congregations.

Tuscarawas, \$5; Mohican, \$18; Mt. Zion, \$15; Freeburg, \$20.15; Springfield, \$30.10; Maple Grove, \$43.60; Ashland (Dickey), \$73.55; Canton City, \$12.89; Danville, \$26.50; Sugar Creek, \$50; Wooster, \$95.21; Akron, \$32.94; Owl Creek, \$36.25; East Nimsillen, \$49; Black River, \$72.28; Ashland City, \$37.20; Chippewa, \$33.28; Canton, \$33, 683 95

Sunday-school.		
East Nimishillen,	\$	20 00
Christian Workers.		
East Nimishillen,		10 09
Individuals.		
Ray Helser, \$25; Brother and Sister Simeon Longanecker, \$10; E. L. Longanecker, \$5; J. C. Summers, \$5; Mrs. O. H. Elliott, Danville, \$5; Mr. and Mrs. H. A. Brubaker, Mahoning, \$5; Mrs. D. F. Kelley, \$2; A. W. Longanecker and wife, \$2; Mrs. David Hively, Owl Creek, \$1; Jonas Horst and wife, \$1; Mrs. M. E. Gilham, \$1; W. F. Kohler, \$1; Eliza Good, \$1; H. F. Kohler, \$1; Levi Longanecker, 25 cents; Greta Stoffer, Reading, \$1; John Love, \$1; Joseph Snyder, 50 cents,		67 75
Southern District, Congregations.		
Palestine, \$22; Poplar Grove, \$65.48; Lower Miami, \$38.07; Troy, \$2.50; Greenville, \$20.25; Hickory Grove, \$53.57; West Milton, \$52.30; Upper Twin, \$18.36; Salem, \$2; New Carlisle, \$58.73; Sidney, \$25; West Dayton, \$37; East Dayton, \$7.50; Donnels Creek, \$53.51; Brookville, \$52.13; Loramie, \$25; Newton, \$129.78; Beech Grove, \$11.10; Rush Creek, \$26.50; Eversole, \$12; Pittsburg, \$42.14; Salem, \$75.10; Oakland, \$27; Bear Creek, \$83.08; Sugar Hill, \$30.83; Ft. McKinley, \$36.56; Beaver Creek, \$12; Painter Creek, \$107.14; Covington, \$45; Middle District, \$18.60; Prices Creek, \$79.93; Lower Stillwater, \$35; Union City, \$35; Trotwood, \$220; Circleville Mission, \$5.60; Pleasant Valley, \$38.68; Harris Creek Congregation and Sunday-school, \$47.62,		1,652 06
Aid Society.		
Pleasant Valley,		2 00
Individuals.		
A Sister, Salem, \$5; John H. Rinehart and wife, Salem, \$5; J. E. Gnagay, West Milton, \$2; S. F. Young and wife, Harris Creek, \$2; Elizabeth Grisso, Donnels Creek, \$1; Eliza Shroyer, New Carlisle, \$1; Susan Harsh, Greenville, \$1; Katie Beath, \$1,		18 00
Indiana—\$2,955.75.		
Northern District Congregations.		
Bremen, \$25.86; Pine Creek, \$57.50; English Prairie, \$33; Goshen City, \$71.37; Cedar Creek, \$50; Middlebury, \$43; Pleasant Valley, \$14; Union Center, \$126.19; Bethany, \$90; Turkey Creek, \$15.50; Maple Grove, \$38; Baugo, \$23.59; Bethel, \$45.19; New Salem, \$38.60; Blissville, \$24.15; Elkhart Valley, \$21.21; Osceola, \$4.20; Elkhart City, \$38.54; Toekoa, \$20; Elkhart (West Goshen), \$57.83; Rock Run, \$30; First South Bend, \$51; Second South Bend, \$33.40; Cedar Lake, \$60; Nappanee, \$52.83; Shipshewana, \$38.76; North Liberty, \$27.50; Yellow Creek, \$30.87; LaPorte, Rossburg, \$11.58; Walnut, \$26; Wawaka, \$26.50,		1,226 17
Christian Workers.		
Auburn Mission,		4 31
Individuals.		
Permelia Greenwood, St. Joseph Valley,		3 00
Middle District, Congregations.		
West Manchester, \$41.50; Plungee Creek Chapel, \$15; Andrews, \$9.75; Ogans Creek, \$14.34; Prairie Creek, \$9; Upper Deer Creek, \$15; Markle, \$25.35; Salamonie, \$54.51; Spring Creek, \$31.10; Pleasant Dale, \$61.75; Manchester, \$1; Hickory Grove, \$42; Sugar Creek, \$3.53; Pipe Creek, \$63.30; South Whitley, \$7.09; Clear Creek, \$34.52; West Eel River, \$40; Eel River, \$52.53; Huntington City,		
\$34.80; Loon Creek, \$35.50; Ft. Wayne, \$11.15; Bachelor Run, \$32.50; Flora, \$100; Cart Creek, \$11.27; Lower Deer Creek, \$17.60; Huntington (Country), \$18.02; Pleasant View, \$8.10; Peru, \$14.36; Mexico, \$66.44; Beaver Creek, \$3,		874 01
Sunday-school.		
Cart Creek,		10 00
Boys' Junior Band, Manchester, ..		109 86
Girls' Junior Band, Manchester, ..		5 00
Individuals.		
Gelia Peugh, Mexico, \$30; B. D. Hirt, \$11; Stella Zeitefogal, \$2; A. Brother, Manchester, \$1.50; Jos. Heeter, Roann, \$1; A Sister, Manchester, \$1; Ella Dilling, Lower Deer Creek, \$1; Lewis J. Overholser, Flora, \$1; Francis Crill, Wabash, \$1,		49 50
Southern District, Congregations.		
Killbuck, \$14; Allison Prairie, \$4.75; Pyrmont, \$33; Summitville, \$10; Howard, \$25.55; Beech Grove, \$7.25; Rossville, \$50; First Indianapolis, \$28; Anderson, \$13.53; Mt. Pleasant, \$5.31; Upper Fall Creek, \$12.24; Arcadia, \$23.30; Mississinewa, \$68; Four Mile, \$50; Buck Creek, \$53.77; New Bethel, \$7; Muncie, \$11.33; White, \$29.25; Fairview, \$40.04; Noblesville, \$13; Fountain, \$7.29; Plevna, \$8; Nettle Creek, \$63.84,		578 45
Sunday-schools.		
Locust Grove, \$10.91; White Branch, \$3.30; Brick, \$15.75; Mt. Pleasant, \$13.94; New Bethel, \$1.55,		45 45
Individuals.		
A Brother, \$37; A Sister, New Hope, \$5; Daniel Bock and wife, \$2; James A. Byer and wife, \$2; Hannah and Pearl Jackson, Nettle Creek, \$2; John E. Metzger, Rossville, \$1; Martha J. Huffman, \$1,		50 00
Illinois—\$1,562.65.		
Northern District, Congregations.		
Chicago, \$100; Yellow Creek, \$50; Waddams Grove, \$15.80; Franklin Grove, \$146.51; Shannon, \$57.58; Napperville, \$28.60; Polo, \$29.13; Lanark, \$65.19; Cerro Gordo, \$76.35; Dixon, \$25.65; Ash Ridge, \$36; Cherry Grove, \$27; Milledgeville, \$34.19; Batavia, \$44; Rock Creek, \$35.08; Pine Creek, \$35.77; Sterling, \$34.02; West Branch, \$17.10; Hickory Grove, \$18.25; Elgin, \$55; Rockford, \$21; Mt. Morris, \$116.90; Salem Mt. Morris, \$20; Silver Creek Mt. Morris, \$15.51; Columbia, Mt. Morris, \$3.15,		1,107 78
Sunday-school.		
Lanark,		44 34
Individuals.		
Noah Blough and wife, Mt. Carroll, \$4; Myrtle Whisler, Mt. Morris, \$2; B. E. Gardner, \$1; W. F. Dickey, Dixon, \$1; Rosv Roos \$1, ...		9 00
Southern District, Congregations.		
Decatur, \$7.50; Girard, \$41; Macoupin Creek, \$16.44; Champaign, \$11; Virden, \$44.80; Blue Ridge, \$11.75; Panther Creek, \$20; Woodland, \$34; Hudson, \$6; Lamotte, \$17.50; Sugar Creek, \$10.20; Oakley, \$58.07; Astoria, \$38.37; Kaskaskia, \$12.50; Okaw, \$46.40; Hurricane Creek, \$10; Big Creek, \$9; Spring Run, \$1,		395 53
Individuals.		
B. S. Kindig, Panther Creek, \$5; Mrs. R. A. Forney, \$1,		6 00
Kansas—\$1,364.18.		
Northwestern District, Congregations.		
North Solomon, \$22.30; Belleville, \$24.65; White Rock, \$20; Maple Grove, \$30; Quinter, \$11.06; Dorrance, \$1,		109 01
Individuals.		
Jessie Bell, Burr Oak, \$6.35; J. W.		

Jarboe, Quinter, \$1; Mrs. M. C. Coler, \$1,	8 35	Aid Society.	
Northeastern District, Congregations.		Beaver Creek,	5 00
Ramona, \$69.50; East Maple Grove, \$5; Rock Creek, \$8.50; Ottawa, \$89.30; Abilene, \$122.85; Morrill, \$155; Appanoose, \$37.64; Sabetha, \$34.16; Washington Creek, \$16.88; Ozawkie, \$49.22; Overbrook, \$42; Vermillion, \$34.75; Olathe, \$27.35,	692 15	Individuals.	
Individuals.		A Family, Beaver Creek, \$50; Dr. and Mrs. A. W. Miller, \$2; J. H. Ralston, \$1; Mary A. Hawkins, \$1; Mrs. Mary F. Early, Bridgewater, \$1; John T. Wright, Beaver Creek, \$1,	56 00
Mrs. Emma Hass, \$5; Daniel Pickenbush, \$1; Lillie Phillips, \$1; John Shoemaker, Wade Branch, \$1; Effie Steffey, Ozawkie, \$1; Mary E. Townslee, \$1,	10 00	Northern District, Congregations.	
Southwestern District, Congregations.		Cooks Creek, \$47; Mill Creek, \$92.15; Salem, \$3.38; Greenmount, \$57.62; Linville Creek, \$16.30; Flat Rock, \$25.52; Harrisonburg, \$11; Unity, \$10; Timberville, \$29.12,	292 09
Slate Creek, \$50; Peabody, \$7.35; Bloom, \$25; McPherson, \$81; Kansas City, Central Avenue, \$40; West Wichita, \$11; Larned, \$65; Pleasant View, \$12.62; Prairie View, \$7.35; Monitor, \$35.25; Hutchinson Mission, \$4; Salem, \$17.60; Garden City, \$12.80; Newton Mission, \$15,	383 97	Sunday-school.	
Individuals.		Lost River,	1 10
A Sister, \$3; Mrs. Geo. Tibbett, Murdock, \$2; A. O. Brubaker, \$1; L. J. Harter, \$1,	7 00	Aid Society.	
Southeastern District, Congregations.		Timberville,	16 65
Mont Ida, \$30.75; Grenola, \$15.65; Osage, \$25.30; Verdigris, \$32; Fredonia, \$7.24; Altamont, \$4.16; New Hope, \$19.15; Paint Creek, \$10; Parsons Congregation and Sunday-school, \$6.45,	150 70	Individuals.	
Individuals.		Millie Martin, \$5; Sister Guy T. Bashor, \$5; F. C. Wampler, \$2; Philip Plauger, \$2; Jane Shipp, \$1; Mrs. M. M. Burner, \$1,	16 00
C. J. Sell, Fredonia, \$2; J. S. Sherfy, Verdigris, \$1,	3 00	Eastern District, Congregations.	
Iowa—\$1,265.73.		Midland, \$13.42; Nokesville, \$60; Trevilian, \$2; Fairfax, \$15; Manassas, \$7; Locust Grove, \$4.15; Mine Run, \$1,	102 57
Northern District, Congregations.		Aid Society.	
Curlew, \$40.05; Sheldon, \$14.50; Slifer, \$17.55; Franklin County, \$11.25; Spring Creek, \$5.50; Grundy County, \$179.52; Greene, \$41,	4 00	Mt. Vernon,	5 00
Individuals.		Individuals.	
David Brallier and Family, Curlew, \$10; Mrs. G. W. Miller, Curlew, \$2; Mrs. Geo. Faulkner, Curlew, \$1; J. O. Kimmel, Sheldon, \$5, Middle District, Congregations.	309 87	Ruth Utz, \$12; Novella Utz, \$10; J. R. Leatherman, \$5; Valentine Shaffer, \$1; J. C. Cline, \$1,	29 00
Brooklyn, \$64; Panther Creek, \$125; Prairie City, \$131.25; Des Moines Valley, \$84; Coon River, \$23; Beaver, \$27.87; Cedar, \$15.41; Des Moines, \$49.32; Iowa River, \$11.35; Dallas Center, \$104.64; Dry Creek, \$10.95; Garrison, \$71.55,	18 00	Southern District, Congregations.	
Individuals.		Red Oak Grove, \$28.55; Topeco, \$6.82; Antioch, \$25.20; Bethlehem, \$26.51; Germantown, \$11.03,	98 16
S. Schlotman, \$5,	5 00	Individuals.	
Southern District, Congregations.		Mrs. Martha Strole, \$1.25; Individuals, White Rock, \$1.25,	2 50
English River, \$48.40; Monroe County, \$19; South Keokuk, \$33.71; Libertyville, \$47.25; Crooked Creek, \$5.25; Osceola, \$16.25; Salem, \$23.16,	43 00	Maryland—\$1,208.07.	
Individuals.		Western District, Congregations.	
Mrs. Geo. Replogle, \$7; Susie A. Wood, \$5; Mrs. J. E. Bacon, \$5; G. W. Beer \$5,	22 00	Oakland, \$5; Bear Creek, \$5.06; Maple Grove, \$11.77,	21 83
Virginia—\$1,225.43.		Middle District, Congregations.	
First District, Congregations.		Hagerstown, \$74.15; Welsh Run, \$20.56; Brownsville, \$39.25; Beaver Creek, \$26.61; Manor, \$34.39; Pleasant View, \$107,	301 96
Daleville, \$21; Beaver Creek, \$1; Cloverdale, \$90; Copper Hill, \$22.3; Troutville, \$28.44; Peters Creek, \$89.36; Bethel, \$9.25,	241 28	Sunday-school.	
Individuals.		Pleasant View,	50 00
John H. Shickel and wife, \$35; A. C. Rieley, \$5; Sallie E. Pitzer, \$1; J. Alfred Flora, \$1; John W. Jamison, \$1,	43 00	Aid Society.	
Second District, Congregations.		Hagerstown, West End,	5 00
Montebello, \$8.50; Valley Bethel, \$4.64; Summit, \$11.62; Lebanon, \$29.35; Sangersville, \$27.15; Middle River, \$20.30; Barren Ridge, \$57.68; Bridgewater, \$100; Elk Run, \$6; Mt. Vernon, \$7.50; Pleasant Valley, \$20, Sunday-school.	292 74	Individuals.	
Bridgewater College,	24 34	Mrs. Howard Riechard, Manor, \$1.50; P. D. Fahrney, Hagerstown, \$1; Mrs. Kathryn Nichols, \$1,	3 50
		Eastern District, Congregations.	
		Long Gleet Valley, \$22; Sams Creek, \$41; Washington City, \$47.50; Beaver Dam, \$15; Meadow Branch, \$205; Pipe Creek, \$140; Locust Grove, \$30; Fulton Avenue, \$10.60; Bush Creek, \$41.50; Monocacy, \$20; Pocomoke, \$31.93; Denton, \$86.62; Greenwood, \$16.55; Woodberry, \$15.11,	722 81
		Sunday-school.	
		Woodberry,	11 07
		Christian Workers.	
		Woodberry,	1 90
		Individuals.	
		Individuals of Piney Creek, \$4; Chas. S. Morris, \$50; Individuals, \$10; Annie M. Shirey, Washington, \$10; Mrs. Martin Grossnickle, \$5; W. P. Englar, \$2; Julia Stutter, \$2; J. H. Beer, \$1; W. E. Roop, \$1; Jacob Rigles, \$1; Anna M. Bofst, \$1; John Stover, \$1; C. H. Roop, \$1; Mrs. D. A. Erbaugh, Meadow Branch, \$1,	90 00
		California—\$755.24.	
		Northern District, Congregations.	
		McFarland, \$19; Fresno, \$15; Live Oak, \$8.26; Lindsay, \$44.70; Empire, \$105.60; Patterson, \$7.40; Oak Grove, \$14.90; Reedley, \$37.74; Sacramento	

Valley, \$21; Kerman, \$8.35; Raisin City, \$25.02,\$	306	97	J. F. Ross, \$10; W. M. Moreland and wife, \$2; J. B. Spangler, \$1, ...\$	33	00
Individual.			Michigan—\$270.50.		
D. D. Blickenstaff,	1	00	Congregations.		
Southern District, Congregations.			Saginaw, \$11.75; Sugar Ridge, \$25.23; Crystal, \$9.60; Black River, \$4.55; Zion, \$28.22; Woodland, \$55.37; New Haven, \$15.24; Onekama, \$8; Long Lake, \$30; Shepherd, \$5; Woodland Village, \$28; Thornapple, \$20.12,	241	13
Covina, \$138.50; Los Angeles, \$74.48; Long Beach, \$23.17; Egan, \$14.13; Pasadena, \$72.05; Pomona, \$43.12; Santa Ana, \$7.75; Glendora, \$58.07,	431	27	Sunday-schools.		
Individuals.			Thornapple, \$2.81; Beaverton, \$5; Grand Rapids, \$11.56,	19	37
Belinda Riley, \$10; S. Bock, \$4; M. Grace Miller, \$1; Lydia Heisey, \$1, ...	16	00	Individuals.		
North Dakota—\$369.48.			J. J. Scrogum, \$3; E. M. Starbard, \$2; Mr. and Mrs. Chas. F. Myers, \$2; Mrs. W. S. Bergman, \$1; Sarah Garver, \$1; Mrs. F. Reed, \$1,	10	00
Congregations.			Colorado—\$216.86.		
Berthold, \$44; Rock Lake, \$56.50; Surrey, \$28.20; Golden Willow, \$12.47; Bowden Valley, \$10; Pleasant Valley, \$24.65; Cando, \$26.61; Salem, \$15; Brumbaugh, \$7.30; Carrington, \$14; Williston, \$21.75; Minot, \$6; Egeland, \$10,	276	48	Northeastern District, Congregations.		
Sunday-school.			Rocky Ford, \$112.31; Sterling, \$19.41; Antioch, \$8; Denver, \$61; Colorado City, \$5.50,	206	22
Cando,	43	00	Individuals.		
Individuals.			L. F. Love and John Akers,	2	00
J. L. Hudson, \$25; Chas. F. Culp, \$5; A Brother and Sister, \$10; A Brother and Sister, Minot, \$10,	50	00	Southeastern District, Congregation.		
Missouri—\$337.39.			Wiley,	8	64
Northern District, Congregations.			Minnesota—\$156.98.		
Pleasant View, \$16; Smith Fork, \$72; Rockingham, \$61.40,	149	40	Congregations.		
Individuals.			Morrill, \$9.50; Deer Park, \$19.43; Worthington, \$21.35; Lewiston, \$26.15; Root River, \$64.55,	140	98
Martha Sandy, \$5; Emma Schildknecht, \$3; Mrs. J. W. Stouffer, St. Joseph, \$2; Ruth A. Pulse, \$1.50, ...	11	50	Individuals.		
Middle District, Congregations.			Individuals of Monticello,	16	00
Clear Fork, \$3.15; Warrensburg, \$10; Mound, \$22; Prairie View, \$10.50; South Warrensburg, \$32; Turkey Creek, \$13.50; Mineral Creek, \$28.20,	119	35	Oklahoma—\$164.54.		
Individuals.			Congregations.		
John Holloway, \$1; Mary M. Cox, \$1,	2	00	Guthrie, \$11; Big Creek, \$41; Thomas, \$37; Cordell, \$5; Washita, \$42.54; New Oak Grove, \$12,	148	54
Southern District, Congregations.			Individuals.		
Mt. Hermon, \$2.45; Carthage, \$9.25; Cabool, \$13.86; Peace Valley, \$6.20; Shoal Creek, \$2.85; Fairview, \$13.35,	47	96	Bertha Ryan Shirk, \$10; Sarah Latimer, \$5; W. G. Cook, \$1,	16	00
Sunday-schools.			Washington—\$114.66.		
Dry Fork, \$2.78; Nevada, \$2.40, ..	5	18	Congregations.		
Individuals.			Seattle, \$32; Tacoma, \$4.30; Wenatchee, \$9; Wenatchee Park, \$3.35; Olympia, \$8.20; Centralia, \$13; East Wenatchee, \$24.81,	94	66
Nannie A. Harmon, \$1; Mrs. N. B. Shollenberger, \$1,	2	00	Individuals.		
Idaho—\$315.83.			E. H. Eby, Seattle, \$10; Frank and Florence Herrick, \$2; Gaylen Verbeck, \$1; Manzo and Mary Verbeck, \$5; Brother and Sister W. H. Lea Vell, \$1; Mrs. I. R. Ziegler, \$1, ..	20	00
Congregations.			Oregon—\$96.00.		
Nampa, \$10; Boise Valley, \$33.08; Weiser, \$21.06; Twin Falls, \$129; Nez Perce, \$30; Payette Valley, \$49.14; Winchester, \$4.55; Clearwater, \$29,	305	83	Congregations.		
Individuals.			Ashland, \$13; Newberg, \$21.25; Myrtle Point, \$15.75; Portland, \$30; Mohawk Valley, \$10,	90	00
L. Clanin and wife, Clearwater, \$5; Lizzie Greene, \$3; Mrs. Marvel Bowers, \$2,	10	00	Sunday-school.		
Nebraska—\$287.68.			Mohawk Valley,	3	00
Congregations.			Aid Society.		
Arcadia, \$8.81; Bethel, \$137.39; South Beatrice, \$41.67; Falls City, \$16.05; Beatrice, \$38.40; Lincoln, \$12.50; Kearney, \$7.86,	262	68	Portland,	3	00
Individuals.			Tennessee—\$91.70.		
A Sister, \$12; J. Martin, \$10; Mrs. Susan Henninger, \$2; Mary Henninger, \$1,	25	00	Congregations.		
West Virginia—\$279.03.			Limestone, \$10.25; Knob Creek, \$15; Pleasant View, \$4; Pleasant Hill, \$20.20; Beaver Creek, \$6.25; Meadow Branch, \$13.50; Mountain Valley, \$3.50,	72	70
First District, Congregations.			Sunday-school.		
Sandy Creek, \$115.15; Chestnut Grove, \$23.50; Old Furnace, \$9; Beaver Run, \$36.71; German Settlement, \$41.10,	225	46	Boones Creek,	11	50
Individuals.			Individuals.		
Peter Arnold, \$5; A. Judy, \$2; Brother and Sister Fike, \$1.50; Maggie Schell, \$1,	9	50	Mrs. J. Arthur Allison, \$4.50; Mrs. M. M. Fine, \$2; Individual, Oak Grove, \$1,	7	50
Second District, Congregations.			Canada—\$86.50.		
Bethany, Antioch,	11	07	Western District, Congregations.		
Individuals.			Irricana,	27	45
Geo. T. & K. E. Leatherman, \$20;			Individuals.		
			Summer H. Strycker, \$18.05; Individuals, Irricana, \$30; W. S. Ulery and wife, \$5; Winifred Stutsman, \$2; Mabel Stutsman, \$2; Mrs. W. H. Stutsman, \$1; B. Protzman, \$1,	59	05
			Arizona—\$59.65.		
			Congregations.		
			Phoenix, \$23.65; Glendale, \$20, ..	43	65

Individuals.	
Peter Forney, \$15; Mrs. O. S. Pratt, \$1,	16 00
Texas—\$47.25.	
Congregations.	
Ft. Worth, \$10.20; Pleasant Grove, \$5; Manvel, \$26.05,	41 25
Individuals.	
A Sister, \$1; H. D. Wolfe, \$4; Willard Anderson, \$1,	6 00
New Mexico—\$44.40.	
Congregations.	
Pecos Valley, \$11.75; Miami, \$17.50; Clovis, \$13.15,	42 40
Individual.	
Samuel Weimer,	2 00
Alabama—\$34.00.	
Congregation.	
Oneonta,	9 00
Individuals.	
E. J. Neher and wife, \$10; W. B. Neher, \$10; Mrs. S. M. Ledbetter, \$5,	25 00
New York—\$29.40.	
Congregations.	
Brooklyn, \$19; Lake Ridge Mission, \$10.40,	29 40
South Dakota—\$22.00.	
Congregation.	
Willow Creek,	20 00
Individuals.	
Nora Thurston, Waterloo, Ia., \$1; Mrs. T. A. Mossholder, \$1,	2 00
Montana—\$21.12.	
Congregation.	
Medicine Lake,	21 12
Wisconsin—\$18.25.	
Congregations.	
Maple Grove, \$9.25; Chippewa Valley Congregation and Sunday-school, \$6,	15 25
Individual.	
John Kaiser,	3 00
New Jersey—\$9.00.	
Congregation.	
Amwell,	8 00
Individual.	
Harry Kramer,	1 00
North Carolina—\$7.18.	
Congregations.	
Melvin Hill, \$3.40; Flat Rock, \$2.78,	6 18
Individual.	
Mrs. W. F. Frisbee,	1 00
Arkansas—\$7.00.	
Individuals.	
W. P. and Anna Fiant, Springdale, \$2; Sister R. R. Fiant, Springdale, \$1; Individuals, Canfield, \$4,	7 00
Florida—\$6.00.	
Congregation.	
Seneca,	3 00
Individuals.	
A. Buck and wife, \$2; H. Etta Hoke, \$1,	3 00
Georgia—\$1.00.	
Individual.	
David Horner,	1 00
Unknown Amounts—\$6.72.	
Mt. Union Congregation, \$2.72; A Sister, \$2; Unknown, \$1; Unknown, 50 cents; Unknown, 50 cents,	6 72
Total acknowledgment,	\$ 20,583 79
Loose in Hat,	1,082 16
Total for World Wide,	\$ 21,665 95

INDIA MISSION.

New Jersey—\$8.00.	
Congregation.	
Amwell,	8 00
Virginia—\$6.00.	
Eastern District, Individual.	
Mrs. A. C. Jennings,	6 00
California—\$0.25.	
Southern District, Congregation.	
Santa Ana,	25
Total,	\$ 14 25

INDIA ORPHANAGE.

Pennsylvania—\$124.00.	
Western District, Congregation.	
Meyersdale,	32 00
Sunday-schools.	
Lancaster, \$20; Midway, \$20,	40 00
Missionary and Benevolent Society, Lancaster,	
Mothers' Society,	20 00
Philadelphia,	32 00
Maryland—\$16.00.	
Eastern District, Sunday-school.	
Fulton Avenue,	16 00
Ohio—\$12.50.	
Northwestern District, Congregation.	
Lima,	12 50
Total,	\$ 152 50

INDIA HOSPITAL.

Pennsylvania—\$2.00.	
Middle District, Individual.	
A Sister, Altoona,	2 00
Total,	\$ 2 00

INDIA BOARDING SCHOOL.

Indiana—\$25.00.	
Southern District, Individual.	
Rachel Rarick, Muncie,	25 00
Total,	\$ 25 00

INDIA NATIVE WORKER.

Virginia—\$105.37.	
Second District, Congregation.	
Barren Ridge,	45 37
Christian Workers.	
Forest Chapel,	60 00
Ohio—\$36.00.	
Northwestern District, Congregation.	
Eagle Creek,	61 00
Sunday-school.	
Fostoria,	25 00
Total,	\$ 191 37

CHINA MISSION.

Illinois—\$5.20.	
Southern District, Congregation.	
Viriden,	5 20
California—\$0.50.	
Southern District, Congregation.	
Santa Ana,	50
Total,	\$ 5 70

SOUTH CHINA MISSION.

California—\$34.00.	
Southern District.	
Berean Chinese Boys, Los Angeles,	34 00
Total,	\$ 34 00

CHINA BOYS' SCHOOL.

Pennsylvania—\$2.00.	
Southern District, Class.	
Good Samaritan, Waynesboro, ...	2 00
Total,	\$ 2 00

CHINA GIRLS' SCHOOL.

Illinois—\$5.00.	
Northern District, Congregation.	
Elgin,	5 00
Total,	\$ 5 00

CHINA HOSPITAL.

Virginia—\$170.00.	
First District, Congregation.	
Roanoke City,	160 00
Individuals.	
B. W. Wimmer and wife,	10 00
Minnesota—\$19.50.	
Congregation.	
Minneapolis,	19 50

California—\$4.05.

Southern District, Christian Workers.	
Santa Ana,	\$ 4 05
Total,	\$ 193 55

CHINA CHURCHHOUSE.**Minnesota—\$19.62.**

Congregation.	
Minneapolis,	\$ 19 62
Total,	\$ 19 62

SWEDEN CHURCHHOUSE.**Pennsylvania—\$25.00.**

Southeastern District, Individuals.	
A. L. B. Martin, Philadelphia, \$10;	
Mrs. A. L. B. Martin, Philadelphia,	
\$10; Miss Mary G. Martin, Philadel-	
phia, \$5,	\$ 25 00
Total,	\$ 25 00

WARRENSBURG CHURCHHOUSE.**Ohio—\$19.00.**

Southern District.	
Individuals, Lower Stillwater, ...	\$ 19 00
Total,	\$ 19 00

CHURCH EXTENSION.**Virginia—\$18.20.**

Eastern District, Congregation.	
Fairfax,	\$ 18 20
Total,	\$ 18 20

ITALIAN MISSION—BROOKLYN.**Iowa—\$299.85.**

Northern District, Congregation.	
South Waterloo (Country),	\$ 297 85
Middle District, Congregation.	
Des Moines,	1 00
Individual.	
Sadie Miller,	1 00

Pennsylvania—\$152.55.

Western District, Congregation.	
Meyersdale,	37 93
Middle District, Individuals.	
Grove Norris, \$2; Maggie B. Ful-	
ton, \$1; C. B. Beach, \$1,	4 00
Eastern District, Aid Society.	
Big Swatara,	10 00
Individuals.	
Mary Light, \$1; J. C. Eshelman, \$1;	
Albert Garner, \$1; A Sister, Big Swa-	
tara, \$1; A Sister, Big Swatara, \$2,	
Southern District, Congregation.	6 00
Upper Conewago,	77 02
Individuals.	
Two Sisters, \$2.50; Geo. Diehl, \$1;	
Mrs. J. H. Potter, Lower Cumber-	
land, \$1,	4 50
Southeastern District, Congregation.	
Italian Church, Brooklyn,	10 10
Individuals of Geiger Memorial, ..	3 00

Ohio—\$85.64.

Northwestern District, Congregations.	
Lima, \$5; Greenspring, \$5,	10 00
Northeastern District, Congregation.	
Wooster,	25 00
Individuals.	
Mr. and Mrs. Ray Helser, \$10; An-	
nie Desenberg, Maple Grove, \$5, ...	
Southern District, Congregations.	15 00
Poplar Grove, \$10; Painter Creek,	
\$8; Strait Creek Valley, \$5; Charles-	
ton, \$5.64; Harris Creek Congrega-	
tion and Sunday-school, \$5,	33 64
Individual.	
Maude Stoner, Dayton,	2 00
Maryland—\$85.00.	
Middle District, Congregation.	
Broadfording,	2 00
Sunday-school.	
Pleasant View,	50 00
Individual.	
Albert Martin,	1 00

Eastern District, Congregation.	
Pipe Creek,	\$ 20 00
Individuals.	
Christian Krabill, Greenwood, Del.,	
\$10; Mary and Gertrude Royer, \$2,	
Colorado—\$20.00.	12 00
Northeastern District, Individuals.	
R. J. Patterson and Family, Ster-	
ling,	20 00
Illinois—\$15.00.	
Northern District, Congregations.	
Sterling, \$7; Shannon, \$3,	10 00
Individuals.	
Joseph and Jane Arnold, Lanark,	
Virginia—\$11.00.	5 00
Second District, Aid Society.	
Beaver Creek,	5 00
Eastern District, Congregations.	
Nokesville, \$5; Midland, \$1,	6 00
Michigan—\$7.00.	
Individuals.	
Owen Barnhart, Sugar Ridge, \$1;	
Mattie Teeter, Sugar Ridge, \$1;	
G. W. and Mary Teeter, Sugar	
Ridge, \$5,	7 00
Indiana—\$6.00.	
Middle District, Congregation.	
West Eel River,	5 00
Southern District, Congregation.	
Nettle Creek,	1 00
California—\$4.50.	
Southern District, Congregations.	
Santa Ana, \$3.50; Pomona, \$1, ...	4 50
Kansas—\$3.25.	
Northwestern District, Individuals.	
Katie Whetstone, Maple Grove,	
\$2; Leo Whetstone, Maple Grove, 25	
cents,	2 25
Northeastern District, Aid Society.	
Banner, Ottawa,	1 00
Oklahoma—\$5.00.	
Unknown,	5 00
Florida—\$1.00.	
Individual.	
Sarah G. Felthouse,	1 00
Tennessee—\$1.00.	
Individual.	
Rachel Gross,	1 00
Total,	\$ 696 79
SPECIAL SUPPORTS.	
Pennsylvania—\$300.00.	
Middle District, Congregation.	
Huntingdon,	\$ 300 00
California—\$170.75.	
Southern District, Congregation.	
Lordsburg,	170 75
Virginia—\$50.00.	
Second District, Congregation.	
Beaver Creek,	50 00
Maryland—\$13.00.	
Eastern District, Sunday-school.	
Edgewood, Pipe Creek,	13 00
Total,	\$ 533 75
WHERE THE FUND HAS BEEN PLACED.	
World-wide,	\$21,665 95
India Mission,	14 25
India Orphanage,	152 50
India Hospital,	2 00
India Boarding School,	25 00
India Native Worker,	191 37
China Mission,	5 70
South China Mission,	34 00
China Boys' School,	2 00
China Girls' School,	5 00
China Hospital,	193 55
China Churchhouse,	19 62
Sweden Churchhouse,	25 00
Warrensburg Churchhouse,	19 00
Church Extension,	18 20
Italian Mission—Brooklyn,	696 70
Special Supports,	533 75
Total,	\$23,603 68

RECEIPTS FOR JUNE, 1915

CORRECTIONS.

In the July Visitor in the report for May the amount under India Orphanage, Northern Iowa, should be credited to David and Cora Masters, Medicine Hat, Alberta, Canada, instead of to Northern Iowa.

During the month of June the General Mission Board sent out 73,809 pages of tracts. The Board acknowledges with pleasure the receipt of the following donations during the month of June:

WORLD-WIDE.

Kansas—\$178.39.

Northeastern District, Congregation.
Washington,\$ 12 81
Individuals.

Willis B. Devilbiss, Ottawa (marriage notice), 50 cents; G. G. Canfield (marriage notice), 50 cents, 1 00
Southwestern District, Congregation.

Murdock, 1 00
Individuals.

P. G. Hufford (marriage notice), 50 cents; Estate Eliza Flack, dec., \$160.58, 161 08
Southeastern District, Individual.

I. B. Overholser, 2 50

Indiana—\$65.61.

Northern District, Congregation.
Pleasant Hill, 12 28
Middle District, Sunday-school.

Burnetts Creek, 12 26
Southern District, Congregation.
Pyrmont, 30 00
Sunday-school.

Copper Creek, 9 07
Individuals.

John Thompson, White, \$1; Unknown, Muncie, \$1, 2 00

California—\$35.65.

Northern District, Individuals.
D. S. Musselman, \$3.65; Mrs. E. W. Burnham, \$2, 5 65
Southern District, Individuals.

Individuals of Ingleswood, \$24.50; Edmund Forney, Lordsburg, \$3; Mrs. Susan B. Thomas, \$2.50, 30 00

Maryland—\$16.50.

Middle District, Individuals.
Ira Eshelman, Welsh Run, \$15; Mrs. John Rowland, Welsh Run, \$1, 16 00
Eastern District, Individual.

W. E. Roop, Westminster (marriage notice), 50

Pennsylvania—\$21.02.

Western District, Congregation.
Johnstown-Locust Grove, 8 00
Individuals.

Sadie Lohr, Shade Creek, \$5; Individual, \$2.52; G. K. Walker (marriage notice), 50 cents; J. C. Beahn, Elk Lick, 50 cents; Mary E. Troxel, 50 cents, 9 02

Middle District, Individuals.
Martha Mentzer, Altoona, \$1; Mrs. Anna E. Cox, \$1, 2 00

Eastern District, Individual.
Elton Peterman, Harrisburg, 1 00
Southern District, Individual.

Mrs. Wm. T. Leister, 1 00

Ohio—\$20.75.

Northwestern District, Individuals.
Kate Branner, Rockingham, Mo., \$2; Nettie Prettyman, \$1; S. P. Early, Postoria (marriage notice), 50 cents, 3 50

Southern District, Congregation.
North Star, 6 81
Sunday-school.

Beech Grove, 8 28
Individuals.

Uncle John, \$1.16; Jacob Hawver, \$1, 2 16

Missouri—\$14.47.

Northern District, Sunday-school.
Rockingham,\$ 13 72
Individual.

Mrs. A. E. Wine, 25
Middle District, Individual.
E. W. Mason (marriage notice),... 50

Colorado—\$13.13.

Northeastern District, Sunday-school.
Arriba, 7 50
Individuals.

B. O. Waters, \$5.13; J. C. Groff (marriage notice), 50 cents, 5 63

Illinois—\$8.00.

Northern District, Individuals.
Bert E. Knebel, \$1; Levi S. Shively, Mt. Morris (marriage notice), 50 cents; O. D. Buck, Franklin Grove (marriage notice), 50 cents, 2 00

Southern District, Individuals.
Jacob Wyne, \$4; Serilda Wilson, Woodland, \$1; Delilah Wilson, Woodland, \$1, 6 00

Iowa—\$7.50.

Northern District, Individual.
C. A. Shook, Greene, 4 00
Middle District, Individual.

Mrs. A. L. Haight, 3 50

Denmark—\$7.25.

Churches in Denmark, 7 25

North Dakota—\$5.70.

Sunday-school.
James River, 5 20
Individual.

W. C. Menges, Zion (marriage notice), 50

Minnesota—\$4.60.

Individuals.
N. B. Nelson, \$2.60; J. Harshman, Lewiston, \$2, 4 60

Oklahoma—\$3.00.

Congregation.

Prairie Lake, 3 00

Nebraska—\$2.50.

Individuals.
H. J. Frantz, \$2; A. D. Sollenberger, Beatrice (marriage notice), 50 cents, 2 50

Virginia—\$2.50.

First District, Individual.

D. C. Naff (marriage notice), 50

Eastern District, Individual.

Mrs. C. R. Frick, 1 00

Southern District, Individual.

Sarah J. Hylton, Coulson, 1 00

Wisconsin—\$2.00.

Individuals.

J. H. Snell, \$1; Effie A. Snell, \$1, . 2 00

Oregon—\$1.50.

Individuals.

Mrs. L. A. Litt, \$1; John Bonewitz, (marriage notice), 50 cents, 1 50

West Virginia—\$1.50.

First District, Individuals.

Mary E. Shickel, \$1; Peter Arnold, 50 cents, 1 50

South Dakota—\$1.00.

Individual.

Isaac S. Gipe, 1 00

Texas—\$1.00.

Individual.

Nannie Bonds, 1 00

Utah—\$1.00.

Individual.

Jas. H. Purdy, 1 00

Washington—\$1.00.

Individual.

A. B. Long, 1 00

Michigan—\$1.00.

Individual.

Mrs. Martha Bratt, 1 00

Florida—\$0.65.

Individuals.

Abram Buck (marriage notice), 50 cents; Eli Cassel, 15 cents, 65

New York—\$0.50.

Individuals.

J. Kurtz Miller (marriage notice), \$ 50
Unknown—\$7.50, 7 50Total for the month, \$ 425 22
Previously received, 3,080 00

For the year so far, \$ 3,505 22

INDIA MISSION.**Maryland—\$5.00.**Western District, Individual.
Mary E. Arnold, Oakland, \$ 5 00**Ohio—\$1.16.**Southern District, Individual.
Uncle John, 1 16Total for the month, \$ 6 16
Previously received, 263 76

For the year so far, \$ 269 92

INDIA ORPHANAGE.**Kansas—\$104.32.**Northeastern District.
Young Men's Class, Morrill Sun-
day-school, \$ 16 00
Southwestern District, Sunday-school.
Slate Creek, 4 32
Individual.
Eliza Flack, dec., 84 00**Canada—\$80.00.**Western District, Individuals.
W. S. Ulery and wife, 80 00**Virginia—\$40.00.**Second District, Aid Society.
Pleasant Valley, 20 00**Sunday-school.**

Pleasant Valley, 20 00

Pennsylvania—\$30.00.Middle District, Sunday-school.
Huntingdon, 20 00**Aid Society.**Leamersville Junior, 5 00
Southeastern District, Congregation.
Bethany-Philadelphia, 5 00**Illinois—\$30.00.**Northern District, Aid Society.
Cerro Gordo, 20 00**Southern District, Sunday-school.**Centennial, 5 00
Aid Society.**Centennial.**

Centennial, 5 00

Iowa—\$20.00.Northern District, Individual.
Mary S. Newsom, 20 00**Michigan—\$8.00.**Sunday-school.
Crystal, 8 00**Ohio—\$1.25.**Southern District.
Primary Class, Lower Miami, ... 1 25Total for the month, \$ 313 57
Previously received, 529 55

For the year so far, \$ 843 12

INDIA WIDOWS' HOME.**California—\$40.00.**Southern District, Aid Societies.
Glendora, \$5; Eagan, \$10; Covina,
\$15; Long Beach, \$5; South Los An-
geles, \$5, 40 00Total for the month, \$ 40 00
Previously received, 11 00

For the year so far, \$ 51 00

INDIA NATIVE SCHOOL.**California—\$3.75.**Southern District.
A Class, Covina Sunday-school, ... 8 75Total for the month, \$ 8 75
Previously received, 3 00

For the year so far, \$ 11 75

INDIA HOSPITAL.**Pennsylvania—\$5.00.**Southeastern District, Congregation.
Bethany-Philadelphia, 5 00Total for the month, \$ 5 00
Previously received, 293 25

For the year so far, \$ 298 25

INDIA BOARDING SCHOOL.**Nebraska—\$25.00.**Individual.
Susie McLellan, \$ 25 00**Ohio—\$10.00.**Northwestern District, Sunday-school.
Pleasant View, 10 00**California—\$6.25.**Southern District, Sunday-school.
Pasadena Elementary, 6 25Total for the month, \$ 41 25
Previously received, 170 25

For the year so far, \$ 211 50

CHINA MISSION.**Indiana—\$16.00.**Northern District, Individual.
A Sister, \$ 5 00Middle District, Mission Band.
South Whitley China, 11 00**Idaho—\$5.00.**Individual.
Mrs. Lizzie Greene, 5 00**Michigan—\$1.50.**Individual.
J. H. Andress, 1 50Total for the month, \$ 22 50
Previously received, 164 82

For the year so far, \$ 187 32

CHINA ORPHANAGE.**Ohio—\$29.25.**Northwestern District, Congregation.
Eagle Creek, \$ 20 00Southern District, Aid Society.
Brookville, 8 00

Primary Class, Lower Miami, ... 1 25

Pennsylvania—\$23.00.Southern District, Aid Society.
Waynesboro, 20 00Southeastern District, Congregation.
Bethany-Philadelphia, 3 00Total for the month, \$ 52 25
Previously received, 264 12

For the year so far, \$ 316 37

CHINA BOYS' SCHOOL.**Ohio—\$20.17.**Southern District, Aid Societies.
Painter Creek, \$10; Donnels Creek,
\$2; Bear Creek, \$2; West Dayton, \$2;
Springfield, \$2, \$ 18 00Individual.
Uncle John, 2 17**Pennsylvania—\$9.25.**Southeastern District, Congregation.
Bethany-Philadelphia, 5 00

Willing Workers' Society, 4 25

Unknown—\$2.00.

Mrs. Geo. Replogle, 2 00

Total for the month, \$ 31 42
Previously received, 80 23

For the year so far, \$ 111 65

CHINA GIRLS' SCHOOL.**Pennsylvania—\$5.00.**Southeastern District, Congregation.
Bethany-Philadelphia, \$ 5 00**California—\$2.00.**Southern District.
Individuals of Inglewood, 2 00Total for the month, \$ 7 00
Previously received, 43 40

For the year so far, \$ 50 40

CHINA HOSPITAL.**Pennsylvania—\$10.00.**

Southeastern District, Congregation.	
Bethany-Philadelphia,	\$ 10 00
Total for the month,	\$ 10 00
Previously received,	290 71
For the year so far,	\$ 300 71

PING TING HSIEN HOSPITAL.—CHINA.**Illinois—\$5.00.**

Southern District, Individual.	
Mary A. Brubaker, Virden,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	1 50
For the year so far,	\$ 6 50

SUNDAY-SCHOOL EXTENSION.**Illinois—\$3.42.**

Southern District, Sunday-school.	
Lamotte,	\$ 3 42
Total for the month,	\$ 3 42
Previously received,	25
For the year so far,	\$ 3 67

ITALIAN MISSION.—BROOKLYN.**Iowa—\$63.00.**

Middle District, Sunday-school.	
Dallas Center,	\$ 50 00
Christian Workers.	
Dallas Center,	13 00

Ohio—\$24.00.

Northwestern District, Individuals.	
Mr. and Mrs. J. L. Yoder, Bellefontaine,	5 00
Southern District, Individuals.	
A Brother, \$10; A Brother and Sister, Dayton, \$4; Katie Flory, \$2; Individual, Dayton, \$3,	19 00

Indiana—\$19.00.

Northern District, Individuals.	
Mrs. Emerald B. Jones, \$5; A Brother and Sister, Goshen, \$1, ... Middle District.	6 00
Young Ladies' Class, West Manchester,	8 00
Individual.	
O. W. Stine, Manchester,	5 00

Canada—\$15.00.

Western District, Individuals.	
W. S. Ulery and Wife,	15 00

Washington—\$10.00.

Individuals.	
E. H. Eby, Seattle, \$5; Esther A. MacDonald, Centralia, \$5,	10 00

Illinois—\$3.00.

Northern District, Individuals.	
Jonathan and Mary A. Brubaker, Virden,	3 00

Virginia—\$2.00.

Second District, Individual.	
J. H. Diehl,	2 00

California—\$2.00.

Southern District.	
Individuals of Inglewood,	2 00

Pennsylvania—\$1.00.

Southern District, Individual.	
A Friend,	1 00

West Virginia—\$1.00.

First District, Individual.	
Anna F. Sanger, Chestnut Grove,	1 00

Kansas—\$1.00.

Northwestern District, Individuals.	
Brother and Sister J. L. Blondefield,	1 00

Unknown—\$2.00.

A Sister, \$1; Unknown, \$1,	2 00
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Total for the month,	\$ 143 00
Previously received,	492 40
For the year so far,	\$ 635 40

SEATTLE CHURCHHOUSE.**Washington—\$60.00.**

Individuals.	
T. M. Calvert, \$5; Norman Eby and wife, Seattle, \$5; J. J. Brower, Reedley, \$50,	\$ 60 00
Total for the month,	\$ 60 00
Previously received,	235 25
For the year so far,	\$ 295 25

WARRENSBURG CHURCHHOUSE.**Ohio—\$7.50.**

Southern District, Individual.	
Kury L. Coppock,	\$ 7 50
Total for the month,	\$ 7 50
Previously received,	96 50
For the year so far,	\$ 104 00

**THE DISTRIBUTION OF DOLLS.**

(Continued from Page 279.)

could go home. How quickly we ran home to show our beautiful gifts to our parents! They were glad, too. One little boy didn't go. He stood and cried and cried. He had selected a doll with a white cap on its head. He didn't see any of the others have one like this, so he wanted one like the rest. Instantly a dear little child stepped up and said, "Here, you take mine and I'll take yours." Soon the boy was making his way home.

There are many things we could tell you about our dolls in our homes, but this is enough for this time. We all thank you VERY, VERY much for sending us such beautiful gifts. You made us very happy. We know you love us. We love you, too. We cannot send you such nice gifts. We ask God to give you something very nice for your kindness to us. Many of us pray for you every day. We know God will hear our prayers, for we learned it in the Bible, and we believe that Jesus hears little children when they pray, for He loves us all. Sometimes we sing:

"Jesus loves the little children of the world.
Black and yellow, brown and white,
They are precious in His sight—
Jesus loves the little children of the world."

We all send heartiest greetings and loving salaams to you all. God bless you.

LITTLE MISSIONARY WORKERS.

Bulsar, India.

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of the Church of the Brethren

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On Funds Deposited with the General Mission Board

"I WILL INVESTIGATE." So says our clear-headed financier who is seeking for a place to invest his money, so that it may bring forth the greatest returns for the investment made, at the same time combining promptness of dividends, safety of principal, and assurance of permanent investment.

The WISE BUSINESS MAN cares for all these things, for he knows that the time will come when it will not be so easy for him to make money, and he desires OLD AGE TO BE FULL OF JOYS for himself.

The WISE CHRISTIAN MAN looks for even more than this in his investments. He seeks for a place that will be safe for his funds and at the same time a place wherein his money will be doing good for his Lord.

ALL THESE THINGS ARE COMBINED IN OUR ANNUITY PLAN.
WHY NOT INVESTIGATE?

The following letter, in part, written some time ago to one of our sisters who had some funds to invest, will explain some of the advantages of our annuity plan (and the sister invested the funds):

"Now, Sister, the advantages which are foremost in the annuity plan are these:

"1. Money placed with us bears no taxes. Since you are 45 years of age we will pay you five per cent on any amount that you turn in to us. This five per cent will be clear to you. (If the sister had been past 50 years of age we would have allowed her six per cent. The General Mission Board so decided at their meeting of April 9, 1913.)

"2. The money is placed exactly where you wish it to go, and long after you are gone it will still go on bearing interest and doing good for the Master. You will thus become your own executor.

"3. There is no worry about the investment. The interest comes to you regularly on the first days of January and July of each year. We have never been late in sending out our annuities from the office and to our knowledge do not have a dissatisfied annuitant. The Board's permanent resources of over \$800,000 are behind the investment of your money.

"4. You can figure definitely on the amount of interest money you will receive and can depend on the date when it will arrive.

"After reading the above and carefully considering the matter, if you at any time wish to place money with us please write and tell us the amount you wish to give (also the exact age should be given), and when you can send the amount and we will issue you our annuity bonds. We will send them to you and if, after careful investigation, you do not like them, return to us and no harm is done. If you like them, sign them both, return to us the one so marked, along with your check and all will be correctly closed."

*The way to invest your money safely is easy. Just write to us. We will do the same for YOU as we have for this sister, if you desire.
Are you interested? Why not write to us?*

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THE MISSIONARY VISITOR



As the Orphan Boys Appeared When Rescued in 1912.



As the Boys Appear in School at Ping Ting Hsien Now.
A STUDY IN CONTRASTS.

See Sister Crumpacker's Article, Page 331.

"Inasmuch as ye did it unto one of these my brethren, even these least,
ye did it unto me."

CHURCH
OF THE
BRETHREN
IN CHRIST

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII SEPTEMBER, 1915

Number 9

EDITORIALS

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—*Paul*.



A sister, sending in an offering for missions, says that when she looked over the report of Conference, with its offering, she was rejoiced at the offering, but when she considered the vast number who gave to make up the amount, it seemed exceedingly small—in comparison with the great love Christ has shown.



The territory of Uganda, Africa, has 1,200 churches. Twenty-five years ago there were none.



A certain sister in Pennsylvania has covenanted with the Lord to pay one cent per day for mission work during the remainder of her life. If our entire membership would do this it would increase our donations to world-wide work to almost six times their present size.



From a recent report sent in to the office by Bro. A. F. Wine, in Denmark, we gather that last year he traveled in his work over 5,000 miles by rail, besides many miles by bicycle and on foot. He made 240 visits, taught forty Bible classes, and preached sixty-six sermons in the Danish tongue.

This month the members of the China Mission are bringing to our readers various messages from their field of labor. We feel sure these will be read with more than ordinary interest, and we hope that much inspiration will be imparted to the entire church membership through this means. Our work in China is growing rapidly, and the need is great for both workers and means.



We are much indebted to Sister Rebecca Wampler for her painstaking efforts in gathering and forwarding these articles on China. To her must be given the special credit of China editor for this issue.



Several questions raised in this issue by the China workers are of profound interest in connection with our efforts in China. Just what type of Christianity is best adapted to the Chinese; how far they can understand the differences that exist between the sects of Protestant Christianity, and how far they should be made to understand these differences; the position assumed towards workers from other missions; the attitude that must be shown for missionary comity by the various missions—all these questions are of supreme and vital importance to our work there.



After perusing these articles, we hope our readers will tarry a moment and breathe a prayer to the Great Shepherd

of the sheep to guide our beloved missionaries in their medical, industrial, educational and evangelistic work.



In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are said to be 1,557 principal cities in China unoccupied by missionaries. The magnitude of their task is exceeded only by the love of God.



Foreign missions employ the life and energies of more than 24,000 Christian missionaries. More than \$35,000,000 is spent annually in the work. This many men are oftentimes killed in a single European battle, and that amount of money is spent in the war every day or two, but no comparison can be made between the ultimate results of the struggles of these two forces. Every missionary carries a commission of generalship and apostleship from the King of kings.



A missionary, writing from British Columbia, says that his Indians tell him they can not understand how the people who taught them to lay aside scalping knives, spears, stone hammers, and clubs can themselves be engaged in warfare. The Indians have contributed with the whites to the cost of a hospital ship.



Mr. Walter Williams, missionary to the Kroos tribe of Liberia, Africa, says that Sabbath keeping was entirely unknown until the mission came. Now all wars are forbidden to be fought on Sunday and all farm work is stopped on that day. The heathen men send a crier through the town on Saturday, warning the people that the Lord's Day is coming and that they must refrain from

work even if they do not go to church. This is done by many tribes.



And now there comes news that the "Vedic Salvation Army," a Hindu organization intended to counteract the good work of the Salvation Army in India, has come into existence. It aims to improve the condition of the poor and the criminal classes. Hinduism in its decaying condition makes spasmodic efforts to revive itself. There is no revival outside of Jesus Christ.



We are informed by Bro. Crumpacker that \$2 will cover the expense of breaking a Chinese of the opium habit. Our mission has been very successful in combating this evil, through the means of their opium refuge work.



It is now planned that Brother and Sister F. H. Crumpacker, with their son Frantz, will return to America in the spring of 1916 on furlough. They went out to the field in the autumn of 1908.



A brother and sister of Elizabethtown, Pa., have assumed the support of an Indian widow. The cost for such support is \$30 per year, in our India Widows' Home at Anklesvar.



A widowed sister at North Manchester, Ind., with an afflicted daughter, recently gave one dollar to missions. Wishing the VISITOR also, she enclosed an additional fifty cents, its subscription price, and says: "Yes, I sent a dollar to the mission, but I received the worth of it in the blessing I got." It would increase our funds very materially if each one contributing to our work would waive the VISITOR privilege and send an extra fifty cents as this good sister has done.



Middle Pennsylvania has, according to the findings of its District Missionary Secretary, Bro. John B. Miller, nine-

teen missionary societies, rendering programs at regular time. This is a record well worth emulation by other Districts.—R.



The Martinsburg Missionary Society, Clover Creek congregation, Pa., is supporting two native workers in India, Hiralal Ambalal and Eccha Narsi by name. This means a contribution of \$120 per year for the extension of the kingdom. The method used to raise this money is regular monthly donations by the members of the society. For this action much credit is due Bro. M. R. Brumbaugh, a minister of the congregation.—R.



This month there appears for the first time a new department, The Weekly Prayer Hour. For a long time a need has been felt for definite daily intercession. With this in mind a program by weeks has been arranged for an entire year, and appears in this issue. We

hope that there may arise to the Father, week by week, definite prayer for the suggested subjects as herein outlined. The effectual fervent prayers of God's children, united in common purpose, will avail much. To Bro. Elgin S. Moyer and Sisters Annetta Mow and Anna Beahm, all of Chicago, belongs the credit for the arrangement of this splendid program of subjects.



We are very glad to learn that Bro. J. M. Blough is again able to take up the Bible School work at Bulsar, India, after an enforced absence of several months at the hills, because of a breakdown in health. He is limited, through the doctor's instructions, to a certain amount of work, and the doctors are hopeful that with proper care he may grow stronger. Let us continue to pray that Bro. Blough may be made strong for the great work which he is able to do in India.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself.

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"
4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.

Pass it on!



Eight Men Raising a Heavy Weight and Tamping the Foundations of the Liao Chou School Building.

LAYING FOUNDATIONS

F. H. Crumpacker.

JESUS undoubtedly struck on a wonderful subject in the Sermon on the Mount when he spoke of the two kinds of builders, one building on the rock and the other on the sand. Time will tell what we have done in our work here in the Church of the Brethren Mission. It has certainly been the desire of every one connected with our work to build wisely. As we have moved forward on this point, we have necessarily thought of our mission policy in almost every line of work.

How much time proportionately were we to give to educational and other kinds of institutional work? How were we to relate ourselves with our neighboring missions on all lines of mission policy? How much are we going to use the Chinese buildings, and how much are we going to get them to take up with Western ways of work in the schools and the church? Possibly on a deeper line than any of these is how much are we going to expect the Chinese Christian to be like the American Christian? These questions have not been settled. The question of our relation to God is easier, for we

can easily find a disposition of that in the first part of Exodus 20. The things that God expects us to work out for ourselves and the good of His church here are the things to which I refer.

I have several times written on the qualifications of a missionary, and I am more and more convinced that if these proper foundations are to be properly laid we must have missionary statesmen. I mean that in the fullest sense of the term. The day in China is fast going when a person "filled with the Spirit" can handle the Chinese in a way that will be helpful to the Church of Christ in China. Dear reader, interpret my meaning only. I am not putting less emphasis on "Spirit-filled," but I want to say that the common use of that term sounds too childish to the average Chinese mind. You need only to go into our well-educated audiences at home to see what effect a speaker, who has not dug deep to lay his foundation, has on the audience. The Chinese mind is awakening at such a marvelous rate that I shudder to know how the foundations of the church are going to stand the shock. Our mission policy, though a bit con-

servative, is to be tried in the near future more than it has ever been in the past. Are we, after all, touching at the point of vantage? Have we taken hold of the lever where our pull will be to the greatest possible advantage? Time will probably answer this better than we, but the writer is assured that a foundation that is to stand up under the working of the Chinese mind in the next few years must be laid deep on Christ principles.

Our mission wants to help in the way we can be the most helpful, and some of us have been doing other things in these formative years in the beginning of the work for our church in China, besides preaching and teaching. We are not in a position to say that we are on right bases, yet we are in such a condition of mind that we believe we can move to the point of vantage if we are made to see where that is. In the meantime, we are doing what might seem like a good bit of preparation to take care of the work in the future. As an illustration, we are building a church for an audience of, say, 500, while at the present time our

average audiences are not more than half of that. We are building the Girls' School much larger than the present demand, but the need points in the direction of greater and better equipments, so we are trying to take care of the foundations. Our attitude on church comity is changing. We have such an entirely different situation from that in the homeland that we are doing our best to take care of this question on the field. We are absolutely isolated from the home church, and thus the problem seems so peculiar.

The mission work, to grow, must have its foundations right, and we are learning from older and longer-established missions the lines of greatest help to put down sin. So the writer feels that we are in China at a time when the very foundations will be tried by the Chinese mind. May our little band have the equipment needed for the day. With God's help and the support of the home church we will take our place.

Ping Ting Hsien, Shansi, China.



Mission Meeting at Liao Chou, March, 1915.

WHAT MOVES THE MISSIONARY TO ACTION?

Emma Horning.

YOU ask why the missionary leaves all he holds dear at home and comes to the mission field for life, knowing that he must face many difficulties, perhaps failure of health, and often martyrdom. In answer let us ask, Why does the soldier obey the general? Why does the citi-

know Him in Whom I have believed, . . . and He is able to guard."

Perhaps a still stronger power than duty moves the missionary to action. This is compassion for the multitudes. When our Master was here among men, it was compassion that stirred His heart, that caused Him to feed the



Closing Exercises of Ping Ting Hsien Girls' School.

zen obey the laws of the land? Why does the child obey its parents? Because it is the part of wisdom, duty, right—the only wise thing to do. How much more should we obey the command of our King, our Master, our Father—"Go ye into all the world . . . and lo, I am with you always." How can we but obey the command of SUCH a Father, Who never makes a mistake and always knows what is best, never leaving us as long as we obey? We know His perfection, His power, His love, therefore we obey. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, . . . ?" "I

multitudes, heal their sick, and speak forgiveness to the sinners. If we are true servants of His the same feeling will stir our hearts. How often we long for the healing touch of Christ and His wonderful power to move the multitudes! But Christ says we shall do greater things than these because He goes to the Father. Shall we, indeed, do GREATER things than Christ? Yes, His word is true, for, although we do not seem to do as many miracles now as He did, still we are constantly seeing the greatest of miracles performed—a sinner, a heathen turned to righteousness.

Yes, our hearts are daily and hourly

stirred with compassion as we work among these people. Here are ignorance, superstition, sin, sheep without a shepherd, and they know it not. This awful ignorance, this frozen indifference, is the agonizing, heartrending cry in the dense darkness. How can we patiently, slowly work among them day by day, reaching only the few while the multitudes are still unreached? We must awaken every higher desire, for they know not that they are LOST.

Most of the mothers continue to bind their daughters' feet, causing them to suffer all their life, and many of them do not have a chance to suffer many years. By the time they are ten or twelve most of their faces grow thin and pale. By the time they are married, and often before, they are such invalids and suffer so much pain that they seldom move from their k'angs. In home after home that we enter we find these conditions. Many of the women break out with tubercular sores and suffer for years, while others take "quick consumption" and die in a few months. Thus these beautiful young girls are actually killed by the pride and sins of their parents. But they say, "We must, for no one will marry our daughters unless they have small feet," and the smaller they are the better family they can enter.

Another sight that constantly stirs our hearts is the hundreds of children playing on these filthy streets. Here they grow up with no desire but to eat and play when they should be in school and Sunday-school, training

their minds to noble aspirations. This training would rouse them from their dead indifference, which is satisfied with a little to eat and a few rags to wear.

Still another sight to touch our hearts is these hundreds—yes, thousands—of poor wives, whose husbands are too lazy to work, or who have gone to some other place to look for work, as they say, leaving the wife to support herself and the children as best she can. They come to us day after day, begging us with tears to give them something to keep them and their babies from starving.

These and many, many other emotions cause us to work daily to the limit of our strength to open the eyes of these blind people. And the result is sure. God's work cannot be fruitless. The results are already more than we can handle properly. The chapel does not begin to hold all the people who come. The doctor is pressed to the limit with the sick even before he has the language. We cannot train workers fast enough to fill the out-stations where the people are calling for some one to preach to them. Many more homes are open for regular teaching than we have time to give to them. As soon as they get their eyes open to the blessings that we have brought them they need constant, patient teaching, when most of them cannot resist the gracious invitation. Pray that we may have the patient endurance and strength to give them the proper teaching.

Ping Ting Hsien, Shansi, China.



The "Chiao Shih Men" (Lady Teachers) of the China Mission.



Hauling Dressed Stone to the School Grounds, Liao Chou, From a Distance of About Two Miles. The Wheelbarrow Carries Two Large Stones.

VITALIZING THE CHRIST MESSAGE

J. Homer Bright.

AT first sight this subject may seem rather foreign for the China number, but it is one that confronts us here as well as elsewhere. That we may cause the words of the Master to burn into the hearts and lives of men is our definite task. That we may adapt ourselves and present the message with something of the Master touch should be our special aim and desire.

In looking at the Bible narrative, we see how Moses, the early leaders, and the prophets stirred the people with their messages. Then we stand in awe when we look at the marvelous way in which the Master fitted His message to His hearers and their times. And one needs but a look at the Acts of the Apostles and the letters to the churches—all of which pulsate with the Spirit of Him Who laid the plan of salvation from the foundation of the world—to be stirred to fuller service. And then have another look, that to the later acts of the apostles, the history of the church and missions, and one can but rejoice for the power of God in the lives of men and women, and rejoice again that we can have a part in this great work of reconciliation.

That the message may strike fire, that it may revive and reinvigorate the lives steeped in superstition and sin, or deadened through formalism and materialism, we need to touch men in terms of their own experience, and "become all things to all men that we might save some." There are some things which we have attached to the truths of Jesus that would not aid the oriental in grasping the truth. And then he, being oriental, there are some customs in the Gospels and in the Old Testament, too, that are more easily understood by him than by the Westerner. As missionaries have hinted again and again in our mission papers, care is needed that we do not impose customs from the West rather than teach the truths, and thus really impede the work of the Spirit in regenerating souls.

For example, the Bible teaching on marriage and the performance of the ceremony can be given without introducing our method of courtship and the intermingling of the sexes at the feast. It is well that the parents supervise the betrothal, though we may aid them to more rational ideas by helpful suggestions. The teaching on adornment needs adjustment to their

environment, placing stress on true adornment, and warning them of the ways in which they are most prone to err. The doctrine of anti-secrecy must also be presented from a different angle from that of the West. And with their superstitions we need patience, remembering that only a little while ago our fathers did things on favorable days and cured many of their ills in a similar way. Nor can we quite appreciate the authority of the home over its inmates, and the inability of those who become Christians to rid the home of all idolatry when those older demand it. They can and do decide for themselves, but sometimes their homes are loath to be entirely rid of every vestige of former days. As in David's and Jacob's homes, the teraphim may be discovered many years after some have found Christ.

One of the greatest needs of the native church is that of leaders who lead by example. If we would have our constituency keep an interest in any work, there must be some one afire with that work as leader. And the missionary is much in need here. If

others' interest lags, his dare not. How our Christians look to us for the impersonation of Jesus' teaching! They interpret many things by our lives. Truly, "we are epistles read and known of all men." I was impressed recently when one of our teachers, in explaining John 13, told how one of his teachers exemplified Jesus' words in this chapter by coming in person and helping his pupils clean their bedding of "undesirables"; then of a boy in another school who offered, unsolicited, to wash the clothing of some of the smaller pupils. Knowing the age-long aversion of the teacher class, and those in schools aspiring to an education, to any kind of menial labor, these two illustrations given on this ordinance have certainly helped to vitalize its teaching to this young man. And such living examples will burn the teaching of humility and mutual helpfulness into these lives, as hardly could be accomplished otherwise. It is by our living that we vitalize or devitalize the message.

With the Chinese, the Christian church is one body. The cause of so



One of the Many Water Carriers Who Brought Water From the River for Use in Erecting the School Building.

many isms in Christendom is foreign to the Chinese church, and may it ever be so. There is much more intercourse between the various missions than there is on the home base between the various churches which the missions represent. Less time is spent on the differences and, instead, the time is occupied in teaching the eternal truths. Much simplicity is manifest in the lives of the missionaries, and an effort is made to be mutually helpful to all. Should a native desire to know anything about another mission, he is told of their strong points—the things that have really called them into existence. And if any one seeks light on any of the scriptures, we always seek to make the teaching clear, irrespective of creed. The aim of missions today is for coöperation, not in the elimination of all points on which there is a difference, but in the “final inclusion in the native churches of the special truths which the denominations vindicate in a more or less isolated form.” And the native Christian enjoys fellowship in other missions almost equal to that in his own. He accepts differences among us, as their own differences in custom (each county, even, having its own pe-

culiar customs), and he inquires only about a “custom” that he may understand the reason for it. Since we—so many of us—have been gently led into the fuller truths of the Gospel, and since we are all members of one body, enjoying fellowship up to the capacity of our faith, will we be giving the Christians from other missions who sojourn among us too much liberty in granting them fellowship to a large degree? Is it not better that we may thus together seek to know more of the truth as it is in Jesus, than that any should be staggered by more prominence being given to our differences?

May the Father help us to recognize the good and to vivify and make alive His truths in our every field of labor! And now to Him Who has cleansed us and redeemed us, “Who is able to guard that which we have committed unto Him against that day,” and “Who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us,” unto Him be glory in the church and in Christ Jesus unto all generations for ever and ever.

Liao Hsien, Shansi, China.

THE MISSIONARY ON THE FIELD: A GLANCE INTO HIS LIFE

Anna M. Hutchison.

JUDGING from various expressions contained in letters received since on the field, and also from our own former impressions of what we thought the life of the missionary must be, we conclude that many false impressions and ideas are prevalent concerning the foreign missionary and his life. There are those in the home land who do not consider the limitations of the missionary nor realize the

conditions that surround him. They have their ideas and ideals of him and his life but fail to comprehend facts as they exist. And how can they? They have not been on the field to see for themselves.

I do not purpose to go into details of the missionary's life, but simply to touch on some points in a more general way that perhaps may help you to understand better, and thus the more



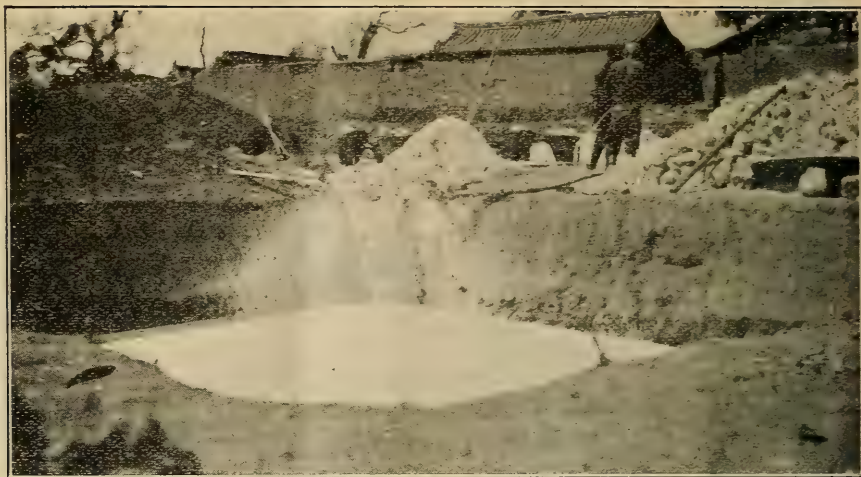
Sister Hutchison and Her Two Native Women Helpers.

fully enlist your sympathies and make us more truly coworkers together in the Master's vineyard. And to you who are looking toward the foreign field, if we should drop some thought that may be helpful in your preparation, we shall not have written in vain. May you not forget that what is written is simply the impressions and conclusions drawn from the meager experience of three and a half years and does not come from the fuller, richer experience of many years on the field.

First of all, from his actual service, the home and home life of the missionary mean more to him and touch his life in a deeper, fuller sense than perhaps it is possible for it to do in the homeland. The very conditions that surround him make home doubly precious; for as he continually comes in contact with the native and his barren, cheerless home (which in most cases can scarcely be called home, but simply a place in which to live, and

that scarcely livable), the missionary's abode, though ever so humble, is transformed by contrast into a little palace for him. To the native it fulfills his dream of heaven, as some have expressed it. These homes, though they may not be foreign built, and contain native-made furniture, can be so repaired and supplied with things from the homeland as not to differ greatly from our American houses. And while simple in comparison, to the tired missionary, depressed possibly by outside influences, it becomes a haven of rest, cheer, and comfort, and renewal of strength for daily duties. Even more than that, there possibly is to every missionary a sacred spot in his home which becomes his sanctuary—his shrine—where, shut in from the unknowing and uncaring world, he meets in daily communion with his Savior. Thus the home of the missionary means much to him, more perhaps than it is possible for it to mean in the homeland, and can be made more comfortable than we had even thought possible before coming to the field, while the dwellings of the natives are more barren and cheerless than we had expected to see. Just so have we heard it expressed by other missionaries that some things are better than they had thought possible, while other conditions are worse than they had anticipated.

What of the missionary himself? Does he differ in nature and disposition from his brethren at home? Apparently, in the minds of some, judging from letters received, he is more angelic—is living on a higher plane than the majority of his fellow-men—in fact, he is just about perfect; while to others, perhaps, with his servants and the church support, he appears to be living at ease and is spared the drudgery of life. Sometimes it is almost pathetic, and again amusing, to note the different and erroneous im-



Showing the Lime Prepared for the Liao Chou School Building.

pressions people have of the foreign missionary. Would that we might be known as we really are, and as we experience life on the field, even though we must appear less angelic! No, we are not angels and are no more perfect than you. We have brought our humanity with us, and possibly our imperfections and individualities stand out more prominently since on the field, where there are so few of us, than ever before.

Recently in writing to a dear sister in the homeland we made an appeal to her in behalf of the foreign work. This sister in reply says, "I feel unworthy to offer my life for such a work, for, as I view it, it takes a person of strong personality and exceptional ability to be a foreign missionary." Yes, that is the ideal, and the best is none too good, whether it be in education or in native ability and virtue. But change of location and country does not change even a missionary's ability or disposition. What he is in the homeland he is most likely to be on the field. The very conditions and nature of our work and our relation to each other bring us into closer touch with one another and call forth our individualities and peculiari-

ties. Thus are the knowledge, wisdom, common sense, and natural disposition of each individual missionary called into play and they count for much on the field, both in the work and in our relation to each other. Possessing these in the homeland, you retain them on the field. Lacking them at home, you do not have them on the field. Would you be a missionary of the highest type—loving, true, long-suffering, unselfish, patient, and zealous? Seek to be all these just now where you are. Just to the extent that you cultivate these virtues at home, to that extent are you likely to reach your ideal on the field.

Again you ask, "Does the missionary have temptations?" Once I thought not, but I have changed my mind long ere this. One sister writes, "If I were with you on the China field I feel it would be easy to do right and work for the salvation of souls. There are so many temptations, so much indifference and lack of appreciation about us in the homeland that it is hard to work and one becomes discouraged." Does our sister think there are no temptations, indifferences, and discouragements on the field? Is it easier

to be good, loving, and true in heathen China, surrounded every day and all the time by filth, ignorance, and idolatry, with apparently no outward means of building up the spiritual life, than it is to live in Christian America, with every means of spiritual grace at hand? No, the missionary, even as others, or perhaps more so, must continually "watch and pray," that he enter not into temptation. Though he may not be partaker of the sin that is about him, it is not always the easiest to live entirely free from its depressing, chilling influence. He must ever keep in touch with the Master and live the life "on wings" while the spiritual flame is continually kept bright from within. To live beside the sinner, to sympathize with him, to think his thoughts, to see as he sees, that you may be able to adapt your teaching to his needs, to stoop to his level, that you may lift him up, to love the sinner and not his sin, reaching out with a longing, throbbing heart to save him, to "become all things to all men" in order to save some, and yet live true to the highest and best—this is the gift of God.

The fact of being a foreign missionary does not insure one's salvation, as some seem to think. Even Paul feared lest, having preached to others, he him-

self should be a castaway. Only a strong and holy purpose, coupled with the indwelling Spirit of the Master, is able to uphold the missionary under his varied and trying experiences. Education alone will not do it, though education of the highest and broadest is none too good for every missionary. Perhaps no one comes to the field who does not sooner or later wish for more, but the first and highest equipment, as we see it, is that every missionary be "taught of God"—taught by His Spirit and by His Word. Without this he fails as a missionary. With it, together with the highest intellectual training, God can work out through that person, His purpose, to the salvation of souls and to the bringing of His kingdom upon earth.

Yes, temptations and discouragements will come, but these are often lost sight of in the real joy of service. Perhaps no truer, deeper joy can be experienced than that of the missionary who, through patient, faithful service, sees souls born anew as they turn from heathen darkness and the worship of wood and stone to the knowledge and love of the true and living God. It is a work that angels might covet, and we praise God for an humble place in just such service.

Liao Hsien, Shansi, China.

ONE OF THE CHURCH'S OPPORTUNITIES IN CHINA

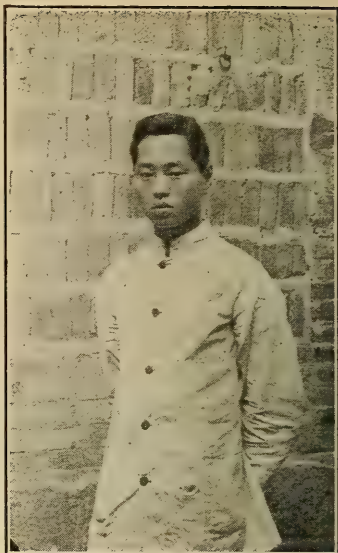
Fred J. Wampler, M. D.

A PHYSICIAN holds a unique position in relation to the family. He it is who is with man in his sorest afflictions, to whom the family look for a word of hope, or from whom they expect the first warning of approaching death. His advice, like that of the minister's, is more likely to be heeded than the advice of the

general public outside of a family. Since he is attending persons at times in their lives when they are ready to hear and act, it is easy to see what a wonderful opportunity he has for making an impression, either for good or for bad. If all physicians in a nation were Christian, it certainly would be a large step toward making that nation Christian.

In China, at the present time, the government has not undertaken medical education. The government of Japan has, and hence it has scientifically-trained physicians—trained in the sciences of Western nations without any relation to the moral and religious training of the West. It is good for Japan to have doctors who are able, but it would be better for her if she had men who had a high moral standard as well as a high intellectual standard. Since China has not begun medical education, it is possible for the Christian Church through her missionary bodies to take hold of the situation and influence the whole of medical education for Christianity. Farsighted missionaries have been planning for this. Already there are in China a number of institutions for the medical education of a limited number of students in connection with missionary hospitals in larger centers. A number of these schools have only a few teachers, some have four or five, and one, at least, has more than ten. Through the liberality of the Rockefeller Foundation four medical schools in China are to be equipped and manned. The largest of these schools will be in Peking, and it will be the first to be developed. The men who will be appointed for the teaching staff will be recommended and selected by the boards who are now running the school. This will keep the school on a distinctly Christian footing and will equip it in such a way and have such a high standard of teaching that the Chinese Government will not likely start a school of its own in Peking. Already this school has been recognized by the government of China, and the diplomas are given with the government seal upon them.

Four medical schools, however, will not be enough to take care of the medical teaching in China. If we are to maintain the scientifically-trained medical profession in China under Chris-



Tu Yun Chang, the Nurse at Ping Ting Hsien, a Graduate of a Four Years' Training Course.

(This man's salary is \$60 gold per year. Who will support him? —Ed.)

tian influences, it is necessary that the church keep very much alive to the great need along this line. We cannot hope to have enough foreign doctors to treat all the Chinese. Even though men and money were available, it would not be wise. The greatest thing we can do for China is to prepare her own men and women to do her medical and surgical work. To keep the medical education on such a basis that it will rank with the medical education of the best countries of the West is the problem the Christian Church has to meet. We hope and pray that the church will be equal to the task. Why shouldn't she? And our own church should do her part, both in sending men and in the furnishing of equipment for the building up of this system of medical education in China.

Ping Ting Hsien, Shansi, China.

HUNGERING FOR A FATHER'S LOVE

Susie Neher Vaniman.

"Down before their idols falling,
For a little bit of love."

HOW we wish you might be able to realize the force of the above quotation! Perhaps that can be done only by seeing the actual prostrations before the idols made of wood and stone, which is not an uncommon sight in China—perhaps not fully then, for this is so foreign to any of our ideas or ideals.

Just one or two illustrations to bring the picture of the quotation to our minds. We had gone out to the great Lama Temple in Peking. The most interesting things there are several images of Buddha, the largest being seventy feet high—an immense structure. One of these images represents Buddha with 500 hands. These were, of course, though interesting, merely curiosities to us. But there are those who look upon them with much more reverence than a great many professed followers of Jesus Christ show for their Master.

While we were there we saw a worshiper repeatedly prostrating himself before one of the temples. He had before him a long board, one end resting on the ground and the other resting on the steps which led up to the temple. He stood at the end that was on the ground and, placing his hands directly over his head, came with a sweep down, sliding his hands the full length of the board until his body lay prostrate upon it, and then immediately back up again. Imagine, if you can, keeping this procedure up for a thousand times a day for a month. And that is what our guide told us this man was doing, beseeching Buddha for a long life. We stood and watched him for some moments and figured he could

complete the prostrations for one day in about ten hours.

We had many thoughts as we looked upon the scene. Are these people, our brothers and yours, to be despised and scorned because of their ignorance? No, it is not their fault. Does not God wish them to know His love and the "peace that passeth understanding"? Yes! See His great heart of love; how it must reach out in pity to those lost ones as they, to the best of their knowledge, are trying to bring upon themselves the favor of the gods! Yes, we say, it is not God's fault.

There is only one other solution. Jesus Christ left the plan when He ascended to the Father. Why is it that the greater half of the world is living in darkness—the grossest darkness of sin? Let us look upon ourselves, as followers of the lowly Nazarene, for the solution. "Go ye therefore, and teach all nations" has been ringing down the ages, and still so many do not know Him. Is it because we, the Christian Church, have not been faithful to the trust given us? If all Christians were as zealous about their religion, and were as willing to exert themselves as is this worshiper of Buddha, would there be so many in this lost condition seeking for the peace which only God can give?

These people are looking for that which will satisfy the soul. God is longing for them to have it. He is waiting for His followers to carry the Message.

"If they die in sin and shame,
Some one surely is to blame
For not going in His Name
With a little bit of love."

Ping Ting Hsien, Shansi, China.

THE PEKING LANGUAGE SCHOOL

R. C. Flory.

HAPPY indeed were we to have the privilege of beginning our work in China by studying the language in the Peking Language School. Brother and Sister Ernest Vaniman came in from Ping Ting Hsien, where they had already spent ten months in language study, and enjoyed this privilege with us. However, they entered an advanced class, while we entered the beginning class.

The language school was conducted in several rooms of the large Y. M. C. A. building, which is as modern and well-equipped as many such buildings in America. This one was erected by John Wanamaker, and the work is financed by the Alumni Association of Princeton University. It has a large membership of Chinese students, and during the past year, with the aid of Mr. Sherwood Eddy, has enrolled a thousand students in Bible study. The several missions in Peking conduct their union English services each Sunday evening in the Y. M. C. A. chapel. Sunday-school for foreign children also is conducted each Sunday morning in this building. The missions which are well organized in Peking are Presbyterian, Congregational, London Society, Anglican, Methodist, and Roman Catholic.

The majority of the teachers in the school are Chinese, though for English notes on the lessons and character analysis, in each of which we had one class per week, we had English teachers. Character analysis is a plan worked out by the foreigners whereby the Chinese characters (words) are torn apart and the radicals of which they are composed, and also their meanings, are learned. The radicals also are of foreign invention, having been coined by dividing the characters

into the simpler parts which are used to make up the characters of the language. These radicals number 214 and correspond somewhat to our alphabet, though most of them have distinct meanings of their own and many are in themselves characters which, however, are used also to make up more complex characters.

In the school the language is attacked from several angles under the direction of the most efficient teachers that can be secured. About four class periods of one hour each are used each week in reading the Chinese text, made up of sentences and stories intended to give one a practical grasp of the language. Each week there is one class of English notes explaining the use of certain words and phrases in the Chinese language, with many other helps; one class in composition, in which the



Mr. Chuan, One of the Chinese Teachers in the Language School at Peking.

student must present papers written in Chinese; also one class in conversation, in which the student is taught to converse in Chinese. Nine to ten hours per week are spent in the classroom. In our home each of us has a private Chinese teacher two or three hours a day to assist in the study. Thus the walls into the unknown are slowly but surely broken down.

The Chinese language is indeed interesting to acquire. It is not as complex as the English language. It has practically no grammar, no declensions or conjugations, no singular or plural verbs. Plural or singular number is denoted by the form of the noun, and quite often only by the context. The tense is either understood in the context or expressed by a special word used for that purpose. We haven't a lot of rules to learn. If we ask our Chinese teacher the why or the reason he shakes his head and says, "Do not know; it is just said that way." The tones are perhaps the one thing that makes the Chinese language very hard for foreigners to learn. Many words are pronounced just alike, their difference of meaning being determined by the tone given them. Thus we may make a little mistake in the tone of a word and say something quite different from what we intended. For instance, a missionary traveling through China a

stopped at a village to buy some eggs. He asked if he could buy a dozen eggs. But not getting the tone or aspirate just right, the natives understood him to ask if he could buy a dozen wives, much to their amusement. There are four tones, and about as near as they can be explained is to say that the first is a high, even tone, the second an ascending, the third a down wave, and the fourth a low tone. These numbers are foreign inventions to help in separating the tones.

Though the language is simpler than our own, it is quite difficult for foreign adults to acquire, since it must largely be done by memorizing. One of the strongest proofs that the Chinese language is simpler than most other languages is that foreign children born here learn it more readily than they do their own tongue. The very fact that we cannot reason the whys and the wherefores makes the language somewhat difficult to us. But, happily, the language schools, with their well-trained teachers and superior methods, are proving a Godsend to the Chinese language student in helping him to get a good start under the best conditions. We hope that all our outcoming missionaries may have the same privilege that we have enjoyed the past nine months.

Liao Hsien, Shansi, China.

The problem of China is to a large extent the problem of the world. Even to those who have hitherto taken but slight interest in "world politics," it is becoming dimly discernible that in Eastern Asia the Occident has greater and more difficult questions than it has ever yet settled or even faced. War, diplomacy, commerce, industrial expansion, governmental reforms have all had or are having their part in the unprecedented alignment of the Far East, but it is the inevitable weakness of each and all of them that they never settle anything, while they tend to unsettle everything. Those who recognize that moral and spiritual forces ultimately rule the world will increasingly feel that the West owes it to the East to pay back a part of its age-long debt by helping to lay deep the foundation of an Oriental Christian civilization.—Arthur H. Smith.



The First Christian Wedding at Ping Ting Hsien.

SOWING THE SEED

Anna V. Blough.

IN sowing the gospel seed among Chinese women, one finds all classes of soil and, consequently, all degrees of results. Since the women are so largely secluded within their homes, it becomes necessary to take the Message to them if they are to be reached. The men, in their ability to read tracts and Christian literature, and in their association with the outside world, have many opportunities to come in contact with the Christian religion where the women do not. In visiting the women from home to home one is likely to meet with as many dispositions and receptions as there are individuals. The experiences of one afternoon may give some idea of the early stages of this work.

On a May afternoon, in company with a Chinese woman helper, we visited several homes where friendly calls had previously been made. We entered an open gate, passing in through an outer court to the inner court. After knocking and answering to the call, "Who is there?" the gate opened

and we were met by Mrs. Chang, who led us to her room on the north side of the small inner court. As we entered, we found her grown daughter sitting on the k'ang, making for herself shoes about three inches long. We were invited to be seated on the k'ang where, after a pleasant conversation, we unrolled the picture of the Shepherds' Visit to the Child Jesus. The mother quickly remarked, "I saw that picture at the chapel once." By this we knew that she had at some time attended services and would be ready to listen to us. We then explained the picture and told of God's love in giving His Son as our Savior. In the midst we were interrupted by questions, "Is your mother living?" "Is your father living?" "How old are they?" "Does your mother get homesick for you?" etc. The helper answered, "Of course she gets homesick, just as you would if your daughter here should go to America." A puzzled look comes over her face as we add that, even though our mothers wish to see us, they are glad

to have us here. They can understand no motive that would cause a mother to be willing for her child to go so far away. This gives us a point of contact in explaining the Message of Love. Do the mothers in the homeland realize how their unselfishness is winning the hearts of the Chinese? We finally take our leave, the mother and daughter escorting us to the gate with a friendly adieu.

As we reach the street a woman of some acquaintance invites us into her home. We follow through winding passages till we come to a room where several women of the same court are sewing at their winter cotton-padded clothing. Rarely we find those who take such thought for the future, for, as a rule, it is not until the chill winds of winter have warned them of the need that they are provided. After a few minutes of friendly greeting, a young woman asks, "What have you in your hand?" We respond by opening the picture and explaining it. They say they have heard of Jesus, but they never saw this picture. Just as we think all are listening with interest, some one asks, "How old are you?" After we have exchanged questions of age we finish our story and go to the next place.

Across the street we enter a long, narrow passage, at the back of which is a court along the east wall of the city. We rap and wait. Presently a young man comes out. As if in surprise at seeing foreigners at his door, he asks, "What do you want?" We ask, "Is your mother at home?" He disappears within while a number of children come out with the greeting, "The foreign devils have come." The young man again appears, repeating the former question. We announce that we have pictures to show, at which the children declare in a chorus that they will not look at the pictures

—a very unusual attitude for Chinese children to manifest. At a word from the helper we depart, for she understands that we are unwelcome in this home. Perhaps this is an instance where foreign prejudice is still maintained. They may have been frightened with tales to the effect that the foreigners wish to take out their eyes and hearts to make foreign medicine. At the next door we fare somewhat better, for at this place we gain entrance. A woman of about sixty years, who has been sitting in the court, takes us into the guest room, where we are seated on the k'ang. There are other people in the adjoining rooms and in the court, but they do not come in. We give our message to a very unresponsive heart. As we pass out into the street we are conscious that our reception here has been several degrees cooler than in the first two homes visited; in fact, just a little too cool to be comfortable.

Once more we stand before a gate and knock. The immediate response is the bark of a savage dog. Presently a man appears who makes but little effort to restrain the dog, saying something about the women not being at home. There is but one course for us to take, and as we go the helper remarks that they are not pleased to hear the Gospel.

As we ponder over the experiences of the day, the parable of the sower comes to us in more vivid light than ever before. The sower scattered his seed and in due time there was a harvest, though not all the grain was productive. May this enable you who read to pray more definitely for the opening up of hearts and homes and for the blessing of the seed. In this city there are thousands of homes that do not know Jesus. Your daily prayers will avail much in giving us power for service.

Ping Ting Hsien, Shansi, China.

A PROBLEM COMMON TO ALL

Ernest D. Vaniman.

"All work and no play makes Jack a dull boy."

All play and no work, he's a dangerous toy.

IN the latter case he can amuse a great deal and, by and by, if he develops strength and will, he becomes a real danger to himself and to society in general. He becomes one of the poor, the dependents, of whom the world has plenty and China more than her share. Jesus knew there always would be this dependent class, for He said, "Ye have the poor always with you, and whosoever ye will ye can do them good" (Mark 14: 7).

When we were discussing this statement in our Mark class in the language school our Chinese teacher gave an illustration of how to do good to the poor. He said there were two rich landlords who wished to help the poor about them. One gave food, clothing, and money as asked for. The other established a school where several kinds of industries might be learned and the poor taught how to make an honest living. By and by the dependents of the one who gave unquestioningly were increased manifold and growing more dependent every day, while the other, who taught honest labor, was surrounded by a happy, prosperous, mutually-helpful community.

This problem of the wise, kind treatment of the poor is common to all of us. When the child comes into the home he is entirely dependent upon the parents. Every person for a part of his life has been dependent upon others for his living. Some have learned independence, while others are still dependent. This is a social condition established by the all-wise Creator for a good purpose. It is therefore right that

we should spend some thought upon it. Let us ask ourselves these questions: What is my influence on those about me? Are they learning principles of independence, so as to become constructive forces, perhaps leaders, in the onward march of civilization, or are they being trained to hinder progress by living the life of a parasite, using up the strength of the producing class? "No man liveth to himself." What is my duty toward this dependent class?

The demands of these questions for solution are more forcible here in China than almost anywhere else. Since the dependents are so plentiful we need not be surprised to find some of them in the mission churches. You have heard of them as "rice Christians." All missions have more or less of them. They might even be found in some of the home churches. In our own mission we have twenty-four orphan boys, fourteen of whom were saved by the mission from starvation in the famine of 1911. These children wanted food and still require it daily. Our famine boys, the needy in the church, as well as the many outside, are seeking food. And shall the missions not give it? Jesus, our Example, had compassion on the hungry and in His wisdom fed them—"did them good." Shall we not follow His example?

How shall we relate ourselves to them so that they may not only have food for their bodies but for the complete man—spirit, mind, and body? The illustration by our Chinese teacher, as given above, points to the teaching of honest toil as the probable solution. And shall we not go to the Book of books for instruction? What do we find? Just as was quoted to some of

our boys last summer when they said they did not want to work—"If any will not work, neither let him eat" (2 Thess. 3:10). In Proverbs we have these words, "Seest thou a man diligent in his business? he shall stand before kings." Again, "Go to the ant, thou sluggard; consider her ways, and be wise." Honest work is the law of all healthy growth, and work with the hands, manual work, comes first in order.

The dignity of manual labor gets very little sanction from the scholar of the old school here in China. At present Western learning is to some extent overcoming this aversion to toil. This ideal of the old Chinese scholar is the explanation of the long finger nails and the long gown still worn by all Chinese students who have not adopted the foreign style of dress. These are some of the hereditary tendencies that we have to encounter in addition to the average person's disinclination to work.

Now, it is expected that we take the place of parents to these twenty-four boys, see that they are fed, clothed, and educated in the fullest sense. While we have not yet assumed the responsibility of all this, we have been studying the situation and appreciate to some extent the magnitude of our task. Our aim is to have them grow up to be true citizens of the kingdom of our Lord and His Christ. They will then be real citizens of this needy young republic.

These boys have been well started on the right road by those who have had charge of the school—our worthy

Brother and Sister Crumpacker. The boys now perform all the cleaning of the school building; the older ones are doing their own washing and ironing; a number of them are voluntarily making a little garden on a part of the school ground. All the boys are showing creditable work in the school, and all old enough to choose wisely are members or have applied for membership in the church. We feel honored to be presented with all this as a foundation for our labors, but there is much yet to be done.

They are an active, growing lot of boys, as full of energy and fun as any boys in America. We hope to have many of our leaders in church work, Sunday-school, day school, etc., from among these boys. To become good leaders they must be trained in independence. With this in view we are planning to give an opportunity to each one to earn a part of his expenses. How much can be done remains to be seen. Our purpose is to have them spend two or three hours a day at directed industry, such as weaving, tailoring, gardening, etc., in addition to the work they are already doing. To do this we will need equipment. Other requirements will appear as the work develops. We will heartily welcome suggestions as to the wisest management of our situation so as to accomplish the most worthy results. May each of us be supplied with wisdom from Him to do the work which He has entrusted to us, in such a way that His name will be honored and glorified in our endeavors.

Ping Ting, Hsien, Shansi, China.

The woes of Chinese medical treatment bear with special hardship on Chinese women. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick-room, wise and winning, strong and sweet, is one of God's best gifts to China.—Arthur H. Smith.



On the Road to Liao Chou. The Donkeys Willingly Stop for the Photographer—
or Anything Else.

FROM PEKING TO OUR SHANSI HOME

Lizzie Neher Flory.

JUNE 18 the Vaniman and Flory families left Peking for our Shansi home. It was about twelve o'clock when the huo che (fire cart) pulled out of the station.

We traveled over the wide, coastal plains. A more beautiful country at this time of the year it would be difficult to find, it being the spring, when the fields show up nicely. If it had not been for the Chinese people about us on the train, at the stations, and seeing the farmers plowing with oxen or donkeys, one would think we were back in one of the level, wheat-growing States.

We were impressed with the regularity and well-kept fields. We saw a number of places where they were irrigating, drawing the water from a well by ropes and buckets. The Chinese with their crude instruments put some of America's farmers to shame.

We reached Shih Chia Chuang about eight o'clock in the evening and we stopped at an inn for the night. They prefer not to run the trains at night. The next morning we packed our cots and bedding and boarded the early train.

This day's view of the country was very different from that of the previous day. We were among the mountains. They were bare and rugged, not to remain so, though, for every side, nook

and corner, however small, had been terraced and planted, waiting the required moisture to spring forth into life and vegetation. The Chinese mode of terracing gives them practically as many acres as if their farms were level.

Our train reached the station, about five miles from Ping Ting Hsien, soon after noon. We were met by Sisters Wampler and Blough. Sister Vaniman and myself, with our babies, rode in sedan chairs and were started off to find Ping Ting over a somewhat rough and hilly road. This was a peculiar manner to be transported, but one has to get accustomed to a good many queer ways of doing things here. The others came on behind us on donkeys. Chester, our oldest boy, was proud to think he could be trusted with a donkey, and enjoyed to the fullest riding it.

Before we reached the mission homes we were met at intervals along the way by the different workers at that place. The schoolboys of the mission, some sixty or more, with their teachers greeted us at the city gate. They stood on either side of the road, bowing in Chinese fashion as we passed. We remained at Ping Ting Hsien four days for a rest and to visit with friends before going on to our station.

On Monday morning we started on

to Liao Hsien. The Vaniman home being at Ping Ting, here we were separated from them. Sister Horning, desiring to do some teaching at Le P'ing, one of the out-stations, was one of our company the first day. Our Peking teacher was with us; also a Chinese helper, besides the three mule drivers. We had five pack donkeys, three donkeys for riding, and two mules for the chia-woa.

A chia-woa is a nest made between two parallel poles, the ends of the poles resting on two pack saddles. A bamboo mat is bowed over it, a cover for the occupants against the sun or rain. In this sort of conveyance our two boys and myself rode for three days over the mountains, occasionally walking for a change. Imagine a mother's

efforts in keeping two lively little boys contented in such a small playhouse, and at the same time maintaining the proper balance of the litter while going over mountain passes.

Dr. Brubaker met us the last day at noon. As we neared a city fifty school-boys, headed by Dr. Brubaker's boy and a teacher, were lined up waving a Chinese flag and an American flag. This sign proved we were at the end of our trip. A little farther ahead, standing on the wall, our American families waved to us their greeting. No one but those who have traveled thus in a foreign land can fully appreciate the joy we experienced at the end of our journey, and how thankful we felt to our Heavenly Father.

Liao Hsien, Shansi, China.



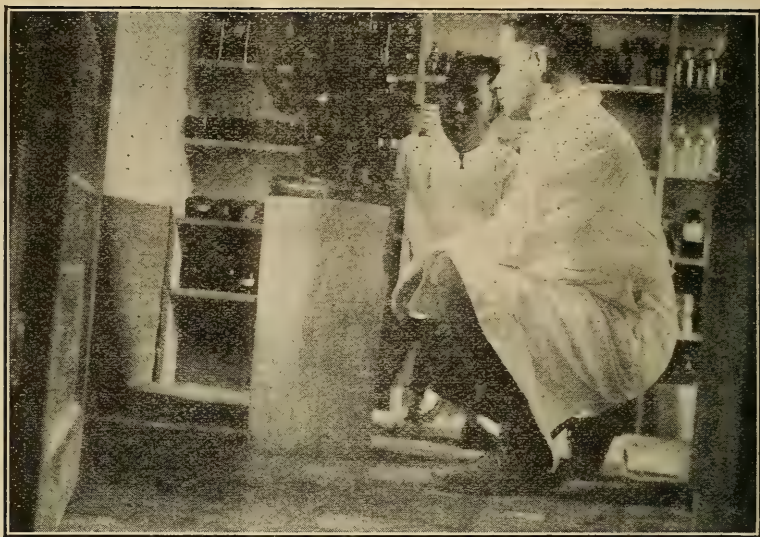
Dr. Brubaker in Front of the Newly Repaired Dispensary. To His Right Is the Nurse and to the Left the Gatekeeper. On Either Side of This Court Are Hospital Rooms Accommodating About 16 Patients.

A BRIEF SUMMARY OF THE MEDICAL WORK AT LIAO HSIEN

O. G. Brubaker, M. D.

ONE year ago yesterday I wrote my article for the VISITOR for September, 1914. Referring to that article I am glad to note evidences of growth and an improvement in equipment. The best change we have been permitted to enjoy is that from our very small, unsanitary quarters,

with no place for in-patients, to our present quarters on the chapel grounds. Here we have a well-equipped drug room, a dispensing and dressing room, an operating room, a good kitchen, rooms and beds for twelve patients (can put sixteen in if we crowd them), a room for our native nurse and as-



Dr. Brubaker and His Nurse Setting Up the New Tablet-Making Machine in the Dispensary.

sistant helper, and a large storeroom. All these were formerly Chinese rooms, and the beds to which I refer are the regular Chinese brick bed called k'ang. These do very well for a little while, since they are new, but in a few months will be decidedly unclean and woefully unsanitary. We are, indeed, very grateful for as good a place as we have, and we feel now that we can begin to do some real surgery, as well as take care of our medical patients with some degree of satisfaction. We do not need to turn all of them away, because we have a place to house them, and we have already had some in the in-patient department, although the rooms are not entirely completed.

All patients, whether they are in-patients or out-patients, come through the chapel; they cannot reach the dispensary in any other way. Our aim is to have them receive daily instruction, but with our limited number of native Christians, as well as missionaries, it is next to impossible to carry this desire out daily. But I am glad that our

Christian boys, teachers, and helpers feel the need of this and do their part in the work. For example, the other day I went to the dispensary, and as I entered the chapel I was pleased to see my nurse with his Bible in his hand explaining part of the Sermon on the Mount to some twenty-five patients. The next day the other boy, who has been helping in the medical work for over a year, was talking to the waiting patients from John 3: 16. It is a good thing to heal the body and relieve suffering—a noble thing, indeed—but the teaching of God's Word is the important matter, and we hope to have a number of in-patients in the dispensary all the time, so they can be taught the Word. It occurs to me that a large in-patient department is more to be desired than a large daily clinic, for the reason that so many of the patients come once or twice, and that is all you ever see of them, while the patient who stays in the hospital for three or four days, a week, a month, or longer, is taught at least once a day and is brought in closer touch with

those who are trying to save his soul. And, by the way, this is one reason why we so much need hospitals; not the biggest reason, perhaps, but it counts very largely.

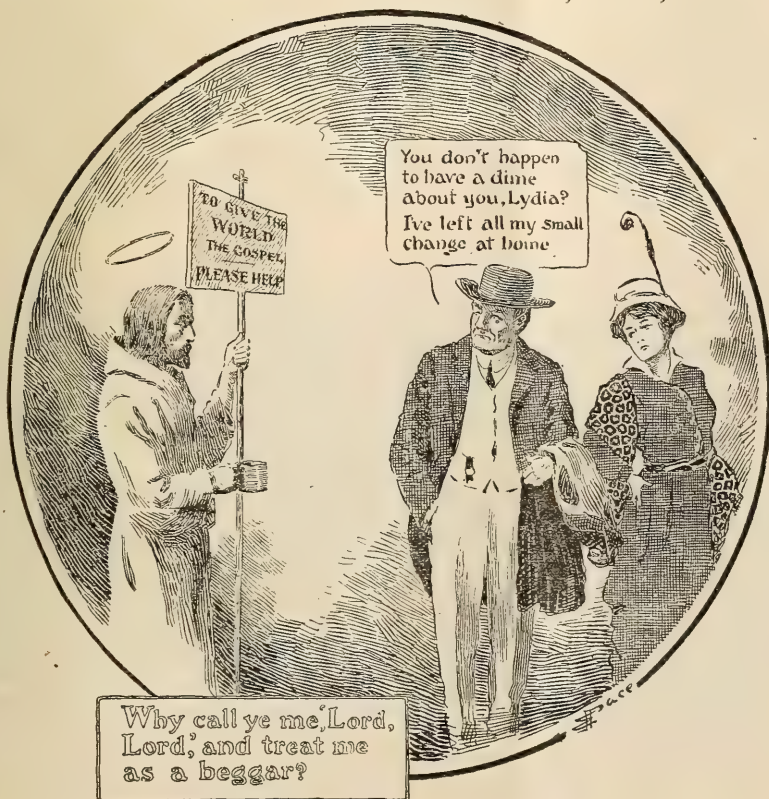
Last year we aimed to give but one hour a day to medical work. This year we are giving two or three hours. The rest of our time is devoted to language work, as you know. We find that if we were to answer all the calls that come to us and care for all the patients that arrive, three hours would not be enough, but we must know more of the language before we turn ourselves loose on medicine and surgery. A year ago we had an average of five or six patients a day. At present we are averaging close to twenty. More homes are opening up to us, and very often we are called to homes not only in the city but in the surrounding villages. Some of these cases would make

interesting reading if I were to write their histories, but I refrain. The hardest thing about the whole matter is that we are so helpless in the presence of some of these poor, ignorant, suffering patients who have been tortured almost to death by Chinese needles and disgusting concoctions. But as time comes and goes they will not fear us so much and will learn to call us in time.

Certainly we are glad to know that the Board has been able to send a nurse to the China field. How we wish there might have been two! Both stations very greatly need a nurse, but whether Sister Rider is located here or at Ping Ting Hsien, we are exceedingly glad for her coming.

We crave your prayers and sympathy. God bless all His people.

Liao Hsien, Shansi, China.





Sister Cripe and Her Girls at Liao Chou.

AFTER ONE YEAR

Winnie E. Cripe.

THE workers at the Liao Station had been planning for the opening of a Girls' School almost from the beginning of their work there, but when to begin and what success they would meet was more than they could even conjecture. That such work was needed was evident, as it is in all places where the influences of education are lacking. It is the constant cry of other lands that China's greatest need, aside from Christianity direct, is the education and uplift of her women, and only then can she hope to rise and rank alongside of other prospering nations.

Liao Hsien and surrounding territory have several thousand women, and we had met but one local woman who could read. To add to this condition, it is two days' journey, or about sixty miles, north to the nearest government school for girls, and about eighty miles west to our nearest neighbor mission school. It was not hard to feel the need of a school, but to open one was quite a different proposition. How-

ever, preparation was made and the school was opened.

The girls had never before seen inside of a schoolroom and one wondered sometimes when they would learn how a pupil should act, but as the days came and went they began to learn. It was hard to realize what progress some of them had made until the last few days of school. As the time drew near they seemed more attentive and earnest in their work. Frequently, as we would go into the court, they would come and say, "I don't want to go home," and their faces seemed to say they were happier here. This is not difficult to comprehend, when we see the dirty, poorly-furnished homes from which some of them come.

But I wish to tell you more especially of some things which made us feel that the work of the year had not been in vain. A day previous they were asked to prepare answers to two questions. When we met for evening prayers the last time, the first question was asked, "Why do you like to be

here?" As they answered one by one, I thought of the many dear ones at home who were making it possible for them to be in school, and wished you could hear them give their reasons. Almost without exception the first reason each gave was that they might hear about Jesus. Other expressions were, that they might learn to read, sing, and pray; because the teachers treat them well, and they have a good home while here. Some seem to have had their first taste of love while with us, and they appreciate it, too, as we know from their remark, "We know you people love us." One shy little girl thought she couldn't tell why she liked to be in our school, but when I insisted she stood up and said, "I like to be here to learn of Jesus and to learn good manners." She comes from a very poor home and knew little but to run the streets when she came to us. Already she has learned what better things are. This girl is now nine years old and was sold last year for about four dollars gold, to become in a few years the wife of a poor village boy.

Then the second question followed, "What do you plan to do at home during vacation?" Most of them

thought they hadn't anything to do but play, though among their answers were, trying to remember what they had learned in school about Jesus, their songs and characters. Then one little girl said she wanted to tell her home people and little friends about Jesus. This gives us joy, for it is our hope that those about us will not only hear and believe the true doctrine for themselves, but will go out and lead others to Jesus. Our ultimate aim is that the Greater Light may radiate through the lesser lights. A few suggestions were then offered, making mention of things that all good girls should do, among them being the observance of the fifth commandment, which is also a very strong teaching of Confucius and ancient Chinese sages, and not only is easily understood, but held in high esteem by the Chinese. This was followed by suggestions as to how girls should help their parents while at home. We told them that this was of special importance to schoolgirls, else people would think it spoiled them to go to school. Another was that they each find another girl to return with them, that we might double our number of pupils in the fall. To this they



A Group of Women Entertained by Sister Bright at a "Feast," as the Chinese Call It. Splendid Results in the Opening of Many Homes to the Workers Followed This Friendly Hospitality.

heartily agreed and we felt that, however they might succeed, they intended to try.

And now the year's work is finished, the door is closed, and the girls have gone to their homes for the summer. They have learned to read a little, sing songs of Jesus' love, and to pray to Him, and they return home where some of them will be compelled by their parents to burn incense to idols and to kneel before them. Our hearts are burdened as we think of it. It would be difficult for those of us who must be away from the station during the summer months to feel content were it not for the assurance which comes to us that He Who gave the Seed and provided for the sowing will not be unmindful of it as it germinates.

He only can cause it to grow, while the sower stands helplessly by and must wait. This is one of the hard things for us to do sometimes—it is so easy for us to want to run ahead of God and attempt to do the things we should leave for Him. Then we wonder why we fail. Some one has said, "Wait is a nut with a hard shell, but it has a sweet kernel." May the Father teach us how to wait, not in idleness, but in patience!

Remember these dear little girls who, during the past year, have had their first glimpse of the Light and have already gone into homes of darkness. Pray that, though the little candles may flicker, Jesus may keep them burning.

Liao Hsien, Shansi, China.



The Girls' School at Ping Ting Hsien. Sister Metzger is at the Left and the Chinese Lady Teacher, Miss Kuo, at the Right.

A FEW SCHOOL INCIDENTS

Minerva Metzger.

Pang Ti.

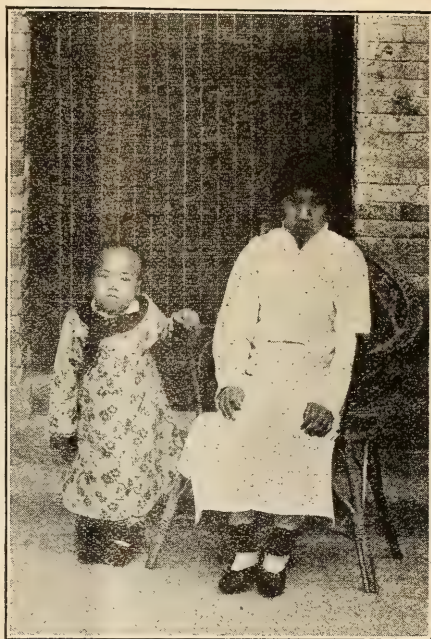
LATE one evening, as it was about time to put books and papers on the shelf for the night, the door opened and the cook of the Girls' School announced a father and his little crippled daughter, Pang Ti. The father did not enter, but, according to custom, sent his middleman in with the unfortunate child. This middleman is a Christian and, having his heart touched by the love of God, endeavored to bring joy to one who had never known what happy childhood meant.

Pang Ti's (Fat Body) mother died when she was quite a small girl, leaving her and her baby brother to the care of an opium-eating and gambling father. Last year the brother died, because the scanty food and miserable rags could not keep the weak body alive very long. When Pang Ti was five years old she fell from the brick bed and broke her back. What pain she must have suffered! No mother to comfort—no father to care! Pang Ti is now a hunchback, and thus she will go through life, but her mind is not crippled and her soul is yet pure with the innocence of childhood. She is eight years old.

The father has given the required papers, and his neglected child becomes an adopted daughter of the Ping Ting Hsien church. One can hardly realize the transformation that has been wrought since she came to us, about a month ago, and we cannot know the marvelous change to be made as the Holy Spirit teaches her of heavenly things day by day.

Chang Yao Ni.

The second incident, which has been rather interesting, is the engagement of one of the Christians to a young



Little Pang Ti and Chang Yao Ni.

girl, Chang Yao Ni. She, too, is a Christian and has been in a mission school almost three years. Her father learned about Jesus a few years ago when he and his older brother had charge of a dye shop at the coast near Shan Hai Kuan. Here they came under the influence of the Methodist Mission and were converted. The brother was the first to return to the old home, and at once he made an effort to take down the idols. The family had never heard of such a thing and believed him to be insane. Finally they agreed among themselves to allow him to remove them, and after he should regain his right mind they would replace them. The idols were taken out into the yard and burned, and today the family meets regularly every Sunday morning for special worship of God.

The second step this man took was to send his brother's second daughter to a Christian school. The older daughter objected bitterly, and threatened to go to the river and end her life. Her uncle comforted her by saying that he would see that she had a good coffin and a decent burial. Since the engagement Yao Ni is in our Girls' School. As she is too young to be married she is to continue her studies for three years. By that time she will

have almost completed the second primary course, which fits the pupils for high school. She is studious and promises to make a fine worker. You see that the seed sown by a faithful missionary some years ago is bearing fruit and the church here is reaping part of the benefits. May the Father bless every cup of cold water given in His name.

Ping Ting Hsien, Shansi, China.



Stopping Work for Tea. A Group of Men Employed on the Liao Chou School Building. These Rests Occupied 15 Minutes Each, in the Forenoon and Afternoon.

CHINA NOTES FOR JUNE

Rebecca C. Wampler.

WE had cause for rejoicing the first of the month, when word came that the churchhouse for Ping Ting could be built this summer. Digging for the foundation was at once begun, and at the present writing the stone foundation is nearly finished, ready for the brickwork. This house was badly needed and we are glad the need has been met.

The first Sunday of June was Decision Day at Ping Ting, and twenty persons signified their desire for church fellowship. Of this number two are women. The following Sunday nine more asked for church membership, making a total of twenty-nine. We praise God for the willingness of these

dear ones to serve Him more closely, and our prayer is that He may strengthen them day by day in His service.



June 11 the cornerstone of the Girls' School was laid, and among those who spoke on that occasion was the official of the city. Mr. Feng, principal of the city Middle School, gave an excellent address. Both Mr. Feng and the official evidently had read some in the Bibles given them at Christmas, for both quoted from the Book. The cornerstone is of limestone, made smooth on two sides. On one side the name of the school and the year are chiseled in Chinese characters, and on the other side is the year in English. The work

on this building has gone very well, the walls now being up to the roof, ready for the roof timbers.

Work on the Ladies' House has gone well, too. The timbers for the roof are in place and the native tile roof will be on in a few days. Every effort is being made to get the buildings under roof before the rains, which are expected about the latter part of July.

June 13 was the first day of the Chinese fifth month, and everywhere one saw branches of peach trees placed over the doors. This was done to ward off disease during the summer months. The fifth day of their fifth month is a great feast day among the Chinese. They call it the Dragon Boat Festival. No matter how poor they are, all try to have extra food on this day. The poor may only have a kind of noodles

made out of flour, but this is a luxury to them, for their ordinary food is simply a coarse grain cooked with a few vegetables for flavoring.

The latter part of the month Dr. Wampler made a trip to Le P'ing and from there to Kao Lao. The people of the latter place have asked that an out-station be located there, and as Bro. Crumpacker could not go to see about renting property, Dr. Wampler and one of the Chinese workers went to see about it. The people received them very kindly and bought all the Gospels the men carried with them. Property was rented and work there will be opened at an early date. Pray for the work at the out-stations.

We are having hot weather. For some days the thermometer has registered from 100° to 110° F. in the shade. Some of the workers at Liao have already gone out to the Hills, a place in the mountains about ten miles from the station. Some at Ping Ting are planning to go to a mountain about three miles away for several weeks of rest.

The workers who went to Pei Tai He write that they are enjoying the cool weather and ocean breezes. We hope they will have a good rest and come back to us refreshed and strengthened for their work.

It is very dry here and has been dry all spring and summer. The people are gathering at their temples, praying the gods to send rain. With ringing of bells and shooting of firecrackers they are trying to make the rain god hear them. The order has gone forth that no animals are to be killed, and the people have been asked to abstain from eating garlic, onions, eggs, and chickens. Only the very plainest food is to be eaten, so that the gods may see how earnest they are in their desire for rain. If rain doesn't come



Servants in the Hospital at Ping Ting.

The man to the right, the gatekeeper, is a Christian. The other two men are the cook and the washerman, both seeking admission into the church. They first heard the Gospel as patients in the hospital. The boy in front assists the cook.

soon, it simply means that the millet won't grow and thousands of people will be starving. We certainly pray that the rain may soon come, so that food may be grown.

The cornerstone of the Boys' School at Liao was laid June 19, with a good attendance. The official was present and gave a good talk. Other speeches were made and all seemed to be much interested in the new building. The stone was made smooth on two sides, and on one side the year was chiseled in Chinese and on the other side in English. May the school be a power for God in the lives of the boys who study there.

The Girls' School at Ping Ting closed about the middle of the month. On the last day the mothers and grandmothers of the girls were invited in and good talks were given by some of the foreign workers and the Chinese lady teacher on the value of education for women. The Boys' School closed the last of the month, and now the boys and girls are scattered to their

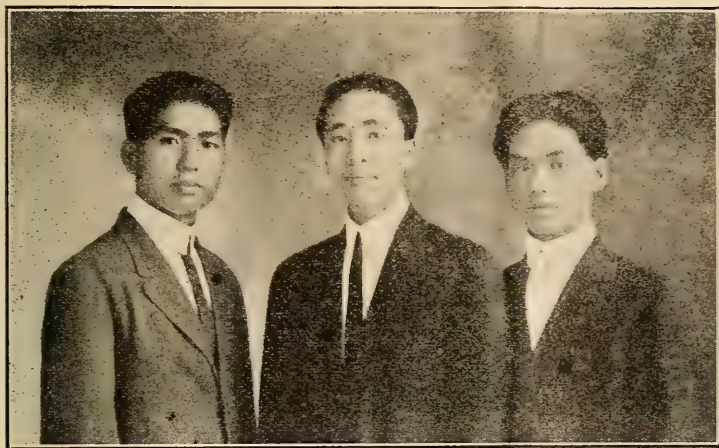
homes. May the Father bless them in their homes to His honor and glory.

Ping Ting Hsien, Shansi, China.

On Sinim's shores one hears more than the cry of mere numbers; they are multitudes who are suffering and dying. More millions go to bed hungry each night in China than in any other land; more bodies endure torture under the hands of Chinese quacks than under the tender mercies of practitioners of any other race; more women suffer from the limitations of their sex in China than in any other heathen nation; more men pay the penalty of their vices there than anywhere else; more brides commit suicide and more young men sell themselves to be put to death in China than can be found in any other clime, simply because the sweetness of life is gall, and existence is misery. . . . The Chinese have a proverb that a woman cannot avoid the doctor and her husband; yet in spite of this unwilling consent, women physicians are gladly welcomed by Chinese women for themselves and children.—*Harlan P. Beach, F. R. G. S., "Dawn on the Hills of T'ang."*



Brother B. F. Heckman's Grave Near Ping Ting Hsien. Photo Taken in the Winter.



Our First Chinese Converts at Riverside, Cal.

Left to right: Wong Shiu Tim (American name, Jim Suto), Wong Fay (American name, Johnny), Quang Hong.

THESE are bright, promising young men for future service in the Master's kingdom. They were baptized June 20, 1915, and are the direct result of the Word of God, as the seed of the kingdom, taking hold of their hearts.

Our little mission has been open since Jan. 1, 1915. There are a few of us here to direct the work, but others are interested: New Haven Sunday-school, Mich.; Waterloo Christian Workers, Iowa; Des Moines Valley Sunday-school, Iowa; Lincoln Sunday-school, Nebr.; Bethel Sunday-school, Nebr.; a brother, Cedar Rapids, Iowa; one at Quinter, Kans., and a brother at Pasa-

dena, Cal.; also the Berean Bible School, Los Angeles, Cal. We have more active young men in our school, and these too, we desire in the kingdom.

More are inquiring about the school and how to enter for work. So far our pupils are from the Canton district in China. They are representatives of the school class in general. A golden opportunity is opened unto us. What will we do about it? Let the echo resound, *What will we do about it?*

L. D. and Sister Bosserman and Sister Grace Miller are the present teachers.

July 18.

The Chinese as a nation are eager for instruction, and perhaps this fact underlies much of the success of the missionaries. Many of the mission schools are of a high standard, and command universal respect. But that which, undoubtedly above all else, has made the way for the missions are the medical missionaries and the hospitals. The highest class of people patronize these foreign hospitals.—Sir Chentung Liang Chen.

OUR MISSION STUDY COURSE

THE first year for our New Mission Study Course is almost gone and the time for the fall campaign is already upon us. It may be of interest to note that during the year more than 1,200 copies of "Christian Heroism in Heathen Lands" have been distributed. These books have gone into most of the States where our churches are located, and some into Canada. Many interesting classes have been formed and a goodly number of them have completed the course. Without a dissenting voice, those who have written to us have appreciated the course and feel very glad that they pursued the study.

One can not read the life story of Carey, of Judson, of Livingstone, of Chalmers, and all the rest without feeling a deeper sense of the need for consecration. The great conflicts of the world's history have been those waged by heroes of the cross in heathen countries. With life-devotion to the Word, and with the Sword of the Spirit they have overthrown heathen institutions, hoary with age, and have given to the world's neglected ones a new lease on spiritual life, and a new glimpse of the future life. Many who have studied the careers of these workers have caught the spirit of missions as never before.

Quite a large number have taken the study and finished with the examination. Certificates have been issued to them. Some are yet to take the examination as these lines are written. A number of the classes have given public programs, both in their own and surrounding churches, much to the credit of affairs of the kingdom.

Now that September is here again it is time for our churches to consider the question of a mission study class for this year. Many churches have not used "Christian Heroism." For them we

would recommend that book for study. A good number of the churches that have used this book will likely find a larger number of young people wishing to take it up than they had in their class last year. But for those who are seeking another book for study, having completed "Christian Heroism in Heathen Lands," we would suggest one of the other books on the course that have been recommended for reading. We shall be glad to correspond with any one that is contemplating a class in missions for the winter.

Thinking that it might be of interest to know who have taken the course during the winter and completed the same, receiving a certificate, we give herewith the names of all who have done so up to the time of writing this message:

Galen B. Royer, Elgin, Ill.
F. E. Miller, Muscatine, Iowa.
Miss Sylvia Miller, Muscatine, Iowa.
Alice D. Lehman, Los Angeles, Cal.
Miss Alta M. Price, Reedley, Cal.
A. G. Crosswhite, Roaring Spring, Pa.
Norman A. Conover, Circleville, Ohio.
Anna R. Bowman, Nokesville, Va.
Densie Hollinger, Nokesville, Va.
Mary F. Miller, Nokesville, Va.
Anna M. Graybill, Nokesville, Va.
Helen L. Sandaal, Nokesville, Va.
D. C. Hollinger, Nokesville, Va.
Viola R. Miller, Nokesville, Va.
S. F. Spitzer, Nokesville, Va.
Sophie Manvel, Nokesville, Va.
Jos. D. Reish, Dauntless, Alta., Can.
Margaret M. Reish, Dauntless, Alta., Can.
Elmer Frantz, Dauntless, Alta., Can.
M. E. Mumert, Dauntless, Alta., Can.
Leslie Mumert, Dauntless, Alta., Can.
Avery B. Dunning, Dauntless, Alta., Can.
Enos E. Brumbaugh, Union, Ohio.
Wm. Minnich, Union, Ohio.
David Minnich, Union, Ohio.
D. K. Rinehart, Union, Ohio.
Sarah R. Neher, Union, Ohio.
Katie Flory, Union, Ohio.
Mrs. Daisy Brumbaugh, Union, Ohio.
Jesse M. Heckman, Union, Ohio.
Alva A. Neher, Union, Ohio.
J. Clifford Rinehart, Union, Ohio.
Hallie Heckman, Union, Ohio.

Ethel Brumbaugh, Union, Ohio.
A. H. Bucklew, Union, Ohio.
John Heisey, Union, Ohio.
Ezra M. Slaubaugh, Oakland, Md.
Bertha A. Fike, Oakland, Md.
Grace Fike, Oakland, Md.
Chas. Vought, Oakland, Md.
Ollie P. Jones, Oakland, Md.
Edna V. Jones, Oakland, Md.
W. L. Teets, Eglon, W. Va.
Minnie G. Hart, Garrett, Ind.
Curtis Sollenberger, Garrett, Ind.
Olive Maust, Elk Lick, Pa.
Omer B. Maphis, 1720 W. High, Springfield, Ohio.

Anna R. Royer, New Windsor, Md.
John D. Peck, Fort Hill, Pa.
Orpah M. Byers, Rocky Ridge, Md.
Harold C. Miller, Eglon, W. Va.
Clyde Broadwater, Bittinger, Md.
Edith Bonsack, New Windsor, Md.
Blanche Bonsack, New Windsor, Md.
H. P. Garner, New Windsor, Md.
Kathryn B. Garner, New Windsor, Md.
Roger E. Barnes, New Windsor, Md.
Harold Byerly, 432 Ash St., Fostoria, Ohio.

John Sellers, Fostoria, Ohio.
Eva Byerly, 432 Ash St., Fostoria, Ohio.
Milton V. Newcomer, Fostoria, Ohio.
S. P. Early, 1126 N. Union, Fostoria, Ohio.
Chas. B. Frederick, Fostoria, Ohio.
Fannie Sellers, Fostoria, Ohio.
Florence Sellers, Fostoria, Ohio.
Lester B. Basehore, 755 Maple, Fostoria, Ohio.

Vera Ingle, 1030 N. Union, Fostoria, Ohio.
Marie Lindower, Fostoria, Ohio.
John I. Lindower, Fostoria, Ohio.
Lucile Byerly, Fostoria, Ohio.
Edna A. Dotterer, New Windsor, Md.
May Cline, Weyers Cave, Va.
Geo. A. Senseman, South Bend, Ind.
J. W. Grater, South Bend, Ind.
James K. Thomas, South Bend, Ind.
R. O. Roose, South Bend, Ind.
Mrs. R. O. Roose, South Bend, Ind.
Mrs. J. A. Buffenmyer, Elizabethtown, Pa.
J. A. Buffenmyer, Elizabethtown, Pa.
Alfred Ekroth, Elizabethtown, Pa.
Martha Martin, Elizabethtown, Pa.
H. C. Spaogler, Daleville, Va.
Chas. H. R. Cameron, Daleville, Va.
Howard Fike, Porterville, Cal.
Virginia Flory, Bridgewater, Va.
Ninie Huffman, Bridgewater, Va.
S. N. McCann, Bridgewater, Va.
Anna Huffman, Churchville, Va.
Nora R. Strickler, Bridgewater, Va.
R. E. L. Strickler, Bridgewater, Va.
David Markey, Myerstown, Pa.
Harry D. Moyer, Vernfield, Pa.
Sallie Bucher, Elizabethtown, Pa.
Lydia Stauffer, Elizabethtown, Pa.
Bertha M. Bagwell, Elgin, Ill.
Anna M. Hively, Elgin, Ill.
J. H. B. Williams, Elgin, Ill.
Ethel V. Swanson, Elgin, Ill.

Grace Burkhart, Elizabethtown, Pa.
A. R. Burkhart, Elizabethtown, Pa.
Elizabeth R. Miller, Myerstown, Pa.
Sara C. Shisler, Elizabethtown, Pa.
L. Anna Schwenk, Elizabethtown, Pa.
Lydia B. Felker, Lebanon, Pa.
Ella C. Booz, Elizabethtown, Pa.
Edna E. Brubaker, Elizabethtown, Pa.
Elsie M. Sherck, Middlebury, Ind.
Elma Weaver, Middlebury, Ind.
LaMar Zimmerman, Middlebury, Ind.
W. W. Zimmerman, Middlebury, Ind.
Lester Kindy, Middlebury, Ind.
Glenn Cripe, Middlebury, Ind.
Ethel Sherck, Middlebury, Ind.
Mrs. Bessie E. Sherck, Middlebury, Ind.
Gladys Cripe, Middlebury, Ind.
Nellie Zimmerman, Middlebury, Ind.
Beulah Manahan, Goshen, Ind.
Adeline Hess, Goshen, Ind.
Goldie Eaton, Goshen, Ind.
J. W. Kitson, Goshen, Ind.
Mrs. Maud Roush, Goshen, Ind.
Sadie Eaton, Goshen, Ind.
Chas. Eaton, Goshen, Ind.
Ethel Sollenberger, Circleville, Ohio.
Clara A. Howell, Cloud Chief, Okla.
Bessie Brubaker, Cloud Chief, Okla.
Frank D. Howell, Cloud Chief, Okla.
Fern Brubaker, Cloud Chief, Okla.
Floyd Lowber, Cordell, Okla.
Gilbert Brubaker, Cordell, Okla.
Rae Brubaker, Cordell, Okla.
Iva Boyd, Cordell, Okla.
S. Clark Garst, Cordell, Okla.
John R. Pitzer, Cordell, Okla.
O. D. Yoder, Cordell, Okla.
Mollie Yoder, Cordell, Okla.
D. L. Forney, Reedley, Cal.
Susie R. Minnix, Reedley, Cal.
Kathryn R. Forney, Reedley, Cal.
Leonetta Holderman, Reedley, Cal.
Elsie M. Price, Reedley, Cal.
Orie Holderman, Reedley, Cal.
Florence Minnix, Reedley, Cal.
Verne L. Fink, Reedley, Cal.
Ruth Forney, Reedley, Cal.
Mrs. Anna Forney, Reedley, Cal.
Myrtle Fink, Reedley, Cal.
Minnie B. Betts, Reedley, Cal.
H. Spenser Minnich, Greenville, Ohio.
Albert Smith, Bradford, Ohio.
Beulah A. Kreider, Arcanum, Ohio.
Sara G. Replogle, New Enterprise, Pa.
Esther Whitacre, Pennville, Ind.
Nellie Whitacre, Pennville, Ind.
Eulia Winget, Pennville, Ind.
Grace Winget, Pennville, Ind.
Ruth Winget, Pennville, Ind.
Edgar A. Hummer, Pennville, Ind.
Joanna A. Hummer, Pennville, Ind.
O. A. Sommer, Pennville, Ind.
Nella Hummer, Portland, Ind.
Opal Hummer, Portland, Ind.
Ada M. Swanson, Elgin, Ill.
Neal Whitehead, Elgin, Ill.
Warren H. Ziegler, Elgin, Ill.

THE WEEKLY PRAYER HOUR

Elgin S. Moyer.

Amendment III.—A Weekly Prayer Hour shall be maintained, the subjects for prayer being published each month in the MISSIONARY VISITOR. The president, the first vice-president, and the advisory president of the union shall constitute the committee to prepare subjects for prayer.

It is our hope that this Weekly Prayer Hour will become a vital part of the Volunteer Band work. Every band and every volunteer should have a concern for the growth of the kingdom, and make it a matter of much prayer. Our purpose in thus outlining these subjects is to get before us some of the definite needs as they really are. These outlines will give enough suggestions, so that each week we can spend a full hour in intercession. When we get rightly interested in this intercessory prayer life, an hour a week will be all too short. Many a volunteer will pray daily concerning these matters. Let us really purpose to help lift the burdens that exist everywhere in the church. If twelve or thirteen bands and many individuals at the same time intercede for the same thing, think what will be happening at the other end. While we are praying, God will be doing.

We are publishing the entire year's schedule, so that all may know when any particular field or condition will be remembered. Cut out and keep this schedule. When the time approaches for a subject in which you are especially interested, or on which you can give definite information or requests for prayer, please send such communication to Bro. C. A. Wright, Manchester College, N. Manchester, Ind., who is first vice-president of the U. S. V. We wish that many might assist in this important work. From the foreign field any information should be forwarded at least

ten weeks before it is to appear in the VISITOR, and from the homeland information should be sent six weeks previous. If you have any problems or needs that can be solved or helped through united prayer, when your turn is scheduled send in your information and requests.

Following is the year's schedule, with a detailed and suggestive outline for prayer for the first six weeks of the schedule. Each month there will be four or five subjects thus outlined for definite prayer.

YEAR'S SCHEDULE FOR THE WEEKLY PRAYER HOUR.

- Sept. 5-11. Organization of Volunteer Bands.
- Sept. 12-18. Decisions for Volunteering and Consecration of Volunteers.
- Sept. 19-25. Faculties of Our Schools and Colleges.
- Sept. 26-Oct. 2. Mission Study Classes, General Instruction in Curricula.
- Oct. 3-9. Outgoing Missionaries and those Who Should Go One Year Hence.
- Oct. 10-16. Organization of Mission Bands in Churches.
- Oct. 17-23. Missionary Instruction and Awakening in the Churches.
- Oct. 24-30. Consecration of Leaders in the Churches.
- Oct. 31-Nov. 6. Consecration of the Young People in the Churches.
- Nov. 7-13. Consecration in the Home Life of Our Membership.
- Nov. 14-20. City Missions.
- Nov. 21-27. Country Churches and Latent Missionary Possibilities.
- Nov. 28-Dec. 4. Foreign Work in the Homeland.
- Dec. 5-11. District Mission Boards.
- Dec. 12-18. General Mission Board.
- Dec. 19-25. Denmark.
- Dec. 26-Jan. 1. Sweden.
- Jan. 2-8. Liao Chou, China.
- Jan. 9-15. Ping Ting Hsien, China.
- Jan. 16-22. Balsar, India.
- Jan. 23-29. Anklesvar, India.
- Jan. 30-Feb. 5. Dahanu, India.
- Feb. 6-12. Jalalpor, India.
- Feb. 13-19. Ahwa, India.
- Feb. 20-26. Umalla, India.
- Feb. 27-Mar. 4. Vyara, India.
- Mar. 5-11. Prospective Fields.
- Mar. 12-18. Missionaries in Language Study.

Mar. 19-25. Missionaries on Furlough.
 Mar. 26-Apr. 1. Missionaries' Children and Their Education.
 Apr. 2-8. Work of Mission Fields, Educational, Evangelistic, Medical, Industrial, etc.
 Apr. 9-15. General Mission Board.
 Apr. 16-22. Medical Needs and Opportunities of the Fields.
 Apr. 23-29. Native Christian Workers and Those in Training.
 Apr. 30-May 6. Lives and Consecration of Missionaries. (On Field, Furlough and Outgoing.)
 May 7-13. Missionary Exhibit Work.
 May 14-20. Missionary Giving.
 May 21-27. Volunteers for Close of Year and Work at Conference.
 May 28-June 3. Conference: Its Activities and Its Missionary Influence.
 June 4-10. Work of Volunteers During Summer.
 June 11-17. Denmark.
 June 18-24. Sweden.
 June 25-July 1. Liao Chou, China.
 July 2-8. Ping Ting Hsien, China.
 July 9-15. Bulsar, India.
 July 16-22. Anklesvar, India.
 July 23-29. Dahanu, India.
 July 30-Aug. 5. Jalalpor, India.
 Aug. 6-12. Ahwa, India.
 Aug. 13-19. Umalla, India.
 Aug. 20-26. Vyara, India.
 Aug. 27-Sept. 2. Prospective Fields.
 Sept. 3-9. Organization of Volunteer Bands.



Sept. 5-11.—ORGANIZATION OF VOLUNTEER BANDS.

Beginning of Volunteer Band work at once.
 Reorganization of old bands and organization of new ones.
 Careful selection of leaders and officers.
 Regular times for meetings.
 Conducting the meetings, both devotional and mission study.
 Deputation work during year. Giving programs, organizing mission bands, visiting sick and aged, etc.
 Prayer for all the bands.
 Complete coöperation between volunteer bands and U. S. V.

Sept. 12-18.—DECISIONS FOR VOLUNTEERING AND CONSECRATION OF VOLUNTEERS.

That there be no overruling to join bands.
 That there be earnest prayer before joining.
 For teachers who should belong.
 For every student who should belong.
 That none join the bands without full surrender.

Not numbers but consecration.
 Self-examination and preparation (Psa. 139: 23-24).
 Deep consecration in every life.

Sept. 19-25.—CONSECRATION AND SPIRITUALITY OF FACULTIES OF OUR SCHOOLS AND COLLEGES.

That teachers be spiritual leaders.
 For teaching students the consecrated life.
 That as many teachers be in the bands as should be.
 For presidents of the schools.
 Personal relation between teachers and students.
 Local problems.

Sept. 26-Oct. 2.—MISSION STUDY CLASSES AND MISSIONARY INSTRUCTION IN CURRICULA.

Missionary spirit of school.
 Leaders and teachers of missions.
 Mission courses in curricula.
 Interest of students in these classes.
 Organization of mission study classes.
 Local problems.

Oct. 3-9.—OUTGOING MISSIONARIES AND THOSE WHO SHOULD GO ONE YEAR HENCE.

Outgoing to China—Sister Nettie Senger and Sister Bessie Rider.
 Outgoing to India—Brother H. P. Garner and wife, and Sister Goldie Swartz.
 Return of Brother and Sister Eby and family.
 Missionaries leaving their homes.
 Loved ones at home.
 Journey to the field.
 Acquaintance with the field, language, and work.
 Those who should apply during the year—those in school and those in other lines of work.
 The Board in considering these applications.
 The spiritual preparation of these volunteers.

Oct. 10-16.—ORGANIZATION OF MISSION BANDS IN CHURCHES.

Mission bands already organized.
 Organization of new bands in local churches.
 Relation of mission bands to volunteer bands.
 Work of volunteer bands in organization of mission bands.
 Phases of the work of the mission bands—missionary work, contributions, and mission study.
 Influence of mission bands over the churches.

THE STUDENT VOLUNTEER

EVERY CHRISTIAN A MEMBER OF THE VOLUNTEER BAND.

Blanche Bonsack.

GO ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (A. V.). Is not this Christ's parting message? To whom was it directed? To those of us who have accepted Him and are endeavoring to walk according to His Word. But what does it mean? Simply this: it is our duty, as Christ's followers, to see that the Gospel is preached to all nations; and it is my personal duty to do my utmost to accomplish this end as speedily as possible. When I accept Him as my Savior, I accept His Word with all its commands; therefore, unless I give myself to Him to be used of Him as He wants me and where He needs me most, I am not a true follower of His. But every real Christian does this, hence is a member of the Volunteer Mission Band, for every Christian is a missionary in some sense, and those who have become members of this band by placing their names on a card have simply made known their willingness to work in God's harvest field where He places them. By so doing they aid themselves in finding this place because they have placed themselves where they can be used to a greater advantage by the District and General Mission Boards.

But I hear some one say, "*Why* should every Christian be a missionary?" There are many reasons. I mention only three. First, a Christian should so enjoy his religion that he would ever be glad and anxious to tell of Him to those who know Him not. His life should be so unselfish, so pleasant, so care-free, and so helpful that others would come to ask the secret. Second, a Christian should be a mission-

ary because his Christ was such. Jesus was the greatest Missionary Who ever worked among men. He is my Pattern, therefore I ought to do as He did. Third, a Christian ought to be a missionary for the reason already referred to; namely, because of Christ's command, "Go ye." Are these not sufficient reasons?

Now I hear some one say, "I can't go to China or India or Africa. *How* or *Where* can I be a missionary?" Dear brother or sister, there are other mission fields; other methods of doing mission work. I believe it is the duty of all who can to go to foreign fields, but all cannot do this. Those who stay are surrounded by an abundance of work at home. The first work for us all is to build strong Christian character and to develop the natural ability with which God has endowed us. Having done this we can feel that we have done our part toward preparing ourselves to be used of Him. Then, if we ask Him, He will guide us to our field of labor. This field may be the home, the farm, the shop, the Sunday-school, the ministry, the city mission, the foreign field, or even some other place He would have us work. Perhaps He has given us money that He would have us use for His cause. Oh, there are a thousand ways of doing mission work for the Master. May He help us to see the beauty of laboring for the uplift of our fellow-men and doing all to His glory.

Did I hear some one ask, "*When* shall I be a missionary?" *Now!* You have already missed many opportunities—we all have. Begin now. Prepare, and work meanwhile. Trust Him and He will guide you where you are needed most, in His own good time.

Is there no need of foreign missionaries? The work at home is enormous, but that must be done by those who can-

not go to foreign lands. The field is vast. The harvest waits to be garnered, but "the laborers are few." Who shall bear the blame? Why are not more of us telling the story to those who have never heard? Why are not more of us preparing to heal the countless sin-sick souls by healing their diseased bodies? You say there is no need? With one-seventh of the earth's population worshipping Mohammed, with thousands every day falling down to idols of wood and stone in the clutches of Confucianism and Taoism, with the rapid growth of Mormonism and its attending sin, with millions living in ignorance and sin under the sway of Roman Catholicism, and—no need? No need of the light of Christianity and Protestantism? No need of light-bearers? Are you working where God would have you? Ask Him for wisdom and guidance. If He has called you to a foreign field why have you not heeded the call? If you have not heard the call, why not? Bid your troubled soul be very quiet while the "still small voice" speaks to you. Give yourself wholly to Him and He will use you and make you happy here and give you a home in the city not made with hands.

May God help each of us to live closer to Him. May He bless each member of our Volunteer Band and greatly increase the number to hasten the coming of His kingdom.

Blue Ridge College, New Windsor, Md.



A PROSPECT.

E. S. Moyer.

ANOTHER year is upon us. What are we going to make of it? What are we going to do? It is up to us as volunteers to say what we will allow God to do with us and through us this year. He has given many things into our hands, and we are responsible stewards for these many things. The

Lord is trusting us with His work. Shall He trust in vain—will we betray that trust? It is up to us to answer this question. The Lord has done His part. He has given us the work and expects us to be faithful. Will we do it? By God's help let us work together as a mighty band. Soon after the opening of school this fall our band will very nearly parallel in numbers Gideon's little band. Dear volunteers, why can we not parallel that band in power and might? Yes, we can and should far surpass them in the work for the Lord. If three hundred men in Gideon's time could put to flight a vast host of the enemy, three hundred consecrated souls marching under the banner of our King today can put to flight the vaster host of our great adversary.

O missionary volunteers! Think of our work and our responsibility. We as United Student Volunteers in our beloved Fraternity hold a unique position. Here we are, the most of us, students in school, preparing for greater usefulness. In person we are entering and passing through the recruiting station, getting ourselves equipped for the fray. In purpose we are at the front of the battle, carrying our Captain's name and banner into the very territory of the enemy. Since in person we are preparing for our future work, but in purpose we are already in it, we can enter with concern and sympathy into prayer and intercession for the faithful few who are in person on the firing line. Herein, brethren and sisters, lies our opportunity and responsibility as a band of praying volunteers who are but waiting for the completion of our preparation and for the call to the front. I say again, our position is a unique one. Being both in training and on the battle front, we can intercede for those who having completed their preparation are at the battle's front. Our intercession will have a twofold purpose and result. When we are praying for those out in active serv-

ice, on the one hand we are getting acquainted with their work, we are doubling our efficiency, and we are hastening our preparation; and on the other hand we are helping to fight the spiritual battles—a help that is so sorely needed on all mission fields, and in all phases of the Lord's work. There are so few people who are really interested and will devote time to intercession for the Master's work. Let us as volunteers be true to our Lord and intercede for His servants in service. Our Weekly Prayer Hour schedule will give us something definite to pray about every week. Let us make the most of it.

Another thing that I am sure will help us in our coöperation as United Student Volunteers. I feel that every band that organizes this year should adopt the United Student Volunteer declaration as the Local Band declaration. Also, I think that every other band that has not done so should make the change. If every band uses the U. S. V. declaration as its own local declaration, every band member will be a member of the union. I am sure that this is the condition that should exist. As it is, many volunteers in local bands are not in the United Band, yet they have signed a declaration that is practically the same in content. It is our hope that every band will consider using the U. S. V. declaration exclusively in order that there may be closer coöpera-

tion and union among our volunteer forces. Also we have the foreign declaration, and if any bands or individuals are wishing any of them, please ask for them at any time.

Yet one more thought for our consideration. At our Volunteer Meeting at Conference last spring it was suggested that our U. S. V. contribute financially toward some mission work. It is a phase of work that the volunteers can help in, and one that will bring rich blessings upon the band. It may be possible for us to support some one on the field or some one in preparation. Of course it would mean a little sacrifice to many of us who are ourselves planning to give our all to the Lord's work. Yet it is these lessons in sacrificing that bring out the best there is in us. I am sure it would not be a heavy burden upon the U. S. V. to contribute this support. And the blessings to ourselves and to the cause would far more than counterbalance the sacrifice that we make. If we as volunteers ourselves do our part, even at a cost, it may awaken others who can do much more in a financial way. We shall be glad to hear suggestions from bands and from individuals along this line. What do you think of contributing toward the support of some one or contributing for some other definite mission work?

3435 Van Buren St., Chicago.



A Well on the Boys' School Ground, Liao Chou.

PLAN ADOPTED BY MISSION COMMITTEE OF TROTWOOD, OHIO

Ethel F. Kuns.

OUR church adopted the unified plan recommended by Annual Conference of 1911, and appointed a mission committee. The committee considered the plan prayerfully and tried to follow it as closely as we could. We divided the territory into three parts, or fields, and each member of the committee is responsible for his field. We make personal visits to each member four times each year, for a twofold purpose; namely, to receive the offering and to develop the missionary spirit. We make our visits each time before the quarterly council meetings, and at these meetings our secretary has a report of our work, giving the church a knowledge of what its committee is doing.

On each of these visits we give out tracts which we receive from the General Mission Board. It is necessary to exercise care in selecting tracts and not take too many on one visit. It is a good idea also for the committee to read them before going, so as to give members an idea as to their value. We use the envelopes into which they put the offering. Some are giving three cents, some five cents, and some more, each week. While all do not lay aside a certain amount each week, the committee is praying and looking forward to the time when all will give weekly, according to 1 Cor. 16: 2, and as the Lord has prospered us.

We have committee meetings preparatory to our visits, with special prayer that we may be used as God would use us, and for those upon whom we expect to call, that they may be prepared to give freely and willingly. We aim to put the MISSIONARY VISITOR into the home of every member and as many other homes as possible. The committee arranges for four missionary programs, followed by a special missionary address in each year, the purpose being to create a missionary spirit and interest.

As a committee we have found that we can raise more with this plan than with the plan we used before. Our aim is to encourage the members to contribute weekly and as the Lord has prospered them, to impress upon their hearts and minds that the "more we give the more blessings we receive," to afford them an idea of the great needs, and to bring them to a knowledge of the fact that as the mission work of the Brotherhood expands so must our hearts expand, consequently our offerings must increase to meet the demands. Our offerings have gradually enlarged in the last three years, and we thank the Heavenly Father and give Him all the praise. We are hoping and praying for the time when our church at Trotwood can send one of her own number out into the field.

Trotwood, Ohio.

China is moving—but whither? Upward to God or downward to evil; onward to blessing or backward to a worse condition than the past? Who shall estimate the possibilities of benefit or loss to China and the world from the present movements, and who shall measure the responsibility of those who can now help to affect China's destiny? To nations as to men there is a day of visitation. Shall China in this, her day, know the things that belong unto her peace?—Marshall Broomhall.

SWEPT IN BY THE TIDE

A zealous Christian convert from Mohammedanism recently crossed the Afghan frontier on his own responsibility to preach Christ. He is reported to have been seized and commanded to repeat the Kaham (the short Moslem creed) and on his refusing, to have been flogged and chained pending further orders. But the people did not wait; they cut off successively his hands, ears, and nose, and finally his head. This is what an Afghan Christian has to face in Afghanistan.



A friend of the Foreign Society, in response to a query concerning the existence of a church, writes: "The _____ church died and was buried Oct. 12, 1913. It did not believe in missions, hence no assurance of a resurrection."—Men and Missions.



Our interest in missions is a mark of our Christian character.

Our knowledge of missions is the measure of our Christian attainment.

Our participation in missions is the measure of our Christian efficiency.

—Hamilton C. Mabie.



The South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as they call them, "shoes that talk." A story is told of a South Sea Islander, who came into church with shoes merrily a-squeak. He walked proudly to the front, and, removing these shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes.—Missionary Review.



"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud;

There's one that's broken-hearted when he sins,

And one that unrepentant sits and grins;

There's one that loves his neighbor as himself,

And one that cares for naught but fame and pelf;

From much disturbing struggle, I'd be free
If I could once determine which is me."



GOOD FROM EVIL.

A Salvation Army officer tells of an old Maori woman who had won the name of

"Warrior Brown" by her fighting qualities when in drink or enraged. She was converted and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow.

A week before, the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato without a word and put it in her pocket.

No more was heard of the incident until the harvest festival came round, and then "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.—Lutheran Standard.



HAVE YOU SEEN GOD?

Amidst all the misery and superstition that one finds in India, one meets with men who are longing earnestly after God and striving to find Him. The Hindus feel that their own religion cannot satisfy this longing. One of our missionaries was preaching near Lahore. An old man stood there listening eagerly; at last he burst out, "I am thirsty—I am thirsting for God," he cried. "Tell me—tell me, have you seen Him? Can you show Him to me? I want to know Him!" Then bowing himself before the preacher the old heathen man declared he would fall down and worship him if only he could lead him to God. There are very many in India like this old man. (Isa. 55: 1; Rev. 22: 17; Rom. 10: 14. Let the children read out these verses.)—Gleaner, May.



PETER'S LOAN.

"Lend me thy boat," the Master kindly said
To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him Who had not where to lay His head.

But Jesus knows our need of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundredfold instead.

And Peter's Lord, as yesterday the same,
Walking, though now unseen, among His own,

Still condescends to ask from each a loan.
O humble toiler, when He calls thy name,
Lend Him thine all. The Master ne'er forgets

Discouraged fisherman or empty nets.

—Selected.

THE LITTLE MISSIONARY

IF YOU WERE LITTLE AH LIN.

How would you like to be born a Chinese
And live all your life in Pekin?

Instead of Francesca or Nina Louise,
To be only little Ah Lin;
To live in a house without comfort or light,
And sleep in a bed made of bricks,
To work without ceasing from morning till
night,
And eat all your food with chopsticks?

How would you like not to know how to
read

And be thought quite too stupid to learn;
For women, so all of the sages agreed,
With learning can have no concern;
To grow up in ignorance, never to know
The pleasures a book may contain,
To live without letters and have to forego
The learning your brothers might gain?

How would you like to believe that a host
Of malevolent demons exist,
Each trying to injure and harm you the
most,

And that each must be bribed to desist;
To be just a heathen and offer your prayers
To idols that never can hear,
Nor help you to carry your burdens or
cares,

Though your worship be true and sin-
cere?

How would you like, if you were a Chinese,
And lived far away in Pekin,
If, instead of Francesca or Nina Louise,
You were only little Ah Lin;
To go to a mission school and be taught
To worship the God Who is true,
To read and to write, as every girl ought?
I think you would like it, don't you?

—Christine Meyer, in *World Wide*.



CHARACTER SKETCHES FROM AMONG THE ORPHAN BOYS.

Anna Crumpacker.

THE twentieth of May, 1915, marked the third anniversary of the coming of sixteen famine boys from An Huei. At the time of their arrival five orphan boys already were being cared for by the mission. Since that time six others have been added and three have died, so at present twenty-four boys are receiving their entire support at the hands of the mission. The lower picture on the

cover page shows the remaining fourteen of the An Huei boys. Such an interesting lot they are!

There is Meng Hsien I, who has not grown an inch since he came. He is fat and as happy as he can be, always smiling and ever ready to help.

Hsueh Hsiao Mei is such a fine boy, not very brilliant, but he studies away. He never bothers about anybody else's affairs, and could not explain the head or tail of any of the quarrels. He likes to be neat and clean, and combs and combs with the hope that sometime his hair will part like the "mu shih's." He loves to do everything for himself, even to patching his own clothes. He is so steady and so obedient that we hope great things from him. He was among the first of the famine boys to be baptized.

San Lai Fa—poor boy, we all feel sorry for him!—has such a weak body. When he came to us he was one big sore. He never has gained as he should. It is hard for him to keep his mind long on his books. He learns things and then forgets, and it costs him many tears. He has shown signs of tubercular glands. Now he is being supplied with extra good food and is improving wonderfully. He says he wants to do manual work, as he knows he never can become a teacher. However that may be, we are hoping he will find a place where he will be a light for Jesus.

Wang Ta Nien is the most resourceful boy among them. He never gets to the place where he cannot think a way out, except when his clothes become shabby before it is time to secure new ones. He is full of life, has a splendid, muscular body, is genteel, and has lots of friends.

Chang Chieh Shih is not very brilliant, but a more loving, helpful boy you have never seen. He delights to

be around helping some one. He would give away anything he has to make another person happy. He is a faithful Sunday-school boy. He seems muscular and strong but, somehow, grows very slowly.

Chu Hsiao Peng is a good, all-round boy, with an average mind and an average body. He has a keen sense of justice and never will be imposed upon very much without being heard from in a way that will count. He is kind and willing always to do his share. He is very dependable and in him we have hope for greater things, for "He that is faithful in little is faithful also in much."

You couldn't help but love Tsao Chun—everybody loves him. He is quite a pet, and yet seems so innocent of it all. Considering his age, he is the intellectual star among the orphans, if not of the entire school. His body, too, is first-class. He seems so strong in every way. He is twelve years of age, as the Chinese count, which means ten or eleven as we count. He does his own washing and ironing beautifully. What does the future hold for him?

I would love to tell you of the others, but I mustn't now. All of them have a boy's temptations and a boy's sorrows. Often they get lonely, and all love to be loved. Each one has his strong traits and his weak ones. They need your prayers. They have been a source of much pleasure and inspiration to me.

How much of hope, how much real joy,
Is wrapped up in the growing boy!

Ping Ting Hsien, Shansi, China.

POISONED BIBLES FOR THE SOUTH SEAS.

From the Bible House in New York a thousand Bibles have just been sent on a voyage of 15,000 miles. They are a part of the eighth edition in the Gilbert Islands language printed by the American Bible Society, and their destination is Sydney in Australia, there to be reshipped to Ocean Island and Abaian in Micronesia. The preparation of the Gilbertese text was the loving labor of a lifetime to the famous missionary translator, the late Rev. Dr. Hiram Bingham. The finished books disclose a happy collaboration of Bible Society and missionary in giving light to the isles that "wait for His law."

In the bindery at the Bible House poison was worked into the covers to discourage insect foes; the packing room was turned into a tinshop while the books, in parcels of twenty, were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with fifty stout boxes as armor against rough handling by stevedores of many races—all these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was \$1,367. It is a free grant to the American Board's Micronesian Mission. While the missionaries are free to give away the Bibles at their discretion, they will return to the Bible Society the net proceeds of any sales of these Books which may be made among the people of the islands.

Ocean Island, to which the most of these Bibles go, is only a mile and a half in diameter—a mere dot on the Pacific Ocean, almost under the equator, some 5,000 miles southwest of San Francisco. But the forty boxes landed at Ocean Island will be sent or taken on adventurous voyages of 200 miles or so to other islands of the Gilbert group by Mr. Richard Grenfell, of Australia, who acts for the American Board. The secret of the choice of this little island as a distributing center is its great wealth of phosphate, which attracts steamers and makes trade serve evangelism. Steamers going to Ocean Island for phosphate that will fertilize the fields of Australia carry from Sydney the Scriptures printed in New York to be the seed of a spiritual harvest throughout the Gilbert Islands. So the ends of the earth do praise the Lord.—From The Spirit of Missions for March, 1915.



FINANCIAL REPORT

CORRECTIONS.

In the August issue of the Visitor under Conference Offering the total for Italian Mission, Brooklyn, under "Where the Fund Has Been Placed" should be \$696.79 instead of \$696.70.

By mistake in our Mirror and Reflector in the May number of the Visitor \$90 given by Martinsburg Missionary Society should have been credited to Clover Creek instead of to Hollidaysburg. This increases the per capita of Clover Creek to 58c and decreases the per capita of Hollidaysburg to 40c.

The General Mission Board sent out 108,284 pages of tracts during the month of July.

The Mission Board was pleased to accept the following donations to the work during the month of July:

WORLD-WIDE.

Indiana—\$95.22.

Northern District, Congregation.

Wawaka,\$ 28 75
Individuals.

Elias and Rachel Fashbaugh, \$9;
Individual, Bethel, \$1; Elizabeth
Hay, \$5; C. B. Huber, Yellow Creek,
\$1; Chas. O. Gump (marriage notice),
50 cents; Mollie Hollinger, Goshen
City, \$1; Beulah Manahan, Goshen,
\$1, 18 50

Middle District, Congregations.

Burnettsville, \$17.57; Roann, \$6, .. 23 57

Sunday-school Meeting.

Burnetts Creek, Oak Grove, and
Monticello, 4 40
Individuals.

Sam'l Anglemeyer, Huntington
City, \$10; Dianah Himelick, Mexico
City, \$1; Mrs. Jas. E. Sites, Burnetts
Creek, \$1; D. J. Ewert, Markle, \$1;
T. D. Butterbaugh (marriage notice),
50 cents; Chas. F. Sink, Flora, 50 cents,
..... 14 00

Southern District, Individuals.

Andrew Wagoner, \$5; Franklin
Johnson, \$1, 6 00

Pennsylvania—\$90.43.

Western District, Congregation.

Summit Mills, 14 71
Individuals.

Mary A. Kinsey, \$5; Mrs. L. R.
Brallier, Johnstown, \$1; D. R.
Berkey (marriage notice), 50 cents;
S. A. Meyers (marriage notice), 50
cents, 7 00

Middle District, Congregations.

Spring Run, \$6.17; Everett, \$6;
Lewistown, \$5.64; Artemas, \$4.53;
Amaranth, \$2.75, 25 09

In His Name, Roaring Spring, .. 2 05

Eastern District, Individuals.

Amanda Cassel, \$5; W. F. Degler,
Reading, \$2.50; Lydia B. Felker, \$1;
Southern District, Congregation, 8 50

Upper Conewago, 5 00

Sunday-school.

Hampton, 1 03
Individuals.

H. J. and Anna Shallenberger, \$10;
Solomon Strauser, \$6.30; Helen
Price, \$1.25; Mrs. Geo. W. Ditmer,
\$1; Mrs. Peter Harbold, \$1; J. R.
Etter, \$1, 20 55

Southeastern District, Congregation.

Arnwell, 6 00
Individual.

Henry Bollinger, 50

Ohio—\$76.24.

Northwestern District, Congregation.

Lick Creek, 13 00
Individual.

C. H. Yoder, Bellefontaine, 3 00

Northeastern District, Congregations.

Ashland, Dickey, \$7; East Nimi-
shillen, West Nimishillen, Spring-
field, Canton Center, \$19,\$ 26 00
Individuals.

H. H. Helman and wife, Wooster,
\$5; Geo. Weidler, dec., Ashland,
\$3.20; Louisa Mishler and Edw. Bix-
ler, \$2, 10 20

Southern District, Congregation.

Prices Creek, 10 70

Sunday-school.

Bethel, Salem, 8 51

Proceeds of Uncle John's Waste

Basket, 1 33

Individuals.

A Sister, Covington, \$2; Mrs. Anna
Witwer, \$1; Hugh Miller (marriage
notice), 50 cents, 3 50

Tennessee—\$75.10.

Congregations.

Limestone, \$10.70; Pleasant Hill,
\$6.15; Jonesboro, \$5.11; Knob Creek,
\$4.39, 26 35

Individuals.

W. H. Swadley, \$10; C. H. Diehl,
\$5; D. C. Swadley, \$5; J. Mat White,
\$5; J. C. Wine, Pleasant Hill, \$1;
Edna T. Wine, Pleasant Hill, 25
cents; G. M. Wine, 25 cents; S. P.
Wine, \$1; J. Cecil Wine, 50 cents;
John W. Swadley and wife, \$5; Jas.
Gray, 50 cents; Albert S. Gray, 25
cents; Sam Glover, 50 cents; Nancy
O. Keeble, \$1; W. H. Lovegrove, \$2;
Mrs. S. J. Pence, \$1; Mrs. J. G. Ken-
nick, \$1; Eld. P. D. Reed and wife,
\$2; J. M. Cary, \$1; Minerva Bond, \$1;
Rebecca C. White, \$1; D. G. Bashor,
\$1; J. W. Bowman, \$1; Sue Bowman,
50 cents; C. H. Bond, \$1; D. A. Bond,
\$1, 48 75

Iowa—\$68.10.

Northern District, Individual.

A. P. Blough, Waterloo (marriage
notice), 50

Middle District, Individuals.

A Brother, Iowa River, \$1; Mrs.
Jacob Rowland, \$4; Mrs. S. B. Stone-
brook, \$1; C. Z. Reitz, 60 cents, 16 60

Southern District, Congregation.

Fairview, 50 00

Individual.

Henry Butler, 1 00

Missouri—\$52.60.

Northern District, Congregation.

Shelby County, 6 00

Sunday-school.

Wakenda, 12 60

Individuals.

Mrs. Emma Van Trump, \$15; Mrs.
A. E. Wine, French Broad, Tenn., \$2,
Middle District, Congregation, 17 00

Spring Branch, 12 00

Individual.

Mary J. Mays, 5 00

Illinois—\$40.22.

Northern District, Congregation.

Rockford, 8 91

Mission Fund, Mt. Morris, 11 31

Individuals.

L. J. Gerdes, Sterling, \$5; John
Weber, \$5; Wm. H. Lampin, Polo,
\$3; A Sister, Chicago, \$2; Mrs. Marv
Burton, Elgin, \$1; Fred Brose
Waddams Grove, \$1; Ida S. Emmert,
Mt. Morris, \$1; Lizzie Shirk, Mt.
Morris, \$1; C. A. Bryan, Shannon
(marriage notice), 50

Southern District, Individual.

J. W. Lear, Decatur (marriage no-
tice), 50

Louisiana—\$39.00.

Congregation.

Roanoke, 34 00

Individual.					
John Metzger,	\$	5 00	Individuals.		
Kansas—\$34.57.			Brother and Sister Martin,	\$	1 00
N. W. Dist., Christian Workers.			Oregon—\$1.00.		
White Rock,		6 50	Individuals.		
Individuals.			Levi Puterbaugh (marriage notice), 50 cents; Geo. C. Carl, Portland (marriage notice), 50 cents, ...		1 00
Mary Shick, \$5; A. C. Daggett (marriage notice), 50 cents,		5 50	Total for the month,	\$	729 80
Northeastern District, Individuals.			Previously received,		3,505 22
Mary C. Kinzie, \$5; J. W. Sheets, \$5; Jas. and Mary Brandt, Abilene, \$2; John Gauby (marriage notices), \$1,		13 00	Conference Offering,		21,665 95
Southwestern District, Individuals.			For the year so far,		\$25,900 97
Dewey York, Wichita, \$1.07; Mrs. Mary Finck, \$1; Michael Keller, Larned (marriage notice), 50 cents, Southeastern District, Individuals.		2 57	INDIA MISSION.		
Johanna Jolitz, \$5; D. W. Miller, Fredonia, \$2,		7 00	California—\$53.95.		
Colorado—\$25.13.			Northern District, Sunday-school.		
Southeastern District, Sunday-school.			Reedley, \$31.30; Kerman, \$5.87, ...	\$	37 17
Rocky Ford,		25 13	Southern Dist., Christian Workers.		
Virginia—\$22.71.			East and South Los Angeles, Pasadena, Inglewood and Long Beach, ..		16 78
First District, Individual.			Pennsylvania—\$13.56.		
Pauline Nolley,		2 00	Middle District, Individual.		
Second District, Individuals.			Sister J. C. Miller, Tyrone,		5 00
Hubert Cline, Bridgewater, \$16.67; John S. Flory, Bridgewater (marriage notices), \$1,		17 67	Eastern District, Congregations.		
Northern District, Congregation.			Springfield and Quakertown,		13 56
Timberville,		1 04	Nebraska—\$5.00.		
Eastern District, Congregation.			Individuals.		
Fairfax,		2 00	C. L. Sharp and wife,		5 00
Minnesota—\$21.00.			Kansas—\$2.65.		
Congregation.			Southeastern District, Individual.		
Worthington,		21 00	Fannie Stevens,		2 65
California—\$16.40.			Ohio—\$1.33.		
Northern District, Individuals.			Southern District.		
S. F. Sanger, Empire (marriage notice), 50 cents; J. R. Rhoads (marriage notice), 50 cents,		1 00	Proceeds of Uncle John's Waste Basket,		1 33
Southern District, Congregation.			Total for the month,	\$	81 49
Covina,		95	Previously received,		269 92
Sunday-school.			Conference Offering,		14 25
Pomona,		4 45	For the year so far,		\$ 365 66
Individual.			INDIA ORPHANAGE.		
F. K. Bowman,		10 00	Indiana—\$42.63.		
Texas—\$12.30.			Northern District, Sunday-school.		
Congregation.			Walnut,	\$	20 00
Manvel,		12 30	Middle District, Aid Society.		
Michigan—\$11.00.			North Manchester,		10 00
Sunday-school.			Class.		
Thornapple,		10 00	Young Married People, Salamonie, ..		12 68
Individual.			Pennsylvania—\$30.00.		
Edward Nelson,		1 00	Eastern District, Sewing Circle.		
Nebraska—\$11.00.			Elizabethtown,		20 00
Congregation.			Southern District, Aid Society.		
South Loup,		1 00	York,		10 00
Individuals.			Michigan—\$28.00.		
C. L. Sharp and wife, \$5; J. S. Grine and wife, Afton, \$5,		10 00	Sunday-school.		
Wisconsin—\$10.00.			Sunfield,		8 00
Individual.			Classes.		
Jacob Winkler,		10 00	Three Primary, Woodland,		20 00
Canada—\$7.20.			Virginia—\$20.00.		
Western District, Sunday-school.			First District, Individual.		
Sharon,		5 70	Mrs. T. C. Denton,		20 00
Eastern District, Individual.			Illinois—\$8.41.		
Winnie Ridd,		1 50	Northern District, Missionary Fund.		
Oklahoma—\$6.66.			Mt. Morris,		25
Congregation.			Southern District, Christian Workers.		
Washita,		6 66	Astoria,		8 16
North Dakota—\$6.00.			Iowa—\$5.00.		
Individuals.			Southern District, Sunday-school.		
A Brother and Sister Carrington, \$3; D. F. Landis \$1.50; W. W. Smeltzer, \$1; D. F. Landis (marriage notice), 50 cents,		6 00	South Keokuk,		5 00
West Virginia—\$4.00.			Ohio—\$3.54.		
First District, Individual.			Southern District, Sunday-school.		
Mrs. S. R. Barkley,		1 00	Bethel, Salem,		3 54
Second District, Individual.			Nebraska—\$2.50.		
Eld. J. F. Ross,		3 00	Individual.		
South Carolina—\$2.92.			A sister,		2 50
Congregation.			Maryland—\$1.00.		
Mill Creek,		1 80	Eastern District.		
Sunday-school.			Individual,		1 00
Mill Creek,		1 12	Total for the month,	\$	141 13
Florida—\$1.00.			Previously received,		843 12
			Conference Offering,		152 50
			For the year so far,		\$ 1,136 75
			INDIA BOARDING SCHOOL.		
			Ohio—\$15.00.		
			Northwestern District, Class.		

First 6, Pleasant View,	\$ 5 00
Northeastern District, Class.	
Willing Workers, Smithville, ...	10 00
California—\$12.50.	
Southern Dist., Christian Workers.	
Egan,	12 50
Maryland—\$1.75.	
Eastern District, Sunday-school.	
Rocky Ridge, Monocacy,	75
Individual,	1 00
Total for the month,	\$ 29 25
Previously received,	211 50
Conference Offering,	25 00
For the year so far,	\$ 265 75

INDIA HOSPITAL.

Iowa—\$5.90.	
Middle District, Christian Workers.	
Dallas Center,	\$ 5 90
Maryland—\$1.00.	
Eastern District.	
Individual,	1 00
Total for the month,	\$ 6 90
Previously received,	298 25
Conference Offering,	2 00
For the year so far,	\$ 307 15

INDIA WIDOWS' HOME.

West Virginia—\$1.00.	
Second District, Individual.	
S. M. Annon,	\$ 1 00
Maryland—\$1.00.	
Eastern District.	
Individual,	1 00
Total for the month,	\$ 2 00
Previously received,	51 00
For the year so far,	\$ 53 00

CHINA MISSION.

Canada—\$15.00.	
Western District, Individual.	
D. M. Irwin,	\$ 15 00
Indiana—\$10.61.	
Middle District, Congregation.	
Roann,	7 71
Individual.	
Mrs. Lottie Hummel, S. Whitley,	
Southern District, Individuals.	1 00
F. A. McGuire, Indianapolis,	1 90
Nebraska—\$10.00.	
Individuals.	
C. L. Sharp and wife, \$5; A Sister,	
\$5,	10 00
California—\$10.00.	
Northern District, Sunday-school.	
Kerman,	5 50
Southern District, Congregation.	
Santa Ana,	4 50
Kansas—\$2.65.	
Southeastern District, Individual.	
Fannie Stevens,	2 65
Illinois—\$1.50.	
Northern District, Mission Fund.	
Mt. Morris,	1 50
Total for the month,	\$ 49 76
Previously received,	187 32
Conference Offering,	5 70
For the year so far,	\$ 242 78

CHINA ORPHANAGE.

Indiana—\$17.60.	
Northern District, Sunday-school.	
Baugo,	\$ 8 20
Southern District, Congregation.	
Rossville,	9 40
Kansas—\$5.50.	
N. W. Dist., Christian Workers.	
Quinter,	5 50
Ohio—\$5.00.	
Southern District, Individuals.	
Brother and Sister John H. Rine-	

hart,	\$ 5 00
Oregon—\$5.00.	
Sunday-school.	
Myrtle Point,	5 00
Nebraska—\$5.00.	
Classes.	
Morning Star and Buds of Prom-	
ise,	5 00
Maryland—\$1.00.	
Eastern District.	
Individual,	1 00
California—\$1.00.	
Southern District, Congregation.	
Santa Ana,	1 00
Total for the month,	\$ 40 10
Previously received,	316 37
For the year so far,	\$ 356 47

CHINA BOYS' SCHOOL.

Ohio—\$3.59.	
Southern District.	
Proceeds of Uncle John's Waste	
Basket,	2 34
Individual.	
Ethel Brumbaugh, Salem,	1 25
Maryland—\$1.00.	
Eastern District.	
Individual,	1 00
Total for the month,	\$ 4 59
Previously received,	111 65
Conference Offering,	2 00
For the year so far,	\$ 118 24

CHINA GIRLS' SCHOOL.

Ohio—\$8.00.	
Southern District, Sewing Circle.	
Pleasant Hill, Newton,	\$ 2 00
Individuals.	
Isaac Frantz, Newton, \$2; Chas. L.	
Flory and wife, Newton, \$2; Eva G.	
Kindell, Covington, \$2,	6 00
Indiana—\$5.00.	
Southern District, Congregation.	
Four Mile,	5 00
Kansas—\$3.51.	
Southeastern District, Sunday-school.	
Independence,	3 51
Maryland—\$1.00.	
Eastern District.	
Individual,	1 00
California—\$0.81.	
Southern District, Congregation.	
Covina,	81
Illinois—\$0.45.	
Northern District, Mission Fund.	
Mt. Morris,	45
Total for the month,	\$ 18 77
Previously received,	50 40
Conference Offering,	5 00
For the year so far,	\$ 74 17

CHINA HOSPITAL.

Illinois—\$5.00.	
Southern District.	
To Memory of Harvey Swartz, ..	\$ 5 00
Pennsylvania—\$3.00.	
Eastern District, Individual.	
Mrs. J. P. Holsinger, Ridgely, Md.,	
California—\$1.50.	
Southern District, Congregation.	
Santa Ana,	1 50
Maryland—\$1.00.	
Eastern District, Individual,	1 00
Total for the month,	\$ 10 50
Previously received,	200 71
Conference Offering,	193 55
For the year so far,	\$ 504 76

SUNDAY-SCHOOL EXTENSION.

Ohio—\$5.00.	
Northwestern District, Sunday-school.	
Walnut Grove, Silver Creek,	\$ 5 00

Total for the month,	\$ 5 00
Previously received,	3 67
For the year so far,	\$ 8 67

CHURCH EXTENSION.**Maryland—\$2.00.**

Individual.	
Wm. H. Swam,	\$ 2 00
Total for the month,	\$ 2 00
Previously received,	1 25
Conference Offering,	18 20
For the year so far,	\$ 21 45

SEATTLE CHURCHHOUSE.**California—\$5.00.**

Southwestern District, Aid Society.	
Pasadena,	\$ 5 00

Nebraska—\$2.00.

Individual.	
Wm. McGaffey, South Beatrice, ..	\$ 2 00
Total for the month,	\$ 7 00
Previously received,	295 25
For the year so far,	\$ 302 25

DENMARK AND SWEDEN MISSION.**Kansas—\$5.00.**

Southwestern District, Individual.	
Alice Vaniman, McPherson,	\$ 5 00

Maryland—\$1.00.

Eastern District.	
Individual,	1 00
Total for the month,	\$ 6 00
Previously received,	8 10
Conference Offering,	25 00
For the year so far,	\$ 39 10

ITALIAN MISSION—BROOKLYN.**North Dakota—\$100.00.**

Individual.	
John McClane,	\$ 100 00

Kansas—\$49.21.

Northwestern District, Sunday-school.	
North Solomon,	9 60
Northeastern District, Individuals.	
J. W. Sheets, \$5; Mrs. Geo. Blon-	
defield, \$1,	6 00
Southwestern Dist., Sunday-school.	
Larned,	20 61

Individuals.	
Alice Vaniman, McPherson, \$5; J.	
A. Thomas and wife, Peabody, \$5; Ka-	
tie Yost, Peabody, \$2,	12 00
Southeastern District, Individual.	
Fannie Stevens,	1 00

Oklahoma—\$37.00.

Christian Workers.	
Thomas,	32 00
Individual,	5 00

Pennsylvania—\$33.00.

Western Dist., S. S. Convention.	
Scalp Level and Shade Creek, ...	6 00
Individuals.	
Mary A. Kinsey, \$5; Mrs. C. A.	
Walker, \$1,	6 00
Eastern District, Individuals.	
Amanda Cassel, \$5; Anna E.	
Shank, \$2; Francis Trevorrow, \$1, ..	8 00
Southern District, Congregation.	
Ridge,	5 00

Class.	
Willing Workers, Hampton,	2 00
Individual.	
A Sister,	1 00
Southeastern District, Individual.	
John C. Detra,	5 00
California—\$22.00.	
Northern Dist., Christian Workers.	
McFarland,	20 00
Individual.	
D. S. Musselman,	1 00
Southern District, Individual.	
D. Earl Brubaker, Pasadena,	1 00

Iowa—\$21.00.

Northern District, Individual.	
J. D. Gnagy, Waterloo,	\$ 5 00
Middle District, Individuals.	
Sarah A. Myers, Coon River, \$6;	
W. H. Royer, Dallas Center, \$5; Ella	
Sehman, Dallas Center, \$5,	16 00

Nebraska—\$12.00.

Individuals.	
C. L. Sharp and wife, \$10; Wm.	
McGaffey, South Beatrice, \$2,	12 00

Illinois—\$10.00.

Northern District, Individual.	
Henry Frey, Jr., Sterling,	10 00

Ohio—\$5.00.

Northwestern District, Individual.	
C. H. Yoder, Bellefontaine, \$3;	
Martha Herrington, \$1,	4 00
Northeastern District, Individual.	
A Sister, Hartville,	1 00

Indiana—\$4.50.

Northern District, Individuals.	
Jacob F. Weybright, Syracuse,	
\$2.50; James Rothenberger, \$1, ...	3 50
Middle District, Individual.	
W. H. Gaunt,	1 00

Colorado—\$1.00.

Northwestern District, Individuals.	
Brother and Sister H. M. Bong, ..	1 00

Maryland—\$1.00.

Eastern District.	
Individual,	1 00

Oregon—\$1.00.

Individual, Newberg,	1 00
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Total for the month,	\$ 296 71
Previously received,	635 40
Conference Offering,	696 79

For the year so far,	\$ 1,628 90
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**CHILDREN OF POVERTY.**

Dear little thin hands, famine-wasted
fingers,

Holding on to dreary life that struggles
to be free;

Hands where not a tender curve of baby
roundness lingers,

Lift yourselves that all the world your
wan reproach may see.

Dear little pale lips, where no mother's
kisses

Leave the print of mother-love to sink
into the heart;

Lips that could not tell me aught of child-
hood's tiny blisses,

Cry aloud your loneliness that all the
world may start.

Dear little tired eyes, oft weighed down
with weeping.

Opening every day to ills that harder
grow to bear;

Eyes where gladness never shines, in wak-
ing or in sleeping,

Look reproach that all the world may
come in now and share.

Dear little bent forms, in your narrow al-
leys,

Hidden from the searching sun that longs
to make you well;

Forms that never ran and leaped in grassy
groves and valleys

Stand before a startled world that knows
not where you dwell.

General Mission Board

of the Church of the Brethren

ITS MEMBERSHIP.

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THE MISSIONARY VISITOR

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MIDNIGHT SUN



Brother Lindell at His Mission in Olseröd, Sweden, With Members and Friends
Who Have Come a Long Distance to Enjoy Pentecost at This Mission.

CHURCH
OF THE
BRETHREN

Vol. XVII
No. 10

OCTOBER, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

OCTOBER, 1915

Number 10

EDITORIALS

We are pleased to announce the arrival of Miss Winifred E. Brubaker, who comes to take up permanent abode with Dr. and Mrs. O. G. Brubaker, Liao Chou, Shansi, China. She was born July 17, 1915. We bid her welcome into our missionary family.



The Washita church, Cordell, Okla., holds the record so far for the number of mission study graduates from "Christian Heroism." Fourteen have thus far received their certificates.



We have just issued, for free distribution, two splendid new postcards containing the sentiment as expressed in the little featured articles in the August and September VISITORS, entitled "God Cares, Do We?" and "How Much Shall I Give This Year to Missions?" Better send for some of them, for correspondence and to help mould missionary interest.



Another leaflet on our financial condition is on the press and is for free distribution. Ask for a quantity of these when ordering the above-mentioned postcards.



Our Board imperatively needs \$25,000 for the current year, in addition to what they are receiving through their regular channels of contribution.



Say, brother, do you have your eye fixed on your biggest business in the

world—soul saving? If not, get the focus and see how quickly the shades of doubt, of pessimism and unbelief, vanish.



Please do not confuse the endowment funds of the Board, which must be kept intact, with the funds available for immediate use. Every once in a while some one wants to know why we ask for so much money when our report shows such a large amount on hand. The endowment makes it look big. But this is a sacred trust that must not be spent.



The "mote" religion keeps many people from enjoying their Christianity. No man who spends his time doing detective work in his neighbor's field can keep the weeds down in his own. Nor can he who searches for the faults of his neighbor assist very regularly in the missionary enterprise.



A brother recently sent \$25 to us to apply on the support of an India native worker. The fact that this is the insurance premium on his wheat crop makes the gift unusual. If all our people would thus insure their grain, the Lord's treasury would be filled to overflowing.



The World's Eighth Sunday-school Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war. This date is to be suggested by the Japanese committee, of which

Count Okuma, prime minister of Japan, is chairman.



In response to appeals made by the World's Sunday-school Association, the Sunday-school scholars of America have sent to the soldiers of Europe, up to Sept. 1, about 340,000 copies of the New Testament. There is an increasing demand for these Testaments, especially by the Russian soldiers. Five cents will send a Testament to a soldier. Men are dying daily, and what is to be done should be done quickly. Send all gifts to the World's Sunday-school Association, 216 Metropolitan Tower, New York City.



The Church Missionary Society of England, even in the face of such tremendous drains upon their resources as the present war occasions, are undertaking to raise \$200,000 more for this year than they did a year ago. What should we be able to do when we face no home crisis, such as confronts them?



Volunteers, do you hear the call that comes from our foreign fields? If you do not, please read the articles under the symposium entitled, "What the Field Thinks of No Workers Coming This Year," that appears in this issue. This is a direct appeal to you. If the Lord does not look to His volunteers for His workers, where shall He look? Or do you really mean that you are a volunteer in the fullest sense of the term?



The Good Cheer Circle of the Garber Bible Class, Washington, D. C., sends \$143 to purchase an operating table for the use of Dr. Fred Wampler at Ping Ting, China. Such gifts as this for special equipment are greatly appreciated, both for the work in India and China. It also illustrates what can be done by any organized Sunday-school class, that has the will to do needful missionary work.

In the September VISITOR we asked who would support Tu Yün Chang, Dr. Wampler's nurse at Ping Ting Hsien. Brother and Sister G. I. Michael, Kenmare, N Dak., immediately wrote that they would be glad to do it. Their money is in our hands and he has been assigned to them for support.



Our attention has lately been called to the fact that some of our donors are sending their gifts direct to the field instead of through the General Mission Board. Taking into consideration the present financial needs of the Board, the proper acknowledgment of gifts through our publications, etc., we believe that it is always best to send regular mission offerings to the Board.



Wedding days are even romantic in India. How is this from Bro. Stover: "I have a wedding on hand tomorrow, and it is clouding up tremendously. The place is miles from here, and we must get up at 3 A. M. and take the bride with me, and go, change cars, get on the narrow gauge, whose track often washes out when it rains, and go to the last station on the line, then walk five miles in India mud, and then marry a couple, dedicate a church, baptize a man and consecrate a baby. All for tomorrow, and it looks like it would pour rain and make floods. Then what!"



"If a wren can cling
To a spray or swing
In a mad May wind, and sing and sing,
As if she'd burst for joy,
Why can not I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by earth's annoy?"

—Selected.



A well-known French pastor says that the war has revived religion in a way which might have been thought to be impossible. Catholic and Protestant

churches are now crowded. One firm in France has sold 1,000 Bibles to priests!



Jesus came unto His own, and His own received Him not. How it must break His heart today to see that there are those who have enrolled themselves as His own children, eating at His tables, of His bounties, who deliberately deny Him His rightful place as the Son of God! Many deny Him by their attitude of opposition to missions.



It is said that the club which advertised the excursion trip on the Eastland, which overturned in Chicago River recently, destroying so many lives, made light of Jonah in their posters by saying, "Jonah may have traveled in a submarine, but those who go with us on this trip will have a whale of a time" "Be not deceived; God is not mocked" (Gal. 6: 7).



Eight years ago the Japan Methodist Church was organized as an independent body. It now has one hundred and forty-five ordained ministers and fourteen thousand members.



Dr. Crawford says: "Why be surprised at Islam's sweeping one-eighth of the earth's surface? They have no priestly cult; they are all at it! The case of Islam is a clear, convincing proof of a non-clerical caste sweeping one-eighth of the world's population with an 'all-at-it' propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia and China, from Bosnia to New Guinea has been witnessed the success of 'all-at-it-ism.'"



"Two-thirds of the human race, or a billion people, can neither read nor write. In India only one man in ten can read, while in China only one man in twenty can read. In India less than one woman in a hundred can read, while in China woman's ignorance is perhaps

greater than that. In Africa there are eight hundred and forty-three languages and dialects, of which six hundred have not been reduced to written form; and on the dark continent alone there are eight million people that have not even an alphabet."



Who will go? In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—*Outlook of Missions.*



Think of India's complex social condition! There are "2,358 different castes, with about 100,000 subdivisions, few of which can intermarry with any other," says a writer of authority. That means exclusiveness in inclusiveness. Think of your son or your daughter, living in a land and belonging to one caste, and that forbidding marriage alliances with the people of 99,999 other castes in the same land! Surely, caste is a foe to India.



What is the population of India? Let us figure it in the terms of nations. The population of India is larger than the total of all United States, Canada, Mexico, South America, Australia, and Africa. Incomprehensible! It is just as hard to generalize facts about India as it would be about all these countries. What is true in one part of India is not true in another, and really no one man knows India much better than any one man might know all these countries named.

The Urgency of the Great Command: "Make Disciples of All the Nations."—Matt. 28:19



"While It Is Day"

"The Night Cometh"

"When No Man Can Work."

—Missionary Gleaner.

OUR IMPERATIVE NEED

At the close of the Hershey Conference, when five workers for the foreign field were approved—one brother, his wife, and three single sisters, three for India and two for China—a report of the result was sent to each one of our foreign fields with this question: "What will this lack of workers mean to our mission fields?"

The question is a serious one and worthy of the church's closest attention. In the last two years a goodly number of young brethren graduated from our church colleges, yet they did not offer to go to the front. Why, **they** know. In a few cases, perhaps, health interfered; but aside from that, will the excuse that has kept them from going to the needy fields be valid in the day of accounts? Is this time of commercialism, that is swallowing up so many in its vortex—is this day of love of ease and comfort, which is attracting so many—is this all-consuming desire to get on in the world rather than serve the Lord, going to bring defeat to the Lord's cause?

Every one can well afford to read every line of the following articles, which are in reply to the question above, and keep always in mind the pictures which Bro. Blough has given.—G. B. R.

AN OPEN LETTER TO THE HOME CHURCH.

F. H. Crumpacker.

Dear Ones in the Dear Home Church:

It is with joy that we hear that a few are to be sent forth to the mission field this year. But oh, how hard that not more are coming! I want to take you into the situation on the China field for a few words. We had asked for ten workers for China this year—at least five married men. Not one married man coming now! The sisters' efforts will

necessarily be doubly hard unless there are men workers to help open the way.

First, as to ripeness. Let me say, with all the power that God gives me, that China is ripe unto death. The grain is falling at a terrible rate and there are absolutely not enough to garner in. The few of us on the field are worked to the breaking point. Bro. Bright was asked to take two months' rest by the physicians on the field. As a result of their request he tried hard to get away. There was no chance. He was away only about twenty days. He wished for

more time. We all wished for more for him. Our furlough is due now, but owing to the new men getting ready for their work we will stay on. In the spring we hope to go home. No one is ready with the language to take our place. An effort is being made to keep the interests going by transferring some workers temporarily from the other station. Soon other furloughs will be due. At present no one is ready to take the places. We had hoped that surely men would come this year and be in training to take up their duties two years hence, when other furloughs will be due.

What does it actually mean to the China Mission? It simply prohibits any expansion for at least four years, and then none unless reinforcements come. What are we to do? Calls are coming to open out-stations. No one is ready to superintend and oversee these places. Here is the hardest of all mission work—to see the needy calls and not be able to answer them. The growth of the mission must be kept to a later issue. It will be all that we can do to keep from actually retrenching unless help comes.

Do you wonder about the spiritual development of the mission? Well, so do I. How are these who are coming to be helped and spiritually taught without a teacher? Yes, we have twenty odd to be prepared for baptism this fall. They come from raw heathendom, and we must give special care or they will not know the Lord, even though they have confessed Him.

No, dear brother in the home church, our work is suffering for young men, and the material side of course needs funds. We can not expand and reach those right at the door; neither can we properly take care of the ones the Lord has given to our care unless there comes help. May the Lord help us to get on our knees and plead for hearts to be moved to the needy foreign field. I know more of China than of any other,

but I could wish for the dear brethren and sisters in India to get help speedily.

I must certainly not close this letter without entreating you to join all the Lord's praying ones to open hearts for China in this coming year. If next Annual Meeting can send five young men and as many or more women to China, believe me the Lord's cause would wonderfully prosper in these parts.

What kind of men and women do we need? We need physicians, teachers, and preachers; all of these filled with the Lord's own sacrificial spirit. What more can I say? Oh, that I might speak to our young people, who are casting about for a position this year! Our province of Shansi has one worker to every 57,000 people. Why not come and help bring the best of the world's goods to these people? This is the saving knowledge of our Lord. Just now one man could profitably give his full time to work among the middle school-boys and the business men of this city. As it is, this very important opportunity must simply be passed by.

May God's wisdom lead you to pray and lead His appointed ones to the China field. With love for his work, in Jesus' name.

Ping Ting Hsien, Shansi, China.



THREE PICTURES (A CALL TO SERVICE).

J. M. Blough.

1. Reader, have you ever seen a desert? To look out over an ocean of sand is indeed an impressive sight, but a most *depressing* one. Miles and miles and miles of desolation! As far as the eye can pierce the distance there is nothing to break the monotony of the view, nor relieve the mind in its search for comfort. There is no life, no vegetation, no tree, no flower, not even a sprig of grass—nothing save the uninviting stretch of burning sand.

This to me is a picture of the spiritual condition of the heathen world. We

know that without Christ there is no life. All are dead in sin and sit in a darkness that is appalling. Desolation spells their condition. When Jesus left the temple it became desolate indeed. Just so is the life that has no Savior dwelling within. There can be no peace, no comfort, no happiness, no safety! The life is as bare as the desert! There is absolutely nothing in such a life to enable it to resist the storms of life. Days are full of uncertainty, sorrows are overwhelming, efforts are fruitless, worship is comfortless, death is a gloom!

Friend, do you know that there are thousands in the Brethren mission field in India whose condition is like the desert waste? Nothing but the water of life will turn this desert into a rich harvest field for the Lord. But who cares? Who cares enough for these barren souls to give them the bread and water of life? Ah, you have not seen the blight and curse of heathenism, have you? The workers here are far too few to minister to all. The Hershey Annual Meeting was a glorious one, but only one man for the foreign field! What can one man do in this great desert? What? Praise the Lord for women workers (and we need more of them as our work develops), but, brethren, do you expect the women to do the men's part in the darkness of a heathen land? Is it reasonable? The mission fields of the church have been calling for men, and is this the answer? One man for the great desert of souls?

2. Have you ever seen a rich farm, of hundreds of acres of nice, level land, which was being neglected because the owner had died or was sickly, and the boys were unable to do all the work, and help could not be secured? Here and there fields were left to themselves; in others the crops were inferior, the fences were going down, even the orchard showed signs of being neglected. Everywhere was written large the need

for more laborers on that farm. It was a fine, rich farm, but it needed to be tilled. No farm will produce of its own accord. Laborers are required in proportion to the size of the farm and work to be done.

I say it with a heavy heart, brethren, but this represents somewhat the condition of our India mission field. It is a splendid field; i. e., there is a large population that can be reached. Our past experiences have taught us that many will hear and believe if they have the proper attention. But thus far the field around our stations has not been cultivated as it might have been, and there are many outlying fields which have not been touched at all. Especially has one of our stations been woefully neglected, *but of necessity*. All the workers here are spending and being spent, but they are too few. It is impossible for them to cover the field. Really the situation is so serious that we were forced to consider retrenchment; i. e., closing some of our stations. This would be a sorrowful experience. It is a fruitful field; the seed has been sown already in part; why should we allow it to become waste again? It looks like neglect, but we are helpless. The harvest is sure, but the work must be done. Much more could be accomplished at all of our stations if the force was larger. To see such important work neglected from year to year is not a pleasing sight to us who are here. We hope and pray, but the resources are with you; the men are in the home church. The last ten years there has been very little increase in the force in India, and this one brother this year will just about make good the waste in the older workers, so this does not in reality mean advance. But life means growth, and there is life in the Gospel. There are many evidences of life in our work, and we want to grow, we must grow, else we die. But growth means more duties and varied labors, and a

necessarily increased force of laborers. You don't want us to give up; we don't want to abandon any of our stations; retrenchment is a sorrowful word. Then let us pray still more earnestly, and let many be ready to come to the rescue. The situation warrants and demands it.

3. Oh, the joy of the harvest! The ripened grain! Plenty of workers! Scarcely a head of grain lost; certainly not a sheaf! Farmers, you know what it means. How much greater joy if in God's harvest field there is an abundance of workers so that all the sheaves may be gathered in! Loss and waste make the heart sad! Shall God's heart be made sad because we allow the eternal loss of souls whom we might garner in? Look at the harvest already gathered in! Twenty years ago the work was opened here in India. The membership is over 1,200, and many have already fallen asleep in Jesus. Our village schools have as many more under Christian teaching. The children in our Christian families form a small army—an army of hope for the morrow. A good harvest, indeed! But among the million people around us we might as easily have 12,000 members, and could have had with a sufficient force of workers. And in China they might have a membership of several thousand also by this time if their force of missionaries had been larger. Friends, the harvest is ready and can be gathered in, but it is gathered in proportion to our zeal. The promised land was given to Israel just as rapidly as they conquered it. Just so with us. God is ready to receive all, but He can not do it without us. The joy of the harvest is great, but when? Is it when half of the crop goes to waste? Ah, no; but when all can be taken care of. We are compelled to see the harvest go to ruin year by year, and why? Because God is indifferent? Because we are unwilling? No, no, no! But because (dare I say it?) the church

is indifferent to the needs of the harvest, and those whom God would send are turning a deaf ear to His call. How long, oh, how long?

See what the Church of the Brethren could do. Suppose she followed the example of the poor mission church which decided to send every tenth man as a missionary. If we should give every tenth dollar to the Lord, why not every tenth man? That would mean 9,000 missionaries for us. This would mean an Herculean effort, but think of what the harvest would be! The Disciple Church is arranging to send out 1,000 workers shortly. They are in earnest. Why should we not plan to send out at least 100 at the earliest possible moment? Let us ask God for great things. He will meet our faith. Nothing is impossible with Him, but we must allow Him liberty in our lives.

Look at the Seventh Day Adventists. Their church was organized sixty years ago, their membership already is 20,000 more than ours, and today their missionaries are in practically every country of the world. They are in earnest; they believe in their doctrine and their effort shows it. Listen! In 1913 they sent out 157 missionaries, and their total number of missionaries was about 1,400. They pay the tithe, which brought in over a million and a half of dollars for the Lord's work; over \$14 per capita. See what \$14 each for our membership would mean. When men are in earnest to give like that you will find them just as earnest to give themselves. It is their aim to give their message to the people of all lands, and they will. We are working in but few foreign countries, and there not with enough earnestness to make the world realize how we prize the true Gospel. We are put to shame by many organizations whose message we do not consider the truth, yet we are satisfied to do this little; yes, we who have the primitive Gospel are satisfied to let

others do the work or else let the harvest go to waste.

Oh, I would that some one in the Brethren Church might be able to blow the trumpet of Gideon, so that from all the congregations throughout the whole Brotherhood there would arise an army of 32,000 ready to go forth against the enemy at the call of the Leader. God would say undoubtedly, "These are too many." But I feel positive that from among that number He could choose three hundred faithful ones who could indeed rout the enemy and make the hosts of Satan tremble. Is there no one to blow the trumpet? Has God not spoken to some one to put forth the call? And where are God's chosen 300? He will find them, but the army of 32,000 willing ones must first stand up before Him. Now is the time of danger! Now is the time to move forward! Twenty years are sufficient surely to convince us of the world's need. The opportunity is still ours, and the harvest is ready. Are one man and a few sisters the answer of our church to the Lord of the harvest? Oh, for Gideon's three hundred! Only three hundred! Where are they? Brethren and sisters, you must answer!

Bulsar, India.



WHAT DOES IT MEAN?

A. F. Wine.

As I take a retrospective glance over the missionary activities of the Church of the Brethren and study the conditions of yesterday in comparison with those of today, it seems to me that there has never been a time in the history of our mission work that is so critical and needful as now. True, we have made wonderful strides in this work in the last quarter of a century, but I would have us consider carefully if we have in the last few years kept pace with this progressive movement of the past twenty-five years. Has our interest increased

in proportion to the manifold blessings from the One under Whose orders and power we have gone forth? If so, what does it mean that, for the past two years, so few have responded to the urgent call from the Mission Board, the workers now on the different fields, the ever-present wooings of the Holy Spirit, and also from the fact that the Board closed the past year's record with a deficit of about two thousand dollars?

It is one thing to create an enthusiasm in a good, grand, and noble cause—yes, even to put it well on its feet and see the untold blessings from the heavenly Father showered upon both the workers and that which is being done—but it is entirely another thing to increase this interest and enthusiasm with the advancement of the work sufficient to carry it forward for many, many years to come. Additional lives and millions of dollars must be laid on the altar of sacrifice—no, not sacrifice, but the altar of golden opportunity—before any slacking in our energies can take place.

Sometime since a friend was commenting on the missionary activities of the Church of the Brethren and commending us for that which we have done, saying that we have taken the lead in proportion to our number (in this he was not correct); but I responded that we had made only a beginning, and that our possibilities were many times greater. I said that inside of ten years we would double our force on the foreign fields and treble our offerings to the mission cause. Have I overestimated our possibilities—no, not our possibilities, but our probabilities? Yes, if our present ratio of increase is to continue; but, dearly beloved in the Lord, such will not, must not, be the case. A reaction from this seemingly unresponsive condition must take place and we will go forward fully to occupy the fields already laid claim to and win them for the Master. We must go for-

ward! Now is the opportune time! Now will the blessings and increase come as never before. "Rally, boys, rally round the standard" of the greatest King the world has ever known, Who will reign until all is conquered, not by the power of might, but by love and self-sacrifice of that which the world calls success, but which in reality is the golden opportunity of the present age. Think what it will mean to win China, India, Africa and the islands of the sea for the Lord Jesus, and thus raise the standard of civilization and Christianity to that of our own dear country. Think of the great joy and rejoicing among the heavenly hosts as these souls by the thousands come to acknowledge God as the Supreme Ruler and Jesus Christ as the Savior of the World. Brother, sister, perhaps it is necessary for you to take another look at Jesus on the cross, and maybe then you can see forward better into that which is to be accomplished, and thus be filled with such a burning love for souls that you will respond as never before. It will be the inevitable result. God grant that you may see anew the love of Christ as manifested on the cross.

What does it mean to the church in Denmark—this field which gave occasion for the beginning of our foreign missionary work; here, where the "faith once delivered unto the saints" has stood the test of many years under the most unfavorable circumstances; yes, much more than you in the homeland can imagine? Think not that we here are not affected by the unresponsiveness of the mother church. Think not that our leaders here do not keep in touch with the conditions there. The Lord has made it so that all of them can read and understand English, and thus know the progress that is being made by reading our church literature. Think not but that they are very grateful to the church in America for what she has

done for them! But be not surprised at the fact that the church in Denmark, which gave birth to the missionary activities in the mother church, is willing to lay herself on the altar by giving up the present help, if need be, in order that the work among the heathens may go forward and many more of them learn to know the Savior of all mankind. Here is the real missionary spirit that Paul speaks of in 2 Cor. 8. Having first given themselves to the Lord they give out of their poverty to the work of the church. During the past year, closing with Aug. 31, they have given to world-wide missions nearly 200 kroner (\$50), and over 150 kroner to home missions. Were the church in America to do as well, in proportion to their income and wealth, there would be paid into the mission treasury not less than \$500,000 during the year 1915. I speak of this not to praise the members here, but to move you to see your possibilities and act accordingly.

What a glorious opportunity lies before our very door! What untold blessings would be experienced if improved, both to the givers and the recipients! And as I have said, we will come forward to meet the demands, both with workers and the means, to occupy till He comes to collect His jewels. Time is precious; wait no longer; do your best and do it now. The present world condition must cause us to go forward as never before. It can not be otherwise with those who have the love of Jesus shed abroad in their hearts, "for the love of Christ constraineth us . . . that they that live should live no longer unto themselves, but unto Him Who for their sakes died and rose again." And a voice said unto them, "How long, O Master? . . . and it was said . . . until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course,"

"Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee; for Thy righteousness acts have been made manifest."

God grant that it may be so by every member of the Church of the Brethren from now on as never before. May our very life-blood be used in making manifest His wonderful love to the children of men. If one now and then fall upon the "battlefield," what matters? The Lord is able to care for those behind and raise up others to take the places of the ones thus claimed by Him Whom we serve. He is "Alpha and Omega," "the beginning and the end." Why fear or hesitate to go forward at His command?

Aalborg, Denmark.



WHAT DOES IT ALL MEAN?

J. F. Graybill.

The Church of the Brethren is represented in four foreign fields. With the present forces on the fields we are not justified in saying, "We are working four fields." We are only working in four fields. Denmark and Sweden, the first of our foreign fields, have never had more than three foreign workers each. True, they are the smallest in area and are not heathen countries, but they are in need of the truth as it is in Christ Jesus.

Most, if not all, of our workers on the field have sacrificed good positions to offer their lives and direct their energies for the cause of Christ and the church. They have not relinquished a high position for a lower one; for no position is higher than to be a coworker with God for the service of mankind and the salvation of the world; but they have sacrificed much that the church at home is enjoying.

They are on the field but a short time until they realize how much their service is needed, and the longer they are on the field the greater becomes their vision of the work. Though one's capacity increases with the years of service, one is at times entirely overwhelmed with the thought of that which should be done and can not be done for the want of time, men and means. Because of the lack of the above named, not a few of our toilers are overworked and some even incapacitated for further service on the field.

I think a little reflection over the calls from the four quarters—India, China, Denmark and Sweden—with but few to answer the call, and some not answered at all, should summon the church to arms to make a fight, not with shot and shell for supremacy, but the value in money for righteousness and salvation that will hasten the reign of universal peace.

Do the present conditions mean a defeat, a retreat, or a deadlock? It is certainly not an aggressive march "on to victory." Or what does all this mean—a deficit in the Lord's treasury of last year, a lack of workers and means to supply the calls of 1915? Our warfare is not carnal, but spiritual to the pulling down of well-entrenched strongholds. What has given the German army its success during a year of hard fighting against the enemies which surrounded it? The answer, in short, is trained men and plenty of ammunition. Yes, as long as "the children of this world are wiser than the children of light," the mission cause will go begging for trained men and ammunition, or means.

Certainly the workers on the field are doing their best, but they are limited. Gladly would the Mission Board come to their rescue, but it also is limited. The Board is not a mint or bureau of engraving, that by machinery can turn out the money required to keep on the

move the work begun and open new work. The trouble is hardly with the Board. We must go farther back and possibly we will find that the trouble is with the entire church on the home base. Perhaps the ministers are too well satisfied with a sufficiently-supplied, well-organized official board, a number of commodious houses of worship, sufficient means to keep the church machinery well oiled, and a little in the treasury for extra expenses next year, or in case the good Lord would not bless them so bountifully in the future, while the workers on the field are constantly fighting obstacles and discouragements that might be overcome by some of the home church's surplus. And instead of taking to the offensive and aggressive they must spend their time and energy in better entrenching and be content with the defensive, or trying to hold their own.

Our Volunteer Bands (God bless them all!) I am sure will solve the question of volunteers for the needy fields, and should, to a great extent, solve the money question. Those who want to respond to the call and go, but in some way are hindered, will not so easily be defeated in their purpose. They will be willing to give and thus be represented by substitute. I mean by supporting on the field, as far as lieth in their power, a worker in their stead. These bands should even awaken the whole church to its opportunity, so that it may realize its responsibility and possibility.

No answer to the needy call, or so few to answer the calls, not only means a disappointment to the Mission Board, or the forward moving part of the church at home, but it means the greatest disappointment to the workers on the field, who realize the conditions as no one else can. I can not realize the wants in India and China, or even in Denmark, though conditions are largely mutual, as can the workers on the re-

spective fields, or as I realize the need on our own field. Never have I prayed for long life or riches as I have since we have been in Sweden. Not that I might use it on my own carnal lusts, but that I might supply some of the imperative calls. I think if I were a millionaire I would begin where I feel the need most. I would appropriate \$25,000, or \$30,000 for our much-needed mission headquarters in Malmö. I am confident that the General Mission Board would grant us the building if some one would supply the means. Then I might also be able to finance the mission in Sweden, so that the money now sent here could be used in other, needy channels. I would even like to give a little lift to help build the Italian mission house in Brooklyn, because I can well realize how much this will mean to the success of the mission. And if the church would insist on helping Sweden, it might send a well-prepared and adapted brother and his family to head the work in Stockholm and build up the work in the northern part of Sweden. Sweden is not so large, but it is long and requires too much traveling to give the work there our close attention. There is simply one condition that makes most of this impossible, and that is, "if" we had the means.

Our own mission building is a necessary thing for the success of the work in Malmö. Halls are hard to rent. In fact, there are no halls to rent—simply large rooms on the second or third floor across the court. Our present place of worship, which we have occupied over three and a half years, is the best and has been longest used of any in the history of the mission in Malmö, but it is anything but satisfactory or inviting. The rent for this time amounts to nearly 2,000 kroners. When we rented, the building at the entrance had a 15 öre bazar, and the first floor of the building, over the court, where we rented the second

floor was an office. Within the last year the property was sold to a butcher and now there is a drinking house at the entrance, and on the first floor, where we worship, a butcher shop. It is anything but pleasant, and it is only because it is hard to find a suitable place without paying considerably more rent that we remain here. We have asked the Board and prayed to God for better conditions, that the vision of Bro. D. L. Miller and Bro. A. W. Vaniman for mission headquarters might be realized, and that we might try and get along with what we now have until we can move into our own mission home. The Board has not yet authorized the needed building. There may be two reasons for this: the present disturbed and uncertain condition in Europe and the deficit in the mission treasury. Both these causes are justifiable. All want our missions to grow and prosper, and they are growing, regardless of unfavorable conditions.

A building of our own would not only

supply better Sunday-school accommodations, but would give the work the permanence it has been lacking from the very beginning. It would invite a class of people that would not only make the work of a self-supporting mission possible, but also elevate it to a higher spiritual plane. My conclusion is drawn from what I have experienced in the homeland and what I observe in other missions in Malmö. The work of the Free Mission, Methodists, Baptists and Salvation Army, is growing where they have their permanent places of worship. One Methodist Mission, the Salvation Army's second corps, and several other missions with accommodations similar to ours, are realizing that under such conditions it means rowing against the tide, and progress is slow. We are gaining ground in all this, but what might we not be able to do under better working conditions? If our missionaries' lives are worth anything, it is the best working conditions that it is possible for us to give them.



Our First Night at Malmberget.

On Mountain "Welcome," where we fail to see the Midnight Sun because of its being cloudy. Taken on the night of June 10. Sister Buckingham is operating the camera.



The Sun at Midnight, June 20, 1915.
Photographed by Bro. J. F. Graybill, From Mountain
Called Dundret, 2500 Feet High, Near Malmberget.

THE LAND OF THE MIDNIGHT SUN

J. F. Graybill.

THE midnight sun has never had so much interest for me as it has since we have lived in Sweden. The long summer days and beautiful evenings give one a desire to visit the place where the sun does not set for four weeks and where there is no night. On our mission trip to the northern part of Sweden it was our privilege to see the sun shine at midnight.

In Stockholm the nights are very short when the days are longest, and as we travel further north the nights grow shorter. A thirty hours' ride from Stockholm and we are north of Boden, Sweden's most northern fort. Here the night is very interesting. One can not think of retiring when the sun is so far from setting, even if it is 10 o'clock. At 11 the sun disappears, but it is twilight until it rises again at 1 A. M.

After traveling one day and two nights we arrive at our destination, Malmberget (Ore Mountain), where our Sister Hallberg lives, early Saturday

morning, June 19. We receive a hearty welcome, not only from Sister Hallberg and her husband, but from others who are members of the Free Mission Church and even strangers to us. Their houses are open to receive us and we are invited to preach in their church the following day. Here we preach on Sunday morning, address the children's meeting in the afternoon, and in the evening we again speak at a mission a little distance from Malmberget. These are all interesting meetings.

The first night north of the arctic circle we find ourselves in company with others on a mountain called Welcome, only a little more than a half hour's walk from Malmberget, to get the first glimpse of the midnight sun, but we are disappointed, as are many who make the trip especially for this. It has snowed some during the day and it is not yet clear. The sun is hiding as though it were afraid of strangers, possibly because we are Americans, but it certainly

must have smiled on Americans before.

From 8 P. M. to 4 A. M. is the most interesting part of the day. One does not feel like retiring when it is time to retire. Travelers sleep and rest only when they are too tired to be on the go. After a few hours' rest on Sunday morning, preaching forenoon, afternoon and evening, we are on the way up the mountain Dundret. (Thunder), about 2,500 feet high. The strength of some fails, but they have attained the height from where their purpose can be accomplished. At 11 we reach the top. Clouds are lingering about the sun and we are a little anxious, thinking we may have the same experience that we had the night before.

By our own-devised sundial we observe that the sun is seemingly on a standstill from 11:15 to 11:45, and now it begins to rise. The camera has been in readiness for more than fifteen minutes, and now the film is exposed. The result is shown in the accompanying cut.

This is the best view we had of the

sun at midnight during the five nights in this part of Sweden. It is simply marvelous. For four weeks in June and the first part of July, when the sky is clear, the sun is visible at midnight directly in the north, at 6 in the morning high in the sky to the east, at noon in a southerly direction, and at 6 in the evening high in the sky to the west. No one traveling in Sweden should miss this, if it is possible to travel this far north.

Malmberget needs no electric light, nor has it "need of a candle" for the greater part of May, June and July. The street lights are removed during this time. The electric plant simply furnishes light and power for the mines. Here the summer is short, but vegetation grows very rapidly, when there is no night. This year the season has been quite late. It does seem strange to freeze in winter clothes and an overcoat and to see so much snow the 20th of June.

Malmö, Sweden, June 28.

THE WORK IN MALMO

Ida Buckingham.

THE work in our mission in Sweden has gone forward during the year. The various lines are prospering. Although the growth is slow and the results seem meager to us, yet we rejoice that God's blessing has been upon our efforts and that His hand has been leading. During the year six have been taken into church fellowship, and they are happy in their new Christian life. The summer attendance at all our services has not been so good. During the few short months of summer we have every one is anxious to be out as much as possible. Although they could arrange their program to be at all the church services, not all do so. Yet we

can say that a number have been very faithful.

The Sunday-school in Malmö has been progressing nicely. Last year we had an enrollment of about one hundred twenty. Our present hall is entirely too small for our Sunday-school work. We are very much crowded and the classes are large, owing to a lack of teachers. We have no trouble in gathering in all the children we can accommodate. Had we more helpers and a better place we could no doubt have many more children to teach. Again this year we have had a short summer vacation, as have the other schools. Our Sunday-school closed one week before the usual time. But some

of the children had forgotten, and the next Sunday morning found several pupils at the door at Sunday-school time. Many of the children are anxious for the reopening of Sunday-school the first of September. Many times, as we meet the children on the streets, they ask us how soon there will be Sunday-school again. So we see that they remain interested during the summer, and had we the helpers we would gladly continue throughout the year.

and close with devotional exercises. All are anxious to take some part in this and are pleased when assigned something they can do. We have begun Sunday evening meetings with them. They have a program an hour before young people's meeting. We trust this will prove to be a most beneficial factor in the work.

We hope that the efforts among the boys and girls who are merging into



The Beginners' Class, Malmö Sunday-school. Ida Buckingham, Teacher.

Our Junior Society is now in its second year. During the year some sixty children, between 10 and 16 years of age, enrolled as members and have signed the pledge, which reads: "I promise with God's help to read the Bible and pray daily and to keep myself from all sinful pleasures and all use of tobacco and intoxicating drinks." Some of these have left the city and a few have drifted away from us, but we have forty-five diligent and industrious workers.

We spend an hour and a half each Wednesday evening with them in work

manhood and womanhood will tell for unlimited good. They are just in the age of character moulding. To keep in touch with them at this critical age and give them high ideals and win them is our aim. Some of these children have parents who are religious, but that does not necessarily mean that they are Christians; for to most, religion means mere formality, rather than a right heart condition. If they attend the services of the State Church occasionally, they think that is all that is required of them, and all the children need, too. They seem afraid of anything other than the

State Church, and so often rather hinder than encourage the children.

The future is full of hope and possibilities. We see so much to be done and long to do everything we can to advance all lines of work. Each work has

its own problems, but the Lord knows all. It is He Who will give us the needed strength. May all be done to His glory.

Malmö, Sweden, Aug. 19.



The Malmö Junior Organization, on an Outing to One of Malmö's Parks.

OUR WORK IN GENERAL

J. F. Graybill.

OUR work in Sweden has been more encouraging this year than previously. All lines have been showing more interest, and we have gathered souls into the kingdom.

Our mission at Olseröd, in the Vanneberga church, where Bro. Lindell is in charge, has taken on new life since Pentecost. Seven have been received into church fellowship by baptism and are numbered with the saints. Five of these are young in years and if properly shepherded should make active workers. There are others at this place who are counting the cost and some are near the kingdom. They are seeking eternal life, but are not yet fully resigned. May they

not be like the rich young ruler and turn away sorrowful, but rather surrender their will to God. The seven above mentioned with two others make an addition of nine to the Vanneberga church. This gives us encouragement and causes the angels in heaven to rejoice.

In the Malmö church five have been enrolled with the believers since the first of this year. Our opposition in the city is strong and work is hard with our present poor accommodations. We continue in the good service of the Lord, sowing the precious seed and praying the Lord of the harvest to give the increase.

On a trip in company with Eld. Per

Jönsson to Mattarp, a mission in the Vanneberga church, where there is no resident minister, I found the members in good faith, with an earnest desire to continue the good fight of faith to the end, so as to win a crown of glory that fadeth not away. They need special grace to remain firm in their isolation. They are visited once a month, when a number of services are held in the different members' homes. They walk a long distance to attend these meetings and enjoy them very much.

One of our young brethren from this place was called to take his military training. He refused to bear a weapon, so he was assigned the care of an officer's horse. This young brother, because of his firm stand for conscience's sake, is well rewarded. His lot is far preferable to that of enduring all kinds of hardships connected with training for the army. I am glad to say that the

mobilizing for Sweden's protection has not affected one of our members. This we consider a providence of God.

There are places in Sweden where I believe fruitful work could be accomplished, but the laborers are lacking. Good, faithful, intelligent toilers are needed. All our Swedish workers have less than an ordinary education; some are hardly able to write. Such preachers can not reach a thinking class of people.

Our former method of electing ministers has been an entire failure in Sweden. We can get more talkers than we can use, but the workers and preachers are scarce in our ranks. I wonder if, in discussing the ministerial problem at Annual Meeting, the foreign fields are taken into consideration. I hope the solution is on the right way, and that it will be practical in all our efforts as far as possible.

Malmö, Sweden, Aug. 13.

THE MALMO AID SOCIETY

Alice M. Graybill.

OUR Aid Society continues its activities and has grown in number and interest. We meet regularly every two weeks for work. The meetings are in the evening, and well attended, but the time is not so long for work; therefore most of this is done at home. But these gatherings help much in the way of encouragement. By personal contact we get help from each other, when all are minded to do their best. Some one might say, "Yes, a good chance for gossip." But not so in this society. At every meeting, with one exception for a special reason, a portion of God's Word is read. Sometimes we read a helpful book on mission work. But more frequently a few of the members bring their guitars along. Then we spend some time in singing and playing, which is a natural gift of these peo-

ple. Never have I labored with a society that was so free from gossip as this one. It seems that every one is especially conscientious about this sin. This makes our efforts exceptionally interesting. The only drawback is that some receive such low wages, and others have no work at all. The other day two young sisters said, "I guess it would be best not to sew any more table covers, because people can do without them. Would we not better sew aprons and more necessary things, or when the time of sale comes we might not be able to sell our fancy work?"

We had an exceptionally good meeting last Monday evening. Sister Andersson, very devout in the work, the wife of Eld. A. Andersson, said, "We have never had it so nice and so pleasant in the church before." None of their

children are in the church, but through the work among the young people they have a very good feeling, and more respect for the church, and four of them are members in the Young People's Society.

Last year the circle was blessed with what we call a good sale for our articles, and so we had the pleasure of helping with the relief among the poor children; also in the feast for the poor. We are planning to help again this year. Our circle extends hearty thanks for the liberal gift we received from the Annville Aid Society, and other individuals. Had these young people the opportunity of earning wages, as our young people have in the States, I am convinced that the church here in Sweden would no longer

be a weak mission. I hope the time will come when conditions will change for the better. They have said, "If only we would not have to pay such heavy taxes, we could do more for the church."

Soon the summer will be ended. We had a very cool season. Only two weeks has it been real warm. Soon the long, cold winter evenings will begin, when our hands will find much work in sewing for the poor children, although we will not be able to do as much as last year, for several reasons. Our time is taken up with more church work, and the donations have not come in so liberally thus far. Yet we are happy in doing what we can by the help given from our dear coworkers in the homeland.

Malmö, Aug. 18.



A Meeting at Penningby, North of Stockholm, Where a Brother and His Family Live.

STOCKHOLM, A CITY OF HILLS

J. F. Graybill.

SWEDEN'S capital, as well as its second city, is literally built on hills, and they are more than seven. I have been in cities in the States that could be termed hilly, but never have I been in a city as mountainous as Stockholm and Gottenborg.

In Stockholm the hills are connected

with bridges and the valleys with tunnels, for all kinds of traffic. Some of these hills in the streets are almost too steep for walking. Some houses are built on ledges of rocks. For others the rocks have been blasted in order to form a cellar under the house. The rocks seem to be of a very hard kind, resem-

bling the iron stone. I have seen a house in construction where the foundation was just begun. The rock around the house was considerably higher than the foundation will be when completed. There was no difficulty in getting the material for the foundation, but it is a little hard to understand how they will be able to have a green lawn around the house.

Most of the churches in Stockholm, as were the synagogues before and in Christ's time, are built on the highest points in the city. It was the writer's privilege, while in Sweden's capital, to visit some of the churches. The last built is the Engelbrekt church, named after the Engelbrekt of Swedish history. This is a most stately structure. The building is erected on a "solid rock." The approach from the front has ninety-seven steps. Those who are not able to go so many steps can enter by the back way by walking around the church, up hill. The church has a seating capacity of 1,500, and was erected at a cost of \$1,500,000. The laver for sprinkling children is much larger than necessary, and was presented. It is of gold and different precious stones. The janitor did not know what it cost, but said it is insured for \$100,000.

The building certainly is on a "solid rock," but their faith is on a sandy foundation. What will it profit a people if their church structure is ever so artistic and substantial, if they do not have the gist of salvation, "by grace through faith"?

Stockholm, though built on and surrounded with many hills, and wearing much of its rough nature where it is visible to the traveler, has its beauty and much that is artistic. The palace is handsomely furnished and displays much art and wealth, but that which makes the city most attractive is nature.

Stockholm has a history that dates

back at least to the thirteenth century. At the end of that century the part of the city now called Stadsholm (City Island) was covered with buildings. The palace is in this part of the city. Here are many old structures, and most of the streets are very narrow.

The city received its name from the Hanseatic traders, who first called it "Holmen," or in Latin, "Holmina." "Holmen" means "The Island." The city is literally a group of islands. There is Stadsholmen (City Island), Riddareholmen (Island of Knights), Helgeandsholmen (Holy Ghost Island), Kungsholmen (Kings Island), and Skeppsholmen (Ships Island).

Sweden's capital has many harbors, some accessible to ocean liners, others to the many smaller boats that ply between the city and towns along the rivers and pleasure resorts. Near the palace the sea waters and river waters connect by the Mälaren. The fall in the river in the distance of 300 yards is about ten feet. Thus the sea and river waters are separated. The city is surrounded by islands of different sizes and heights. These many Skärgårds (small islands) add much to the beautifying of Sweden's capital.

Stockholm has many places of interest, a number of good museums and nice parks. A stranger may well spend a week or even more with profit in this city.

The names of the streets reveal the early characteristics of the city and its people. The following are a few: Blackfriars, Skoemaker, Merchant, Cheapside, Island, and All Souls, which led to the hospital called "Holy Ghost House."

The little country of Sweden may well be proud of its capital, with its beautiful surroundings.

Malmö, Sweden, Aug. 17.



Our Sister, Erika Hallberg, and Her Husband, in Her Home in the Northern Part of Sweden.

SWEDEN DURING THE FIRST YEAR OF THE EUROPEAN WAR

J. F. Graybill.

IT is now a year since the European War was declared. In the beginning one nation after another entered the arena, and the question was, Where will it end? This has not yet been answered. Sweden at once began to mobilize and station guards along its coasts to protect against invasion. A proclamation from the king called the Swedes to prayer for the peace and protection of the nation. Yes, a model (?) prayer was published in the daily papers, to be read by the people, and this was read by the priests in the churches all over Sweden. Practically everybody went to church. The houses of worship were crowded. But how long did this last? Not much more than four weeks. As soon as it was evident that Sweden was not in great danger of being drawn into the fray, indifference set in and

things in the religious world were going in the old rut.

Preachers and mission workers in general lament the spiritual drought in this country. A few, who are more optimistic, think the tide has been ebbing for nearly a half century, and that soon it will flow in. Some think the war will play a good part in bringing about a revival in religion. They expect a religious tidal wave to sweep over Sweden. May this be so, and not only over Sweden, but the entire world.

The exports to Germany have been very heavy. The drought during the spring and early part of the summer made pasture and feed short. Farmers were obliged to sell and found ready sale at good prices for cattle and horses. The best were in demand and have been exported. This makes Sweden's prod-

ucts higher, and imported products are always expensive because of the protective tariff. The past year has been very hard on the working man, because of the high cost of living.

In the spring we were approaching a coal famine, but coal has been exported during the summer, and factories have had sufficient to keep them running. Sweden must depend on England for its coal, and since England has stopped its coal exports it is evident that railroads and factories will not be able to procure the coal required to run on full time. Should factories be obliged to close, or even to operate only on part

time, it will increase the poor man's burden. High cost of living and no work will certainly make it hard for the poor.

The sentiment in Sweden is divided. Both sides have their friends. Here are found both war and peace agitators. How true is the proverb, "Uneasy lies the head that wears a crown"! Sweden has patiently endured all assaults and retained its neutrality. May it continue to remain thus. While at peace, war preparations are in progress, and this will add to the already tax-burdened Sweden.

Malmö, Sweden, Aug. 8.

OUR RELIEF FUND

J. F. Graybill.

A YEAR ago we made an appeal for contributions to our relief fund. A goodly number of our members and even friends, who are not members of our Fraternity, responded to our call. With the help of our members here in Sweden we clothed some forty children at Christmas and have given assistance to a number of poor, before and since. This fund was about exhausted at the beginning of the year, but a few individuals have remembered us during the summer, and an Aid Society has sent us \$40. For these liberal offerings we certainly are thankful, but this will not go very far in these times of high cost of living.

Last year some donations came too late to be applied at Christmas. These could, however, be used to advantage during the summer, for the poor we have always with us. Christmas is the season when we plan especially to make hearts glad. Last year we were successful in this, and may we be no less so this year. We trust we shall be able to do even more, for the need will be greater this year than it was last year.

We wish to stir up your pure minds by way of remembrance, that the time is again approaching for this much-needed charity work. It is time to buy the material and to make the clothes, for this requires time and labor. We shall in faith move out in this work, although we have little in the relief fund treasury. We trust that our members, who have been so bountifully blessed, will remember us in this line of endeavor when they bring the Lord's portion of the increase their broad acres have yielded, or the blessings of the labors of their hands, to the treasury. How true, "It is more blessed to give than to receive"!

Dear brother and sister, if you want to help us in this, send to the treasurer of the Mission Board what the Lord has placed on your heart, so that it may reach us in good time for Christmas. Because of the European War mail travels slower, and it will require time for your donation to reach us.

Malmö, Sweden, Aug. 18.



The Mission at Olseröd.

Six of These Have Been Baptized Within the Last Four Months, and One Since the Photo Was Taken. The Little Band of Believers at This Place Now Numbers Thirteen.

IN A HALLAND BERRY PATCH

J. F. Graybill.

HALLAND is a western coast county in Sweden, bordering on the north of Skane, the province in which we live. It has an area of nearly 3,000 square miles and a population of 146,902, of whom 18,332 live in the county seat, Halmstad. It will be readily seen that the population is comparatively small and that the country is thinly inhabited. This suggests that a large part of this county is mountainous. There is much untilled land, and this is just the place where the berries grow. All that can be seen from the highest peaks is woods and mountains.

In traveling through these sections one frequently is surprised by a little village where there are a country store, postoffice, blacksmith shop, and a tofelmakare (shoemaker)—not the kind we have in most parts of the States, but makers of wooden shoes. Here the

wood is plentiful, and this kind of foot-gear is also practical. Here railroads are not so numerous. Along the few railroads one finds villages of various sizes.

There are some plains along the coast, and also some tablelands that are very productive, and here the farming industry thrives. In the plains many sugar beets are raised, and there are a number of sugar factories.

I am not exaggerating when I say that the southern part of Halland is an actual berry patch, mostly of huckleberries and hallon, a berry that resembles the huckleberry in size and grows on similar bushes, but is red in color, and like the cranberry in taste. These red berries, when plentiful, form a beautiful picture. They are picked, some by machine, and sent by the carload to Germany. This year many huckleberries have been ex-

ported to that country. This makes berry prices higher in the cities in Sweden.

In this berry patch are people living. They till a little soil around the building. Many have a horse, cow, a few chickens, usually a dog and several cats. Here they live one hardly knows how. They know scarcely more of the outside world than what they read in the papers. They are hospitable, as they understand it. Here churches are few and far between. The people are anxious to hear the message of salvation and hope, even if they are not so willing to receive the Word as the man of their counsel. They open their houses for preaching, and usually there is a nice little gathering of anxious listeners to greet the messenger. Here we have a few members. Bro. Jönsson makes a trip to this place once a month and preaches six or seven sermons at as many different places. The writer visits this part of the Lord's vineyard once a year. Gladly would we get there oftener, but other duties make this impossible, or rather inadvisable. This year Bro. Jönsson arranged to have me on this trip during the berry season in August.

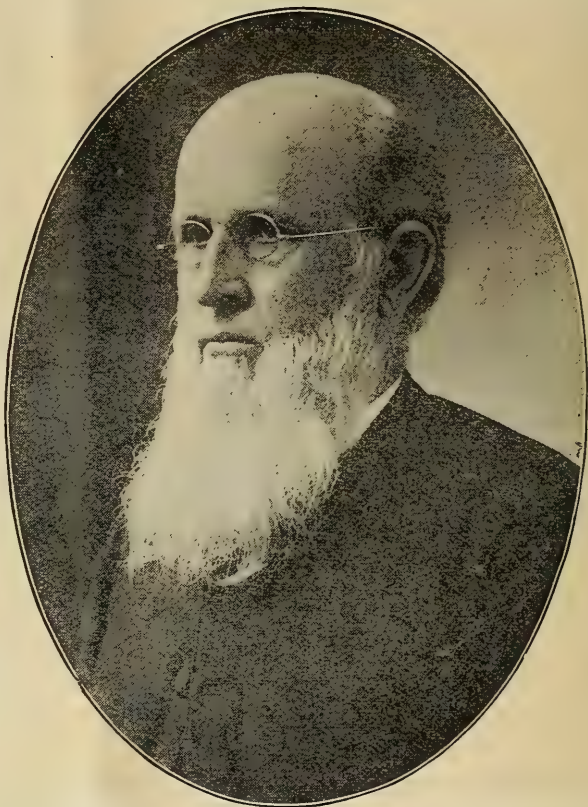
The law in Sweden is such that one is permitted to pick berries that grow wild, even on another's premises. The property owner has no right, according to law, to object. Then the patch is so large, and much is government land. Many city people take advantage of this and pick their own berries.

This week I have been in this section of Sweden, in the evening telling the story of God's redemption, through Christ Jesus our Lord, and how to find the way of salvation, and be acceptable servants of Him Who created us. During the day I picked berries that the Creator has permitted to grow in these mountains and woods. Even this secluded tract has its message to the meditative berry picker. I am enjoying the week, and as we in our home in Malmö enjoy what I, with an aching back, have procured, it will bring to remembrance the pleasant association of these peasants and the glorious seasons of worship in the evening. How many such experiences must the Master have experienced while in the hills of Galilee and Judea!

Malmö, Sweden, Aug. 12.



Picking Berries in Halland, Sweden.



Elder J. H. Moore

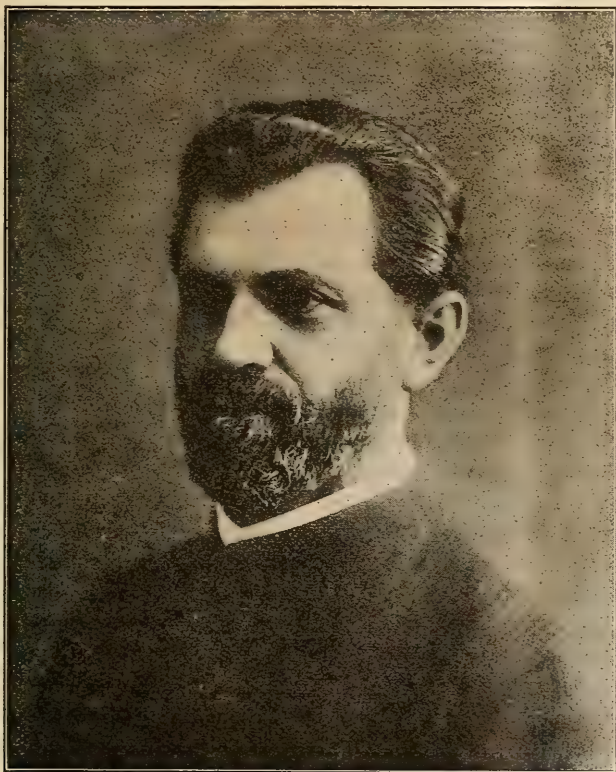
The Retiring Editor of the Gospel Messenger

John Henry Moore, was born in Salem, Roanoke County, Virginia, April 8, 1846. Moved with his parents to Woodford County, Illinois, 1850, thence to Missouri, finally locating in Cass County, Illinois. Has always been a natural student, a keen observer and a broad, discriminating reader.

Baptized at the age of 13 years; called to the ministry in 1869; ordained to the eldership, 1880. Has been elder of eight churches. With the exception of a few years spent in Florida, has been connected with our publishing interests since 1876; first as associate editor of the Brethren at Work and editor of the Family Companion; and finally in 1891 he became office editor of the Gospel Messenger, where he has served continuously ever since.

He visited Europe and the Bible Lands in 1898.

He was first in the tract business in the Brotherhood, having written many himself. Was very instrumental in bringing the needs of our ministers to the attention of Sister Barbara Gish, which interest resulted in the Gish Publishing Fund. Author of two books, "Our Saturday Night," and "New Testament Doctrines." Few if any have had more influence in shaping the policies of the church during the last third of a century. He retired from the office editorship, Oct. 1, 1915.



Elder Edward Frantz

The Incoming Editor of the Gospel Messenger

Edward Frantz was born near Carlisle, Ohio, in 1868. His early life was spent on the farm, where he completed the country schools. From thence he attended the New Carlisle High School, 1882-1885. Then Bridgewater College, Virginia, 1886-1890. Spent a summer in Ohio Northern University and three years at the University of Chicago, 1892-1895.

Was baptized in 1882; called to the ministry, 1891; ordained to the eldership, 1897.

He has always been interested in the aggressive work of the Brotherhood, having from the beginning, in preparation and vocation, devoted his life to its educational interests. He taught first at McPherson College, Kansas, in 1890-1892. Then was actively identified with that institution as a teacher from 1895-1910, serving as president, 1902-1910. Was teacher of mathematics, then Greek and Latin, and finally Biblical Literature.

He removed to California in 1910, serving as president of Lordsburg College, 1914-1915.

He became office editor of the Gospel Messenger, October 1, 1915.

THE STUDENT VOLUNTEER

TWO HUNDRED AND THIRTY-TWO VOLUNTEERS.

H. P. Garner.

YES, we as a church have 127 women and 105 men who say, "We are willing to go anywhere at any time and at any cost." When we look at the figures of this heading our hearts leap with joy and thanksgiving to God for the young men and young women who are willing to lay their lives on the altar of sacrifice and service. But some will ask the question, "What is the Church of the Brethren going to do with a lot of volunteers like that?" Young man, young woman, do not let that side-track you; there is always room in the front ranks for a leader.

But that is not what I want to bring to you. It is this: Where are the other nine volunteers who signed the card as getting through with their preparation in 1915? Five of us have been appointed to the field, but where are the nine? I know health may have hindered some, further preparation others, but where are the nine? Does the secretary of the Mission Board know? Does the secretary of the band know? If you are one of those, dear reader, I think the secretaries should know and your card be marked accordingly.

Again, I notice in looking over the list that there are twenty-eight who will complete their work in 1916 and be ready to go to the field somewhere. How many of these are going to be lost? I do not want to take a pessimistic view, but we must watch and see that our volunteer reservoir does not leak. I have not found any leak-hole, nor do I have any remedy to offer if there is one, but I simply call attention to the fact, that we may be on the lookout. The

prayer hour may be a great help. I am sure it will not hinder. Let's try it.

164 N. Prairie St., Batavia, Ill.

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"WHAT THINK WE OF CHRIST?"

Matilda Quellhorst Sanger.

NINETEEN centuries ago, in an Eastern country, among the hills of Judea, a Babe was born; a little life began, apparently no different from the millions of other little lives which begin every year. Yet there was something connected with this life that was to have a great influence on the entire world, as long as it should stand. His birth was announced by angels who sang, "Glory to God in the highest, and on earth peace, good will toward men." All know the Divine care and protection He received during His childhood, so we immediately begin the answer to the question, "What is thought of Christ?"

The shepherds thought enough to leave their flocks and visit Him in His humble birthplace. The wise men from the east came many miles to see Him, and to bring Him gifts. Cruel King Herod thought enough about Him to know that the influence of Christ would affect his own life and interests, and sought to kill Him. The people among whom He lived during His childhood and the period of preparation for His after-life called Him the "carpenter's Son," mocking Him and refusing to hear and heed His teaching. The multitude that followed Him, and who continually found fault with Him, called him a "winebibber." Judas, one of the twelve, knew Him to be the Christ, but yielded to the greatest sin man

could commit. After he had betrayed Him and received his pay for the terrible act he said that he had betrayed "innocent blood." Pilate's wife said to Pilate, when the multitude was asking for Christ to be delivered to them instead of Barabbas, "He is a just Man." Pilate himself called Him a "just Person," and said, "I find no fault in this Man."

There are numerous other quotations given in the Bible, revealing man's thought concerning Christ, but we shall mention only two more, and those are statements made by two of Christ's apostles. Thomas said, when he saw Christ after the resurrection, "My Lord and my God." Peter said, in answer to the question Christ asked His disciples, "Who say ye that I am?" "Thou art the Christ, the Son of the living God."

After noting the opinions of those who lived with Christ when He was here, we are made to ask the question, "What think ye of Christ?" Each of us must answer this question whether we want to or not. We may not put our answer into words, but our actions—our attitude to those around us, our attitude to His work—will be our answer, and it will be read by men plainer than if we put it into words. We, as His followers, upon whom the evangelization of the world depends, must consecrate our lives fully to His service, and strive each day for more of His Spirit, that in every way possible we may help our fellow-men, and thus serve Christ, through Whom we have hope of salvation.

May each one of us be ready to acknowledge Him as "My Lord and my God," and to show by our lives that we know Him to be "The Christ, the Son of the Living God."

Daleville, Va.

MY CALL TO CONSECRATION.

O. L. Harley.

Once my life was not surrendered
To the dear great God of all,
And the service that I rendered
Was so very, very small.
Seeking only earthly gain,
Worldly pleasure to obtain,
When the Spirit whispered low,
"Come, thy Lord, Who loves thee so,
Bids thee turn from these away,
And seek souls who've gone astray.

"Will you heed the loving call,
Tell them Christ has died for all;
That His blood has power to cleanse
From all guilt and all their sins?
That He loves them, every one,
And He bids them to Him come,
Be from sin and death set free—
Saved for all eternity?
For this task He's chosen you—
Will you to your Lord be true?"

In my heart a sadness came.
Will His message be in vain?
Then, as Moses did of old,
I to Him my weakness told.
"Lord, my talents are so few,
There is nothing I can do.
Send another, Lord, not I."
Thus I made to Him reply.
Grieved the Spirit went away,
But returned another day.

Friends, I'd have to sacrifice,
And I could not pay the price,
So again I answered "No"—
Bade the Spirit from me go.
Then He brought affliction sore,
Took away my earthly store,
Took away my dearest friend,
Made of all my plans an end.
Day or night I had no ease
Until I fell upon my knees.

As I prayed in agony
Again the Spirit spoke to me.
Willing, said I, "Lord, take me,
I'll go anywhere with Thee."
As I yielded to His will
He my soul with joy did fill—
Joys I never knew before,
As His peace, my soul came o'er.
He restored a hundredfold
Treasures better far than gold.

Glory to His matchless Name,
Now and evermore the same.
May my light be never dim,
May my life burn out for Him.
Let my all be sacrificed,
That the world may know the Christ.
Then, when life and time are o'er,
Just to meet Him on that shore,
See the welcome on His face,
As I behold His wondrous grace.
Then join in the grand new song
With all the consecrated throng!

THE LITTLE MISSIONARY

LITTLE HELPERS.

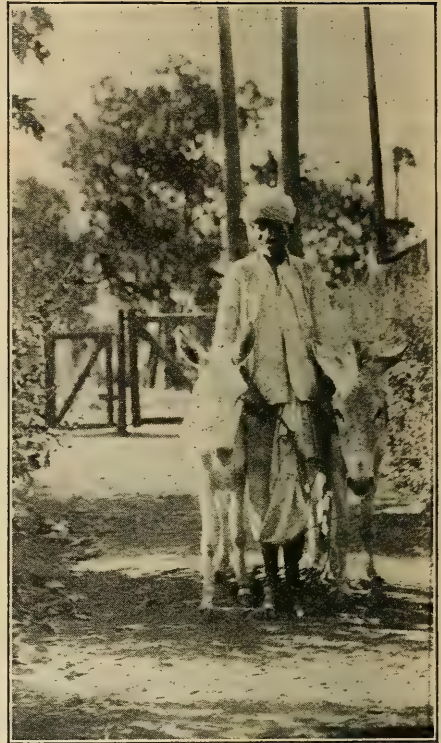
Nora Lichty.

HOW do you do! Do you know who we are? We are little helpers. Perhaps you would like to hear about our helping to build the Vali church!

We belonged to some potters at Umalla, and there learned to carry heavy burdens. One day the Saheb heard about us and brought us to Vali. We liked it in Vali, but, every once in a while, when our keeper did not tie our feet on leaving us loose, we took a notion to go and see our old home. Three times we were caught and put in the pound, but they always came after us.

Through monsoon we did not have so much to do, but occasionally would carry 160 pounds of grain for some one from the shop. After the rains our work began properly. A boy, who is nearly blind, and our keeper took us every day to the creek, near by, and from there we carried nearly all the sand used in this big building. We liked to work, but it was such fun to run away from the boys sometimes when they were tying the sand bags on our backs. Sometimes when we were loaded we would just stand still and not go any further. One day we took a notion to play a joke in this way, and four men, including the Saheb, pushed and pulled at us until we thought we had better go. My! it was fun to see them pull and tug!

One day our work was finished and we wondered what was going to become of us. Finally, two men took us and drove us toward the creek. We thought they were taking us for more sand, but no, that was not it. We went until we came to Vyara, forty miles away. There some of Bro. Pittenger's men came to



Our Feet Are Tied, So We Willingly Pose for Your Picture. Salaam.

get us and brought us to Ahwa. Now we are carrying things up and down these hills for the people who live here and take care of us.

Umalla Village, via Anklesvar, June 16.



HOW DO YOU DO?

"How can you, friend?" the Swedish say,
The Dutch, "How do you fare?"
"How do you have yourself today?"
Has quite a Polish air.
In Italy, "How do you stand?"
Will greet you every hour;
In Turkey when one takes your hand,
"Be under God's great power!"
"How do you carry you?" is heard
When Frenchmen so inquire;
While Egypt's friendly greeting word
Is, "How do you perspire?"
"Thin may thy shadow never grow,"

The Persian's wish is true;
His Arab cousin, bowing low,
Says, "Praise God! How are you?"
But oddest of them all is when
Two Chinese meet, for thrice
They shake their own two hands, and then
Ask, "Have you eaten rice?"

—Christian Standard.



DID YOU?

Did you give him a lift? He's a brother of
man,
And bearing about all the burden he can.
Did you give him a smile? He was down-
cast and blue,
And the smile would have helped him to
battle it through.
Did you give him your hand? He was
slipping down hill,
And the world, so I fancied, was using
him ill.

Did you give him a word? Did you show
him the road,
Or did you just let him go on with his
load?

Do you know what it means to be losing
the fight,
When a lift just in time might set every-
thing right?
Do you know what it means—just a clasp
of a hand,
When a man's borne about all a man ought
to stand?

Did you ask why it was—why the quivering
lip?
Why the half-suppressed sob, and the scald-
ing tears drip?
Were you brother of his when the time
came of need?
Did you offer to help him, or didn't you
heed?

—Selected.

THE WEEKLY PRAYER HOUR

Elgin S. Moyer.

Oct. 17-23.—Missionary Instruction and Awakening in the Churches.

Organization of more Mission Study
Classes.
Greater activity and interest in those
now organized.
Missionary instruction and encourage-
ment from pulpit.
Missionary instruction and activity in
S. S. and C. W. M.
Organization and growth of Mission
Bands.
That the Visitor be read in more
homes.
More and better programs furnishing
missionary news, kindling zeal and
interest.

Oct. 24-30.—Consecration of Leaders in the Churches.

That our people may realize the need
of more leaders.
That the proper ones be selected and
used as leaders.
That our leaders may have the neces-
sary qualifications.
That our leaders may be men and wom-
en of prayer.
That our leaders may have a passion
for souls.
That they may feel their call and re-
sponsibility.
That they may be willing to serve.
That they may be open to Spirit-guid-
ance.
Pray for the elders, pastors, other min-
isters, superintendents, song lead-

ers, presidents of various organiza-
tions, teachers, etc.

Oct. 31-Nov. 6.—Consecration of the Young People in the Churches.

That our young people may see the
need of consecration.
That they may get a vision of the value
of consecration.
That they may be willing to make the
sacrifices necessary for consecra-
tion.
That they may make Rom. 12: 1 a part
of their daily lives.
For greater reverence for God.
For greater loyalty to the church.
For more activity in church work.
For greater desire to know God's
Word.
For greater desire to live God's will.
For more praying lives.

Nov. 7-13.—Consecration in the Home Life of Our Membership.

Consecration of parents.
Praying parents.
Maintenance of family altars.
Dedication of children to the Lord.
Christian nurture of children.
Christian kindness to children.
Training children into the church.
Passion of parents for souls of chil-
dren.
Teaching children the real, world-mis-
sionary spirit.
Willingness to give children to the
Lord when called.
Spirit-filled homes.

FINANCIAL REPORT

CORRECTIONS.

In the Conference Offering in the August Visitor the credit of \$36.00 to Ash Ridge, Northern Illinois, should appear under Wisconsin.

During the month of August the General Mission Board sent out 155,234 pages of tracts.

The General Mission Board is pleased to acknowledge the receipt of the following donations during the month of August:

WORLD-WIDE.

Indiana—\$439.35.

Northern District, Congregations.
Elkhart (West Goshen), \$62; Blue River, \$57.75; Walnut, \$57.20; Yellow River, \$48.45; Turkey Creek, \$29.15; Camp Creek, \$19.31; Union Center, \$39.04; North Liberty, \$20; Elkhart Valley, \$29.91; St. Joe Valley, \$13,\$ 375 81

A Sister, 5 00
Middle District, Congregations.
Spring Creek, \$35.35; Guernsey, \$11.19, 46 54
Individuals.

Emanuel Leckrone, W. Eel River, \$5; James McClurg, \$1; Lawrence Shultz, Manchester (marriage notice), 50 cents; T. D. Butterbaugh, West Eel River (marriage notice), 50 cents, 7 00
Southern District, Individual.
Ettie E. Holler, 5 00

Pennsylvania—\$101.76.

Western District, Sunday-schools.
Western Pennsylvania, 5 00
Circuit No. 5, Sunday-school Association, 15 00
Individuals.

Sister Geo. Cunningham, \$5; Cora Christner, \$1; John J. Mishler, Johnstown, \$1, 7 00
Middle District, Congregations.
Roaring Spring, \$10.20; Claar, \$5.20; Leamersville, \$5; Fairview, \$2.30, 22 70
Individuals.

Daniel Replogle, Woodbury, \$15; Alice Guyer, Roaring Spring, \$2; A. Guyer, Roaring Spring, \$1; Anna H. Sell, Roaring Spring, \$1; Elizabeth Brumbaugh, \$1, 20 00
Eastern District, Individuals.
Anna G. Hostetter, \$1; Mrs. Sally Hershberger, \$1, 2 00
Southern District, Individuals.
W. R. Shank, \$4.06; H. K. Miller, \$1, 5 06
Southeastern District, Congregation.
Coventry, 17 53
Sunday-school.
Coventry, 6 45
Individual.

Alvin P. Harley, Royersford Sunday school, 1 00

Maryland—\$87.20.

Middle District, Congregation.
Manor, 22 10
Eastern District, Congregation.
Middletown Valley, 51 38
Sunday-schools.
Locust Grove, \$8.72; Union Bridge, Pipe Creek, \$3, 11 72
Individual.

Wm. H. Swam, 2 00

Kansas—\$34.50.

Northwestern District, Individuals.
Sarah Horting, \$5; Andrew Sutter, \$1, 6 00
Northeastern District, Congregation.
Sabetha, 17 00

Individuals.

J. W. Fishburn, \$5; Mrs. W. H. Entriken and Daughter, Abilene, \$1, \$ 6 00
Southwestern District, Individuals.
S. E. Hylton, \$5; W. H. Yoder, Monitor (marriage notice), 50 cents, 5 50
Ohio—\$25.71.

Northwestern District, Individuals.
W. H. Kerteter, Richland, \$1.50; Mrs. M. E. Sayler, \$1, 2 50
Northeastern District, Congregations.
Black River, \$7.46; Chippewa, \$2.90, 10 36
Individual.

Miss Jane Goon, Loudonville, 1 50
Southern District, Congregation.

Brookville, \$10.10; Donation to Uncle John's Waste Basket by Sam'l Miller, 25
Individuals.

Cyrus Funderburg, Springfield (marriage notice), 50 cents; F. J. Weimer, Greenville, 50 cents, 1 00

Virginia—\$23.45.

First District, Individual.
Mrs. S. J. Matheny, Roanoke, ... 1 00
Second District, Congregation.
Sangersville, 18 95
Individual.

John S. Flory, Bridgewater (marriage notice), 50
Northern District, Individual.

W. H. Trobaugh, 1 00
Eastern District, Individuals.

Julia A. W. Kauffman, \$1; E. P. Bowman, \$1, 2 00

Alabama—\$20.00.

Individual.
W. A. Maust, 20 00

Illinois—\$17.42.

Northern District, Congregation.
Pine Creek, 6 00
Individuals.

Angora Knorr, \$2; A Sister, \$2; F. A. Meyers, Polo (marriage notices), \$1; E. H. Slater, Sterling, 25 cents, 5 25
Southern District, Congregations.

Hurricane Creek, 95 cents; South Fulton, Astoria, \$2.72, 3 67
Individuals.

Maggie Polhemus, \$1; A Sister, \$1; N. H. Miller, Cerro Gordo (marriage notice), 50 cents, 2 50

Texas—\$10.00.

Congregation.
Portland, 10 00

West Virginia—\$6.55.

First District, Congregation.
Glade View, German Settlement, 4 55
Individual.

M. W. Reed, 2 00

California—\$4.50.

Northern District, Individual.
J. J. Bowser (marriage notice), . 50
Southern District, Individuals.

Lena I. Swank, Los Angeles, \$2; Daisy B. Evans, Los Angeles, \$1; Mrs. D. E. Lyon, \$1, 4 00

Iowa—\$4.00.

Southern District, Individual.
Ward Folger, Osceola, 4 00
Individuals.

A. N. Huffman, Tekoa, \$2; Mrs. David Corter, \$1, 3 00

Wisconsin—\$2.90.

Congregation.
Worden, 2 40
Individual.

John Kaiser, 50

Minnesota—\$2.00.

Individual.
A Sister, 2 00

Nebraska—\$2.00.

Congregation.
South Beatrice, 1 00

Individual.	
J. C. Heckman,	\$ 1 00
Missouri—\$2.00.	
Northern District, Individual.	
Katie A. Lohman, \$1; L. P. Donaldson, \$1,	2 00
New Mexico—\$1.00.	
Individual.	
Otis Weimer,	1 00
North Dakota—\$1.00.	
Individual.	
J. M. Sadler, Sr.,	1 00
Michigan—\$1.00.	
Individual.	
Lottie M. Bollinger,	1 00
New York—\$1.00.	
Individual.	
F. L. Cheney,	1 00
Oregon—\$1.00.	
Individual.	
W. R. Mavity, Bandon,	1 00
Colorado—\$0.50.	
Western District, Individual.	
S. Z. Sharp, Fruita (marriage notice),	50
Oklahoma—\$0.50.	
Individual.	
A. W. Austin (marriage notice),...	50
Tennessee—\$0.50.	
Individual.	
Maggie Hileman, Meadow Branch,	50
Total for the month,	\$ 792 84
Previously received,	25,900 97
For the year so far,	\$26,693 81

INDIA MISSION.

Ohio—\$4.44.	
Southern District.	
The Lord's Share of Uncle John's Pension Check,	\$ 1 90
Donation to Uncle John's Waste Basket by stranger,	10
Individuals.	
F. F. Self, 19 cents; E. W. Ewry, 25 cents; I. E. Etter, Dayton, \$2, ...	2 44
Illinois—\$0.05.	
Southern District, Congregation.	
Hurricane Creek,	05
Total for the month,	\$ 4 49
Previously received,	365 66
For the year so far,	\$ 370 15

INDIA ORPHANAGE.

Pennsylvania—\$77.00.	
Middle District, Aid Society.	
Altoona,	\$ 20 00
Southern District, Sunday-school.	
York,	52 00
Individual.	
Trostle P. Dick, Antietam,	5 00
Virginia—\$32.00.	
Second District, Aid Society.	
Middle River,	32 00
Illinois—\$31.03.	
Northern District, Congregation.	
Waddams Grove,	12 03
Christian Workers.	
Pine Creek,	19 00
Indiana—\$14.00.	
Northern District, Sunday-school.	
First South Bend,	10 00
Middle District, Classes.	
Primary, Loon Creek,	4 00
Minnesota—\$10.00.	
Congregation.	
Worthington,	10 00
New Mexico—\$5.00.	
Sunday-school.	
Yeso, Sunshine,	5 00
Total for the month,	\$ 169 03
Previously received,	1,136 75
For the year so far,	\$ 1,305 78

INDIA BOARDING SCHOOL.

Illinois—\$25.00.	
Southern District, Individual.	

Cyrus Bucher, Astoria,	\$ 25 00
Indiana—\$6.25.	
Northern District, Congregation.	
Turkey Creek,	6 25
California—\$4.00.	
Northern District, Christian Workers.	
Oak Grove,	4 00
Total for the month,	\$ 35 25
Previously received,	265 75
For the year so far,	\$ 301 00

INDIA HOSPITAL.

Iowa—\$9.26.	
Middle District, Christian Workers.	
Dallas Center,	\$ 9 26
Virginia—\$3.00.	
Northern District, Individual.	
Catherine R. Kline,	3 00
Total for the month,	\$ 12 26
Previously received,	307 15
For the year so far,	\$ 319 41

INDIA WIDOWS' HOME.

Pennsylvania—\$7.50.	
Eastern District, Individuals.	
A Brother and Sister,	\$ 7 50
Total for the month,	\$ 7 50
Previously received,	53 00
For the year so far,	\$ 60 50

AHWA BOARDING SCHOOL, INDIA.

Ohio—\$82.35.	
Southern District, Congregation.	
New Carlisle,	\$ 10 00
Sunday-schools.	
Hickory Grove, \$10; Donnells Creek, \$10.50,	20 50
Harris Creek Sunday-school and Mrs. D. I. Hoover,	11 00
Individuals.	
C. H. Senseman, Hickory Grove, \$5; C. A. Studebaker, \$10.85; S. W. Blocher, Greenville, \$25,	40 85
Washington—\$15.00.	
Individual.	
E. H. Eby, Seattle,	15 00
Total for the month,	\$ 97 35
For the year so far,	\$ 97 35

VALI CHURCHHOUSE, INDIA.

Iowa—\$62.34.	
Northern District, Congregation.	
Grundy Center,	\$ 62 34
Total for the month,	\$ 62 34
For the year so far,	62 34

CHINA ORPHANAGE.

Michigan—\$5.00.	
Sunday-school.	
Manistee,	\$ 5 00
Total for the month,	\$ 5 00
Previously received,	356 47
For the year so far,	\$ 361 47

CHINA BOYS' SCHOOL.

Ohio—\$4.61.	
Southern District.	
Proceeds of Uncle John's Waste Basket by 64 contributors,	\$ 2 01
The Lord's Share of barn rent, ..	30
Donation to Uncle John's Waste Basket by Mr. and Mrs. Walter Rhoden,	2 30
Total for the month,	\$ 4 61
Previously received,	118 24
For the year so far,	\$ 122 85

CHINA HOSPITAL.

California—\$20.00.	
Southern District, Class.	
No. 9, East Los Angeles,	\$ 20 00

Maryland—\$5.00.

Individual.
Christian Krabill, Greenwood, Del., \$ 5 00

Virginia—\$3.00.

Northern District, Individual.
Catherine R. Kline, 3 00

Indiana—\$1.00.

Southern District, Individual.
Jas. A. Byer, 1 00

Total for the month,\$ 29 00
Previously received, 504 76

For the year so far,\$ 533 76

LIAO HSIEN HOSPITAL, CHINA.**Ohio—\$10.00.**

Northwestern District, Individual.
Noah Neer, Bellefontaine,\$ 10 00

Total for the month,\$ 10 00
For the year so far, 10 00

CHURCH EXTENSION.**Maryland—\$2.00.**

Eastern District, Individual.
Wm. H. Swam,\$ 2 00

Total for the month,\$ 2 00
Previously received, 21 45

For the year so far,\$ 23 45

SEATTLE CHURCHHOUSE.**California—\$8.00.**

Southern District, Individuals.
Mary Brubaker, Lordsburg, \$1;
Amanda Flora, Lordsburg, \$2; M.
D. Hershey, Lordsburg, \$5,\$ 8 00

Total for the month,\$ 8 00
Previously received, 302 25

For the year so far,\$ 310 25

ITALIAN MISSION—BROOKLYN.**Pennsylvania—\$55.00.**

Western District, Aid Society.
Walnut Grove, Johnstown,\$ 3 00

An Individual, 1 00
Middle District, Aid Society.
Clover Creek, 5 00

Eastern District.
Bethany Bible Class, Elizabeth-
town, 2 50

Individuals.
A Brother and Sister, Spring
Creek, \$10; A Sister, Maiden Creek,
\$5; An Individual, Ephrata, \$2; Mi-
randa Mohler, Ephrata, \$1; A Sis-
ter, Elizabethtown, \$5; An Individ-
ual, \$2.50, 25 50

Southern District, Sunday-school.
Ridge, 5 00

Individual.
J. R. Etter, Lower Cumberland,
\$5; Nora S. Sausman, \$5; Mary
Thrush, \$2, 12 00

Southeastern District, Individual.
A Brother, 1 00

California—\$28.00.
Northern District, Individuals.
Bro. and Sister S. F. Sanger, Em-
pire, \$5; Wilbur M. Weimer, \$1; W.
E. Evans, \$1, 7 00

Southern District, Sunday-school.
Inglewood, 21 00

Missouri—\$27.00.
Northern District, Individual.
Bruce Williams, 15 00

Middle District, Congregation.
South Warrensburg, 10 00

Individuals.
A Brother and Sister, Warrens-
burg, \$1; Sister D. Boyer, Warrens-
burg, \$1, 2 00

Ohio—\$28.75.
Northwestern District, Individuals.
Brother and Sister Mahlon Moyer,
\$2; G. L. Snider, \$1, 3 00

Northeastern District.
Mary Brubaker's Class, Wooster,
6 50

Individuals.

Mary R. Hoover, Black River, \$4;
Nancy and Catharine Arter, Ash-
land, \$2,\$ 6 00

Southern District, Congregation.
Poplar Grove, 8 25

Individual.
A Sister, 5 00

Nebraska—\$20.65.

Individual.
Jacob Yoder, 20 65

North Dakota—\$20.00.

Receipt No. 27659, 20 00

Maryland—\$19.50.

Eastern District, Sunday-school.
Long Green Valley, 5 18

Missionary Committee.
Long Green Valley, 4 82

Individuals.
Sister Emma Newhauser, \$1; J.
M. Prigel, \$5; N. J. Miller and wife,
\$2; S. P. Sharrett, 50 cents, 8 50

Middle District, Individual.
Katharine Hartranft, 1 00

Illinois—\$17.00.

Northern District, Individuals.
S. H. Wolf, Franklin Grove, \$5;
Neal Whitehead, Elgin, 50 cents, ... 5 50

Southern District, Individuals.
Urias Blough, \$5; S. Richard, Cole
Creek, \$2.50; Alice Rohrer, Cole
Creek, \$1; Mrs. Minnie Swinger, \$2;
Belle Roberts, Virden, \$1, 11 50

Iowa—\$17.00.

Northern District, Individual.
Geo. A. Moore, 3 00

Middle District, Individual.
A Sister, 1 00

Southern District, Congregation.
Libertyville, 4 00

Individuals.
Elizabeth Gable, \$7; Two Sisters,
English River, \$2, 9 00

Indiana—\$11.00.

Northern District, Individuals.
Mrs. M. E. Stuck, Elkhart City,
\$5; A Sister, \$2; Mrs. H. O. Faust,
Walnut, \$1; Edward F. Meloy, Pleas-
ant View Chapel, \$1, 9 00

Middle District, Individual.
Emanuel Leckrone, West Eel
River, 2 00

Virginia—\$21.00.

Northern District, Individual.
S. H. Hansenfluck, 10 00

Eastern District, Individual.
Julia A. W. Kauffman, 1 00

First District, Individuals.
W. H. Byer and wife, \$5; Mr. and
Mrs. S. F. Rairigh, \$5, 10 00

Kansas—\$7.00.

Northeastern District, Individuals.
Mrs. W. H. Entriiken and Daugh-
ter, Abilene, 2 00

Southwestern District, Individual.
S. E. Hylton, 5 00

North Carolina—\$5.00.

Individual, Lou C. Rodeffer, 5 00

Texas—\$5.00.

Individual, Jacob H. Brillhart, ... 5 00

Wisconsin—\$5.00.
Individual, J. M. Fruit, 5 00

Oklahoma—\$2.50.
Individual, Ralph Holsinger, 2 50

Washington—\$2.00.

Individuals.
Bro. and Sister W. H. Leavell and
Sister Amanda Leavell, 2 00

West Virginia—\$1.78.
First District, Individual.
Bertha F. Thurmond, 1 78

New Mexico—\$1.00.

Individual.
Mrs. Clara Bowers, Miami, 1 00

Total for the month,\$ 294 18

Previously received, 1,628 90

For the year so far,\$ 1,923 08

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of the Church of the Brethren

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 Wine, Attie C.,Aagade 26, 2 Sal, Aalborg, Denmark

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 Graybill, J. F.,Friisgatan No. 2, Malmö, Sweden
 Graybill, Alice M.,Friisgatan No. 2, Malmö, Sweden

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 Bright, J. Homer,Liao Chou, Shansi, China
 Bright, Minnie,Liao Chou, Shansi, China
 Brubaker, Dr. O. G.,Liao Chou, Shansi, China
 Brubaker, Cora M.,Liao Chou, Shansi, China
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 Horning, Emma,Ping Ting Hsien, Shansi, China
 Hutchison, Anna,Liao Chou, Shansi, China
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 Vaniman, Susie C.,Ping Ting Hsien, Shansi, China
 Wampler, Dr. Fred J.,Ping Ting Hsien, Shansi, China
 Wampler, Rebecca S.,Ping Ting Hsien, Shansi, China

India.

Arnold, S. Ira,Anklesvar, B. B. C. I. R. R., India
 Arnold, Elizabeth,Anklesvar, B. B. C. I. R. R., India
 Blough, Anna Z.,Bulsar, B. B. C. I. R. R., India
 Blough, J. M.,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. A. Raymond,Bulsar, B. B. C. I. R. R., India
 Cottrell, Dr. Laura M.,Bulsar, B. B. C. I. R. R., India
 Ebey, Adam,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Ebey, Alice K.,Karadoho, via Dahanu, B. B. C. I. R. R., India
 Emmert, Jesse B.,Jalalpor, Surat Dist., India
 Emmert, Gertrude R.,Jalalpor, Surat Dist., India
 Eby, E. H. (on furlough), 91st and 10th Ave., N. E., R. D. Box 349, Seattle, Wash.
 Eby, Mrs. Emma H. (on furlough),91st and 10th Ave., N. E., R. D. Box 349, Seattle, Wash.
 Eby, Anna M.,Vada, Thana Dist., India
 Himmelsbaugh, Ida (on furlough),200 6th Ave., Altoona, Pa.
 Holsopple, Q. A.,Bulsar, B. B. C. I. R. R., India
 Holsopple, Kathryn R.,Bulsar, B. B. C. I. R. R., India
 Kaylor, John I.,Ahwa, Dangs Forest, via Bilimora, India
 Kaylor, Rosa,Ahwa, Dangs Forest, via Bilimora, India
 Lichty, Daniel J.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
 Lichty, Nora A.,Umalla Village, B. B. C. I. R. R., via Anklesvar, India
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 Long, Effie V.,Vyara, Surat Dist., India
 Miller, Eliza B. (on furlough),R. F. D. 2, Waterloo, Iowa
 Miller, Sadie J.,Vyara, Surat Dist., India
 Nickey, Dr. Barbara M.,Vyara, Surat Dist., India
 Pittenger, J. M.,Ahwa, Dangs Forest, via Bilimora, India
 Pittenger, Florence B.,Ahwa, Dangs Forest, via Bilimora, India
 Powell, Josephine,Bulsar, B. B. C. I. R. R., India
 Royer, B. Mary,Vada, Thana Dist., India
 Ross, A. W.,Bulsar, B. B. C. I. R. R., India
 Ross, Mrs. A. W.,Bulsar, B. B. C. I. R. R., India
 Stover, W. B.,Anklesvar, B. B. C. I. R. R., India
 Stover, Mrs. W. B.,Anklesvar, B. B. C. I. R. R., India
 Shumaker, Ida C.,Bulsar, B. B. C. I. R. R., India
 Widdowson, Olive,Anklesvar, B. B. C. I. R. R., India
 Ziegler, Kathryn (on furlough),Royersford, Pa.

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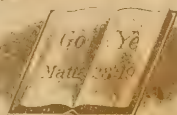
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Missions
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Asia

Church of the Brethren

Africa

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of the _____ Congregation in the State of _____ for
pursuing the Course in Missions as prescribed by the
General Mission Board.

In Testimony Whereof the General Mission Board has caused
its official seal to be affixed this _____ day of _____ 19____

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Fields

General
Study

Secretary of Board

THE MISSIONARY VISITOR

In Everything Give Thanks



A Group of Educated Boys at Vyara, India.

All are Baptized Christians. The strength of our India work must largely come from such men as these who are fitting representatives of our Christians.



1916
JAN
BRIDGEWATER, VA.

CHURCH
OF THE
BRETHREN

Vol. XVII
No. 11

NOVEMBER, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

NOVEMBER, 1915

Number 11

THE BOARD'S THANKSGIVING APPEAL

Our land is free from the pestilence of war; we are kept in peace; our crops have been abundant; our bank accounts have reached large figures; our houses are well furnished; our barns bulge with plenty; our firesides are happy; ours are opportunities for the fullest development of mind and spirit. What cause for praise and thanksgiving!

But in the face of our prosperity in this land, and the world tragedy now being enacted across the seas, how hollow and unreal is the mere vocal expression of our gratitude! How these events must touch our hearts and call forth substantial expressions of thanksgiving!

In the years past, the General Mission Board has never especially emphasized its needs at Thanksgiving time, because its demands had never reached that acute stage where it felt that a concerted effort on the part of the whole church was necessary. But this year it is imperative that we receive your support in full measure.

Our foreign missionaries have expanded in their work until further advance demands the expenditure of even more money than they have been receiving. They are asking for money for four hospitals, three churchhouses, school buildings, compounds, dispensaries, bungalows. All this in addition to our regular mission expenses, which draw heavily upon our world-wide resources. But they are expenses that we should expect in a healthy missionary enterprise. We have no extra funds on hand and our year, closing Feb. 28, 1915, showed a deficit of almost \$2,000 on our books.

We have not been able to supply the calls of our State Districts for funds to that full measure which they ask, and as a consequence they can not advance as they would like.

What therefore can be more fitting at this season than to bring into the Lord's storehouse a thank-offering for the World-Wide mission work of our church? With this in mind the Board feels to ask the Brotherhood for a special thank-offering on Thanksgiving Day.

What you have done in the past has been appreciated. Nor will what you give at this time be without its full measure of blessing to you. Please weigh carefully the needs of the field, the conditions of the millions of our neighboring peoples—our brethren—and our own blessed lot, and then do what the Lord tells you to do.

Place your offering with that of your congregation, or if isolated and unable to do this, send it direct to us.

Appreciating in advance anything that you may do, we are,

Your servants,

The General Mission Board.

EDITORIALS

"Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips" (Psa. 63: 3-5).



With what abundance we have been blessed! And how often we are prodigal with what the Lord has given to us! How slothful we are in our stewardship! How faithless to the trust imposed upon us! How deaf to the calls of His children, our own brothers!



Extremely few, if any, of our people really know what hunger is. Yet many times some members of the Church of the Brethren go to bed hungry in India alone every night. This says nothing of the rest of the heathen world—and even now millions in some of the so-called Christian nations.



A missionary in India writes: "We were at a sister's table when in America, whose dinner cost more than it would cost to buy all the average man in India eats in a year." So, while we are eating and are full, let us remember with more than praise of lips what the Lord has done for us. Let us remember His children in swarthy skin, who through our gifts shall rise and call our Master blessed.



Mrs. Clara Burtsfield, New Paris, Ind., has given us her order for fifteen copies of Stover's "Missions and the Church" for mission study. We suggest and recommend this book as our second study book in the mission course, and shall be glad to hear of many classes being organized with this as their text for the winter.

A dear good sister in Indiana recently sent us \$1,000 for missions. During her life she wishes annuity on the amount, and at her death she desires it to be used in China medical work.



Shippensburg Sunday-school and Christian Workers are catching the missionary fire. At a recent Rally Day service, where the spirit of missions waxed warm, pledges were made for the support of an India native worker for the coming year.



From far off Fruitland, Idaho, we have received an order for twenty-one copies of "Christian Heroism." This spells a flourishing class for that church during the coming winter.



A certain congregation in Northern Indiana must have a live elder, for there is a live interest in missions manifest, and a strong missionary committee. Just now they are engaged in promoting plans to support a missionary in the foreign field. Their plan is to secure pledges from one hundred of their members, to each give one cent during each weekday of the year for the support of a worker. They are also pledged to pray daily for the work and worker, and that the time may speedily come when the worker can be sent forth from their own membership.



We are glad to report that the operation through which Bro. E. H. Eby recently went, in a Chicago hospital, seems to have been successful. He is recovering rapidly. It is Bro. Eby's daily prayer that they may soon return to India. Sister Eby and their boys are remaining at Seattle until their future in definitely determined.

Bro. Ross D. Murphy and Sister Ida Himmelsbaugh are now on a tour through the churches of Western Pennsylvania in the interests of mission work. Bro. Murphy has spent much time during the summer among the churches of Middle Pennsylvania, and has been the means of organizing mission study classes, securing pledges for the support of orphans, native workers and missions in general.



Letters coming from India report that the rains this season have been very light. Famine has been already declared in some sections of the empire. Even in the territory of some of our workers are people who are living on leaves, roots and other greens.



One of our sisters in India writes: "Yesterday a man came to our house, begging for help, saying that his wife and child were sick and starving, having only had 'greens' to eat for a month. I gave him all that I had to give and he went away crying. He lives about twelve miles from us. I told him to come back again and we would perhaps be able to give him work."



Oftentimes we do not have to go far in our investigation to learn why certain church members or even whole congregations are not interested in foreign missions. They are not interested in the souls of their unsaved neighbors at their very doors. Their lives are bound up within themselves, their interests, their children, their prosperity, their false gods.



Pastors, how can you expect your young people to become interested in the needs of the unsaved world, if you do not bring these needs to their attention? A mission study class will be a wonderful assistance to you in fulfilling this portion of your heavy responsibilities. Try it this winter and see.

Buddhism is not a spent force or dried-up stream in Japan yet. There are still in that land, in round numbers, 72,000 temples, 37,000 Buddhist halls and numerous small private shrines. The city of Kyoto, not many years ago, saw the erection of a temple that cost over \$1,500,000. It is said that the massive pillars of this structure were raised to their places by long ropes made of the hair of devout Buddhist mothers and daughters.



Only 4.6 per cent of the girls of school age are in school in India, and nearly half of these do not rise above the primary grade. According to the last census report, only seven per cent of the men and one per cent of the women can read or write.



In spite of war conditions in Persia nine missionaries, six of them going out for the first time, left New York Aug. 26 for that land. They go cheerfully on this great errand of mercy. The Presbyterian Board, under whom they go, does not urge them to sail during this crisis, only stating the need and its willingness to send them. All the nine have made their own decision and cheerfully go out to work. Surely in them the spirit of a Carey or Judson or Morrison is not dead.



Woman's Work says: "Poisonous mosquitoes and other swarming insects of dirt and neglect; refuse thrown out to rot in the tropical sun; the sanitary—or unsanitary—arrangements of the Middle Ages; cholera and other malignant diseases, endemic and frequently epidemic; lepers scattered through the homes, mingling with the people in the market-places, handling food and other supplies; few doctors worthy the name, but many quack and witch doctors; no hospitals, no trained nurses; no smooth roads and no railroads; no public school system; plenty of cock fights and gam-

bling—this is what three centuries of Spanish rule and the Roman Catholic Church had made of the Philippine Islands.”



As an example of what a District missionary secretary can do, the following report of Bro. Geo. W. Hilton, secretary for Washington, is suggestive:

Number of meetings held,	51
Number of churches visited,	17
Number of homes visited,	54
Mission leaflets distributed,	12,000
Number of mission study classes in District,	4

Number of classes started later, ..	4
Appointed local missionary committees in all churches not having any.	
Amount of offerings on trip,	\$224.52
Expenses of trip,	104.82
Number of miles traveled,	2,994
Time spent, seven weeks.	
Presented systematic giving at all points visited, and found a hearty response—more so than anything along missionary lines that I ever appealed for.	
In every church visited there are those who are going to try tithing along with systematic giving.	

Such a splendid report can well be studied by those in other Districts who are entrusted with this work.

OUR MISSION STUDY SEAL COURSES

There is an increasing number of those who receive our mission study certificate, who are reading the seal courses and receiving seals to attach to their certificates. The following is the list of those who are thus reading, with their standing:

Name	Address	Gold	Silver	Red	Blue	Purple	Green
Galen B. Royer, Elgin, Ill.,		1	1	1	1	1	1
Lewis Day Rose, Windber, Pa.,		1	1	1	1	1	1
Dr. E. H. Brubaker, Flora, Ind.,		1	1	1	1	1	1
J. A. Buffenmyer, Elizabethtown, Pa.,		1	1	1	1	1	1
Alfred Ekroth, Elizabethtown, Pa.,		1	1	1	1	1	1
Norman A. Conover, Circleville, Ohio,		1	1	1	1	1	1
S. Clark Garst, Cordell, Okla.,		1	1	1	1	1	1
John R. Pitzer, Cordell, Okla.,		1	1	1	1	1	1
Holly P. Garner, New Windsor, Md.,		1	1	1	1	1	1
Alice D. Lehmann, Los Angeles, Cal.,				1	1	1	1
Jos. D. Reish, Dauntless, Alta., Can.,		1	1	1			
Mrs. Margaret M. Reish, Dauntless, Can., ...		1	1				
Anna M. Hively, Elgin, Ill.,			1				
Alta M. Price, Reedley, Cal.,				1			
Sara G. Replogle, New Enterprise, Pa.,		1	1	1			
F. E. Miller, Muscatine, Iowa,		1	1	1	1		
Katie Flory, Union, Ohio,			1				
Sarah R. Neher, Union, Ohio,			1				
Alva A. Neher, Union, Ohio,			1				
Enos E. Brumbaugh, Union, Ohio,			1				
Mrs. Daisy Brumbaugh, Union, Ohio,			1				
Jesse M. Heckman, Union, Ohio,			1				
Hallie Heckman, Union, Ohio,			1				
A. H. Bucklew, Union, Ohio,			1				
Mrs. J. A. Buffenmyer, Elizabethtown, Pa., ...			1	1			
S. P. Early, Fostoria, Ohio,			1	1	1		
D. H. Keller, Dayton, Ohio,			1			1	
Omer B. Maphis, Springfield, Ohio,				1			
Orpha M. Byers, Rocky Ridge, Md.,				1			
Blanche Bonsack, New Windsor, Md.,						1	
Edith Bonsack, New Windsor, Md.,			1	1		1	
Clyde Broadwater, Bittering, Md.,			1				
Olive Maust, Elk Lick, Pa.,			1				
Anna R. Royer, New Windsor, Md.,			1				
Kathryn B. Garner, New Windsor, Md.,		1	1			1	1

A QUESTION OF OWNERSHIP

Rev. William Ashmore, D. D.

WHO owns all this property? Who owns all these farms and lands and mines and corner-lots and homesteads? "I do," says a man who emerges from a doorway. "I do; they are mine; they are all entered in the recorder's office in my name." Ah! that may be; and yet entries on recorder's books are sometimes overhauled; a mere entry there does not make a title. Even title deeds have to be searched out and traced to their beginnings. At the outset there comes—

The Question of Original Ownership.—That takes us back through the records of past generations. We have an old "*Book of Beginnings*." It is the oldest Land Record in the world. In it we find this entry: "In the beginning God created the heavens and the earth." Moreover, it is specifically stated that the same Person formed every beast of the field and every fowl of the air. That is explicit. When any one makes a thing that thing belongs to him. God, then, is the original Owner of all things. Nobody can deny that, and nobody can dispute His claim.

Has God Ever Conveyed Away His Ownership?—Never! In Abraham's day He was proclaimed as "the possessor" of heaven and earth. More than two thousand years after He had finished making it, and after its occupancy by multitudes of nations, He still declares Himself to be in possession. Some hundreds of years later He says, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Observe, He does not say the earth *was* the Lord's, but the earth *is* the Lord's. Still more explicitly does God put forward His ownership: "Every beast of the forest is Mine, and the cattle upon a thousand hills" (not

was Mine, but *is* Mine)—is Mine now, and continues to be Mine. And once again, "The silver is Mine and the gold is Mine." That takes everything in, things on the earth and things under the earth. Lands and cattle and sheep and gold and silver and lead and iron and coal still belong to God today as much as ever they did. Settle it as a fact that God has not conveyed away His right.

Does God Exercise His Right of Ownership?—Assuredly He does. You have only to look at that same old Book of Records and you will see He exercises it continuously. He takes away from one, and gives to another. Study the nature of land-grants in that Book, and you will learn something not picked up in a recorder's office. There are other patents besides those granted by kings and congresses. God gave Canaan to Abraham, and so Canaan had to get out. On one occasion God said He would give Egypt to Nebuchadnezzar, and to Nebuchadnezzar it went. Afterwards that same old king became proud, and asserted his own supreme ownership over Babylon, which he said he had built. So he had built it, as nowadays a good many people build splendid structures for business or for dwelling, but that did not make him owner. He "built" on land which God owned and out of materials which God made, and so the structure followed the universal law. God degraded him and put him out of possession, that he might learn that God giveth the kingdom to whomsoever He will. The poor old king lost the power to convey away a single corner lot in his whole capital, and could not give to one of his queens a ticket of admission to his hanging gardens, notwithstanding he had "built" them. And so God continues to exercise the right

of domain over our lands and houses as much as He did over any ever owned by Pharaoh or Nebuchadnezzar or the Jews.

Then What Is Our Relation to the Property We Hold?—It is well to ask that question, and it is high time to ask it with downright seriousness as we have never asked it before. People think they are lords when they are only ministers; masters when they are only servants; proprietors when they are only tenants. We are all of us simply tenants at will of the Almighty. We are said to "occupy"; we are "stewards"; we hold in trust; we are held accountable; we are to be "reckoned with"; we must give account of our Lord's money; of whatever portion of the silver and gold we have in our purses; of so many of the cattle upon a thousand hills as we have inside of our fences.

Does the Owner Expect from His Tenant Any Sort of Tribute or Acknowledgment?—Surely He does, and He is not content to take a few hollow and empty words of "Thank you" for it, either. To the law and the testimony. Earthly governments have not only recorders' books for title deeds, but they have tax registers also. In that same old Book already spoken of we have God's own assessment of the tribute His people had to pay Him: "And none shall appear before Me empty." Under the law they gave one-tenth for God's special service; then a second tenth for another object, and once in three years still another, and a third tenth for something else. Under grace, they were expected to be fully as liberal as under the law. John struck the keynote of New Testament giving. A man with two coats was told to give one of them away to somebody who had none. Share with others. That was the idea, even though we do not like to hear it preached. The poor widow gave "all her living." Zaccheus, on his conversion, gave "half

his goods." Barnabas sold his land in Cyprus, and gave the proceeds. Possessors of lands and houses in Jerusalem sold them and brought the prices and laid them at the apostles' feet. The converts in far-off and heathen Macedonia gave beyond their power out of their deep poverty. God was recognized as the Owner of all things in the New Testament, the same as in the Old. The requirement to give was still continued. The same objects existed which needed help. "Give!" said the Savior. "Freely ye have received, freely give." Give, and it shall be given unto you. "Charge them that are rich," said Paul, "that they be ready to distribute, willing to communicate." And so right on, through the whole calendar.

Does the Owner Come in His Own Person to Receive His Tribute?—No, He does not. He never did that. But He sends His servants. God does not need the tribute for His own use. If He were hungry, He would not tell us. He would have it used to maintain His service; to assist His workmen; to spread abroad His truth, and to support His poor. Their appeal is God's appeal. In the Old Testament the tithes were given to Abram and his son. After the day of Pentecost moneys were laid at the apostles' feet, and afterwards handed to the seven deacons. The contributions of the Philippians were handed to Epaphroditus; those of the Corinthians to Paul, and such messenger as they might approve of by their letters. The needy, the suffering, the starving, the perishing, constitute God's appeals. A thousand millions of heathen today enter into God's appeals. At their season He sent a servant to the husbandmen that they should give him of the fruit of the vineyard. The Owner of all these farms and storehouses appeals to His servants, through His servants, for His servants.

Does the Owner Resent the Non-payment of His Tribute?—Verily, He

does. In the Old Testament He punished Israel again and again for this neglect and for their evasions. In the end, He charged the whole nation with having robbed Him. Because they had robbed Him, He sent a great army of caterpillars and canker-worms to eat up their substance. He scorched and blasted their crops; they went to a heap of twenty measures, and there were but ten; they came to the press-fat to draw out fifty vessels, and there were but twenty.

It has been supposed that in the New Testament God's displeasure at withholding was less decidedly expressed. On the contrary, it is so much more so as to be simply terrible. Like all other requirements under the Gospel, the matter is now left more fully to the spontaneity of the giver. But the reward of the giver is greater, and the punishment of the non-giver is greater than ever were dealt out under the old dispensation. The Savior begins by tell-

ing His disciples to take heed and beware of covetousness. He warns them against it as one of the things which, along with theft and blasphemy, proceed out of an evil heart and defile a man. Paul tells the Romans that covetousness is one of the sins which are worthy of death. He charges the Ephesians not to let it be named among them as becometh saints. He tells the Colossians that covetousness is idolatry, and that it is in the list of things for which the wrath of God cometh on the children of disobedience. *In a word, it is a thing which shuts a man out of the kingdom of heaven.* The Old Testament has nothing like that. The worst in those days was caterpillars and canker-worms and blasting and mildew. The new indignation is worse than all the old ones put together. What is being shut out of Canaan in comparison with being shut out of heaven? What is an army of caterpillars in comparison with the wrath of God?—*The Missionary Witness.*

A VICTORIOUS CAMPAIGN

J. M. Blough.

THE last mail brought us the good news that a former graduate of dear Juniata was likely to go to the foreign field as missionary this year. We are hoping she will come to India, though it has not been decided yet. We are still praying and hoping that there will be more than this one, for the need is great indeed. The war has made it very difficult for many missionary societies to carry on their work as planned, but it seems to us that this should be a call to Americans to put forth a greater effort to carry on the work of evangelization, that God's work suffer not. Seeing how the nations at war sacrifice their best men at the battle's front most

lavishly, and seeing how the men are willingly sacrificed for the sake of temporal kings and kingdoms, one must wonder why the King of kings must call and plead and wait and wait before He gets sufficient workers to carry forth His campaign which was begun 1,900 years ago. It is a victorious campaign, but so long-drawn-out that the fire of the first century leaders is lost and the enthusiasm slackened, and the Christian host follows so far behind their Leader and Captain that they lose interest and find time to amuse themselves with the pleasures of the world and engage in business for themselves, turning a deaf ear to the calls of their Captain.

Last fall when we came a Scottish regiment was stationed here, but soon they got orders to move; and in a short time they left us. But mark you, they did not know at all where they were to go, not one of them, and yet they went gladly. From the warm clothing that was supplied to them they supposed they would be sent to Europe, but no one knew. There were only two people in all the world who knew where this regiment was going. What do you think of that for obedience and devotion? But when the Lord of heaven calls men to go forward, they hesitate and ask where they are to go, what kind of country it is, what kind of climate, what kind of people they will meet, what hardships to face, and finally, having considered the whole proposition from a selfish standpoint, they say to the Lord, "I have decided it is not the place for me. I will stay where I am. Call some one else." What do you think of that for obedience and devotion in comparison? And I fear many in the Christian Church have treated their Lord as shamefully as this, and yet daily claim their bread from Him. Are they worthy of it? Such half-hearted devotion to God makes me heartsick when I compare it with the devotion of the soldier and the sailor in the present war. Friends, think of it! I am opposed to all war except the warfare in which the Christian is engaged, but I tell you there are some things for the Christian warrior to learn from the millions who bravely face death because they are called to do so.

In the second place, do you know how the defeat at Mons and the German raid on the English coast aided recruiting in England? The return of maimed and wounded and dying soldiers from the continent stirred the blood of every patriot and they rushed to the recruiting stations as never before. And when fear of German invasions fell upon England, and Englishmen were killed and wound-

ed in their own homes, again their blood was stirred and their spirits fired and they came forward to the defense of their country. Isn't it strange that in spiritual matters it is so different? Do you not know that there are wounded soldiers from the foreign mission field in your midst? Do you not know that some have died at the front? Does this knowledge not stir your souls? Should not this fact send men and women, the strongest and best, to the recruiting station at Elgin? Should it not send many into the training classes and volunteer bands? Instead, it seems that the sight of the wounded and sickly soldiers from the front sends a shudder through the Brotherhood, and most shrink back, counting their lives too precious to be thus spent in dangerous places. What shame to the Christian's courage! Then, too, remember how your own coasts are being invaded by the foreigner, who is bringing into your country heathen religions. Your peace is endangered; your spiritual life is in jeopardy. This, too, should arouse the spirits of the righteous and send hosts to the recruiting stations, ready to be trained so as to meet this foe in the homeland. Christian friends, open your eyes to the situation and realize the peril in which the United States is today as well as the need in the broken ranks in the foreign field.

Once again. What a thrill of joy was felt throughout the whole British Empire when Lord Kitchener announced that the depleted ranks in the expeditionary force were filled up again with fresh forces from the home base! It was imperative that the force be kept up to its full strength because of the enemy's force and tactics. Yes, the ranks have been filled, but who can fill the places in the homes of the fathers and brothers and sons who have fallen at the front? Can it be said of the Christian Church that she is as eager in her endeavor to fill the gaps in her battle front? The

leaders are eager indeed to fill the vacant places, but where are the men and women offering themselves? It makes one very sad when he sees the delay, the unexplainable delay, in filling up gaps in the foreign mission force. I say it from my heart. The simple fact that one has fallen out of the ranks should be enough to stir a thousand hearts to rise in willingness to be sent if found worthy. But instead of this, even the pleadings and strongest appeals that can be sent, and adding that it is a life and death problem of the immortal soul, are yet unable to move the hearts of those who profess to be God's children, and those who daily seek His kind care. How can this be?

Surely we must consider that the Lord's work is of first importance. What are the needs of the world today? What kind of men and women are needed for these world needs? As college students I appeal to you to consider these two questions prayerfully; then with all the might and talent you have press forward in your preparation to become such workers as this old world of ours needs. I hope that none of you

will forget at any time that your lives must be spent in some form of Christian service if you would allow the Lord to work out His plan for your life. God magnifies the individual in planning each life. Are you willing that He carry out His plan for you? Or is there a dread that He may lead you where you are not inclined to go? Can you say to your Lord, without mental reservation, "Lord, thy will be done"? If you can not, there is something radically wrong in your spiritual life. See what you can do for the Master during vacation in going about doing good as He did. Remember, you pass this way but once; hence, neglect not the opportunities for helping your fellows by making it easier for them to live right. The way to heaven is up in experience with God and down in service to man. "Others" is a good motto for all, especially students who are looked upon as leaders as you return to your home communities. Be loyal to your Lord.

In His loving service.

Landour, India.

TAPESTRY WEAVERS

Let us take to our hearts a lesson—no lesson can nobler be—
From the ways of the tapestry weavers, on the other side of the sea.
Above their heads their pattern hangs; they study it with care:
And while their fingers deftly work, their eyes are fastened there.
They tell this curious thing, beside, of the patient, plodding weaver:
He works on the wrong side evermore, but he works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.
Oh! the sight of its delicate beauty! How it pays him for all it cost!
No rarer, daintier work than his was ever done by the frost.
Then his master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell,

The years of man are the looms of God let down from the place of the sun;
Whereon we are weaving always till the appointed task is done.
Weaving blindly, but weaving surely, each man for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—the Perfect Pattern is there.
If he keep the face of the Master forever and always in sight,
His weaving is sure to be perfect, his work is sure to be right.
And at last, when the task is ended, and the web is turned and shown,
He shall hear the voice of his Master; it shall say unto him: "Well done!"
And the white-winged angels of heaven to bear him thence shall come down;
And God for his wage shall give him, not coin, but a golden crown!



A Powerful Dyak Chief.

Most authorities claim that the Dyaks are the aboriginal inhabitants of Borneo, and are quite certain that they are of the same stock as the Malays, but credit them with more mental ability. They are very honest. Lying and stealing are severely punished among them.

THE LAST OF THE HEADHUNTERS

C. William Beebe

[Note.—This article, with cuts furnished, is reprinted from the September issue of World Outlook, 150 5th Ave., New York City, by their kind permission. This monthly magazine, for \$1.50 per year, gives one a splendid glimpse of Oriental peoples as they are and is a most interesting new magazine.]

ONE of my Dyak paddlers came back into his village one morning with eight human heads tied to his belt. This was shortly before I hired him as a member of my crew.

His name was Drojak and his personality was impressive, magnetic, and full of dignity. Sometimes I could get him to talk about this fight which had yielded so much booty. And on rare occasions he would go through it in pantomime. He was a great actor, and his audience would wait in absolute silence watching him.

It was a good sized audience—a Malay cook, superstitious and filled with awe at such a sight; a half caste Dyak boy who did washing and waited on table, and eleven Dyak paddlers. They would sit in a circle around the campfire, with the Malay hovering fearfully in the background. I was given a place of honor a little at one side. Behind us the jungle rose like a black wall, and beyond the campfire the river showed, overcast with shadows.

First Drojak would walk slowly up and down, showing tall and black against the yellow flames, wearing only his narrow loin cloth and two long earrings that touched his shoulders. This

was the prelude—an imitation of the way he had walked through the forest on the morning of his battle.

Then he would stop, peer cautiously from side to side, lean forward, listening. He would give quickly, with gestures, with short broken words, the advance of his enemy—the advance of twelve men creeping toward him through the thick underbrush. Then, with his knife raised above his head—how he had run out to meet them. He would show the ugly details of the fight—how first one man went down before him, and how another body was thrown across the first that had fallen. We knew how each one of those men had died—one with his hands held up before his face, and another with his arms pinned behind him and his head pressed down.

There were three times, I think, when Drojak forgot that we were watching him. At such moments his face was terrible to see, filled with cruelty and hate. But I believe that his battle was fought honorably, according to his codes. Twelve men trailed him, attacked him. It was a question of his life. He killed eight of them, and drove four of them back into the forest. It must have been, by any standards of warfare, a magnificent battle.

He showed us how the four ran away, how one of them threw his spear into a clump of bushes, where it fell, point downward, so that it struck deep into the ground. It remained upright, swaying a little from side to side. He showed us, too, the way he had cut off the heads of his enemies; and he tied them one after the other to his belt. He did this quietly, deliberately, taking great care with each knot.

At the end, he would straighten up, put back his shoulders, and dry his hands. The deep lines around his mouth and in his forehead would disappear suddenly. Then he would look at

his audience, slowly turn from one face to another until he had completed the circle. This done, he would put his feet together so that his heels touched, straighten up, and burst into a hearty laugh.

There was something contagious about his laughter. It was so loud and so genuine. And it was without fail the signal for the Malay cook to reappear from the bushes where he took refuge during the second act of Drojak's drama. For the Malay sometimes forgot himself and became arrogant over his cooking pots—took it upon himself to criticize the customs of the Dyaks. And I think that he suffered a very real remorse when he saw Drojak killing so many men singlehanded before the fire. I believe that the light in Drojak's eyes appalled him, and that he was overcome with fear—and it was as wholesome as it was sincere. It did him a great deal of good.

For me, it was a revelation of the Dyak character. Drojak in everyday life was an admirable man, a faithful servant. There were countless times when everybody aboard our canoe owed their lives to him, and to the eleven paddlers who worked with him. In the heavy tropical downpour at night, which made the river a boiling torrent filled with brush and heavy tree trunks, he would jump overboard and fend off the debris as it washed down on us. There was no danger too great for him, no rapid of which he was afraid.

Yet underneath, somewhere in his nature, there were all the elements of cruelty and absolute savagery. And little by little as I came to know his people I saw that they were much like him. I was in Borneo for many weeks, and I worked with the Dyaks for a long time, studying the pheasants of their country. They gave me invaluable assistance. We went up the Mujong River and the Balleh River, pitching



Heads of Their Victims.

The Dyaks believe that all those whose heads they take will have to serve them in the hereafter and that the strength of each victim is added to his own in this life. They have an idea that a white man's head is no good, because they believe that white people do not make good servants. A child's head is considered by them to be the most valuable, and a woman's comes next, because to have acquired either of these they have usually had to fight all the family's male protectors.

camp along the banks wherever we found a spot that opened into the jungle and at the same time offered protection. And only once did we pass by a tribe which was hostile.

My men warned me against these people, and we gave them a wide berth. We passed on up the river to the tribal house of one of my paddlers. It was night when the canoe grated on a little beach flanked on either side by tall palm trees. In the distance we could see a row of lights, and the broken outlines of a Dyak house. Then a crowd of people and a still larger crowd of dogs came running down to welcome us.

Perhaps word had gone ahead of our coming. Savages have mysterious means of their own by which rumors come and go. I do not believe that the sight of our canoe drifting in to make a landing could have inspired a Dyak tribe with friendliness, for it was a war canoe and had done service in this character. It was some seventy feet long, and built to hold eighty armed warriors. In the moonlight it must have had a

somewhat menacing appearance, at best.

But the tribe came running to meet us, notwithstanding. The chief himself shook hands with me and at the same moment pressed an egg into my left hand. This was a sign of welcome—the supreme assurance of hospitality. Other members offered more greetings and more eggs. In return we presented scissors, beads, and chocolate wrapped in tin foil. The chocolate wafers were received with signs of great delight.

Then we were led to the house. It was a long, low structure built high above the ground. One by one we climbed a notched pole that led to the doorway. It was a treacherous ascent, for the pole was slippery from the heavy dew, and leaned as well at a perilous angle. The Dyaks themselves made their way up expertly and gracefully, and two little boys ran up in short bounds with their arms stretched out on either side like tight-rope walkers.

Once inside the house we were conducted with ceremony and great courtesy to a big central room. When we

were seated in our places of honor on the floor, we could look down a long hall flanked on either side by closed doors. Behind each of these doors a Dyak family made its home, a sort of jungle apartment house.

This hall was empty save for shallow bowls filled with burning incense, which threw off a sweet, heavy perfume. Above us, suspended from the rafters, a circle of dried human heads looked down into the room, and the white wooden eyes which had been driven into their sockets stared at us balefully.

After a little while, some children dressed in war regalia, with caps and coats of feathers, came marching in to bow before us and make speeches. Then the women and the young girls came, dressed in short skirts, with their arms covered to the elbow with bracelets of copper wire. They, too, bowed and spoke to us, then took their places in the circle on the floor—a circle which grew larger and larger until the outer row of people reached the walls.

At last a Dyak dancer entered slowly and walked to the center of the room. He took a war coat and cap from one of the children and put them on ceremoniously. Then he danced for us. It was a wonderful dance, with the minor beat of the tom-toms for his music, and the smoke from the incense about him like a thin, blue mist.

It seems that savages alone have caught the true spirit and meaning of dancing. And I thought that night in the Dyak house that only savages give a true expression to hospitality. During the hours that our canoe was moored

at their beach, an entire Dyak tribe was given over to us—we became the center of their life. Every thought and every gesture sprang from some desire to please us.

All our belongings were respected and when we left, not a single thing from our equipment was missing. I have heard since that theft is practically unknown among the Dyaks, so unknown that there does not even seem to be any traditional law for its punishment. The Dyaks are also very truthful and they are said to pillory the liar in a strange fashion. They heap up a pile of branches on a pathway between villages, and every passer-by considers it a sacred duty to contribute to the pile and curse the man in whose memory it was erected.

It was late when we swung off again down the river, and it was well past midnight when we pitched our camp. For a while I lay awake thinking of the house we had visited and that I would never see again. All that these Dyaks had done for us and all that I had seen that night fitted together in my mind to show all that was good and bad in these people.

I remembered, above all, their friendliness. And when I looked out and saw Drojak still at work by the campfire, I forgot that he was a warrior who had come in one morning with eight heads tied to his belt, and remembered only his faithfulness and his courage. And I knew that his people were like him, honest and honorable; and I was glad then, as I am now, that I had worked with them, and had the honor of being their guest.

WRONGS OF INDIAN WOMANHOOD

Anna M. Hively.

"Unwelcomed at birth, unloved through life, unmourned at death."

THIS is not the history of the life of the American child, born in a loving home of plenty and reared in the lap of luxury, pampered and petted through life, but it relates the sad lot of our heathen sister in India. She is "only a girl," so if she is not thrown into the River Ganges or under the wheel of the car of Jagannath to appease the wrath of some fearful god, or does not meet some fate equally as cruel, she is permitted to live and eke out a miserable existence that in the end is worse than death itself. You ask, "Does not India have a religion?" Yes, many religions; but what does India's religion do to lift the burdens of womanhood, so heavy in the midst of these heathen religions? We find that the demands of custom are sharper than any two-edged sword, and if the little girl be not married when at least twelve years of age, not only the child but the entire family, are plunged into deep disgrace.

Marriage never was meant for children, consequently few Indian marriages are held sacred. Imagine the feelings of a mother in sending her little girl out from her love and care into the home of an oftentimes cruel and heartless mother-in-law, with a husband many years her senior, to be the slave for life in the new home! What loneliness must fill the child-wife's heart as she leaves her play and goes away from care and sympathy to take up her abode with a husband of perhaps forty or fifty years of age, and his family, to drudge for the family and be ruled by the mother-in-law and beaten by this loving (?) husband!

The evils of child-marriage are many.

It is the occasion of much unhappiness, of great physical suffering and sometimes death, and is the direct cause of much widowhood. It is a great hindrance to the education and development of women. It leads to pauperism and often to great cruelty. Listen to the story of a life as told by Mrs. Fuller in "Wrongs of Indian Womanhood":

"We personally know a fine Indian woman, industrious, careful, and with more than ordinary executive ability. She was married at nine months to a boy of six years! They grew up together as playmates and knew no discord. As she approached womanhood, her father-in-law made improper proposals to her, which she resented and rejected. This so angered him that he became her enemy and turned the heart of his son against her. Then, what might have ripened into a lifelong affection, was turned into hatred. The young husband was most cruel, beating her with firewood or anything he could lay his hands upon. Once her mother, unable to bear it, took her away, but soon repented and started to take her back to her husband, saying, 'When I gave her in marriage, she became as dead to me; let what will happen now.' But fearing she would be killed by her husband's violence, a more distant relative took her away; kind friends have shielded her, and she has never returned to her 'loving lord.' She is now leading a useful, honorable, but lonely life.

"Occasionally her husband tries to get her back. If he appealed to the law she would have to go. Why not get a case against him for cruelty? She could not get witnesses. No relative or casteman or neighbor would testify against him. She would have to go back, the victim of a contract made when she

was nine months old. Marriage should be optional, but religion and custom decree that Indian girls *must* be married."

This is only one of the many instances.

Although widowhood is enforced, it is looked upon with reproach and shame. Many times was suttee welcomed, and the widow gladly threw herself on the pyre of her husband and burned with his dead body rather than live in widowhood, with all its attendant curses. We have known of instances where women approached the burning on the pyre with the greatest heroism, since, according to their law books, they were promised 350,000,000 years in paradise with the husbands; also, they would thus secure salvation to themselves, their husbands and their families to the seventh generation. Although the custom of suttee is now prohibited by law, the attendant suffering of widowhood is none the less, and if the widow is a mere child, she may escape the suffering for a few years, but as she grows older, she is brought to the sure realization that there is no place for the widow. At the death of her husband the village barber lays his hands upon her head and she is shorn of her womanhood's glory and divested of every comfort and consideration. This custom, with the equally pernicious custom of the zenana, or purdah, can receive only our condemnation.

Other customs to receive our severe criticism are the Muralis, the Devadasis and the custom of the nautch girl. Muralis are girls devoted to the god Khandoba, a deity of the Marathi coun-

try, by their parents in infancy or early childhood. When the little girl becomes of marriageable age she is formally married to the sword of Khandoba, becoming his nominal wife. This makes it impossible for her to become the wedded wife of man, consequently she leads a most sinful life. The business of the Murali is to sing impure songs in praise of Khandoba, to perform night worship and song services in honor of their gods, and in this way they earn their living. The Devadasis are girls who follow a similar mode of life, and are the common property of the priests. In some parts of India the Devadasi and the nautch girl are identical. The nautch girl or the dancing girl is considered an absolute necessity on all festive occasions, and often begins her career under teachers at the early age of five years. She has her right and place in the temple and is found all over India. Never having married, she can never become a widow, hence her presence at weddings is most desirable. The Indian answer for all this is simply, "It is our custom."

Reforms have been inaugurated and much has been done to lift the burden of heathen India, but it is the opinion of all reformers that, since India's women have been so long bound down by custom in the name of religion, they will never be able to rise by their own effort. Herein lies the opportunity for missionaries and reformers with an ability sufficient to accomplish what they set out to perform.

Elgin, Ill.

THE TEN COMMANDMENTS.

1. Thou shalt have no gods but Me.
2. Before no idol bend the knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal, though thou art poor and mean.
9. Nor make a willful lie, nor love it.
10. What is thy neighbor's dare not covet.

CHINA NOTES FOR JULY, 1915

Rebecca C. Wampler.

DURING the first part of the month the rains came and saved the fall crops in our section of the country. This is cause for much rejoicing and we thank our Father for answering the prayers of His believing children. Our hearts are saddened, however, by the reports of extensive floods in Central and Southern China. Crops have been ruined, houses destroyed, and thousands of people made homeless by the high waters.

Mr. and Mrs. Hermann, with their two boys, came to Ping Ting the first week in July to be guests of Mrs. Crum-packer for the month. They are members of the C. I. M. and are located at Huailu, which is about seventy miles east of us in Chihli Province. Mr. Hermann could stay only a few days, and the Sunday he was here he preached for us at the chapel and gave an excellent address. He is a Hungarian and his wife is an American. They have been missionaries in China for about twelve years and have been quite successful in their work. The last of July word came to them from the general office of the C. I. M. in London that, in accordance with a recent law passed by England, the C. I. M. would be unable any longer to support a missionary who is a citizen of the countries England is fighting. If no arrangement can be made to mitigate the law, this means that many Germans, Mr. Hermann among the number, who are now working under the C. I. M., will be without support in a few months. This is one of the sad phases of the war. When workers are so badly needed in China it is hard to see any who are here stopped because of non-support.

July 17 Dr. Brubaker's home was gladdened by the coming of a daughter,

Winifred E. She weighed eight pounds and two ounces. Both she and her mother are doing nicely.

Bro. Bright spent several weeks at Pei Tai He with his family, and the last of July they reached Ping Ting on their way home. They report a pleasant time at the coast, but the heavy rains for the last couple of weeks made things very disagreeable. One of the pleasures they appreciated most while at Pei Tai He was the opportunity of meeting and talking with other missionaries. Dr. Goodrich, of the American Board Mission, who this year celebrated the fiftieth anniversary of his landing in China, at a prayer meeting one evening gave a few reminiscences of his many years of work here. Sister Bright said this was very much appreciated and enjoyed by all at Pei Tai He.

In the July number of the *Visitor*, in the editor's notes, we notice that the statement is made that our native church in China now has a membership of thirty-four. We wish to correct this statement, for since the opening up of the work in China forty have been baptized at Ping Ting, twelve at Liao, and two at T'aiyuanfu, making a total membership of fifty-four to date.

So far the rains have not hindered the building operations at either place very much, for which we are glad. The work goes on slowly but steadily.

CHINA NOTES FOR AUGUST.

THE last Sunday in August was a great day for the people of Ping Ting Chou and the surrounding country. The rain god, who had been

at Ping Ting for some weeks, was to be escorted back to his temple, about seventeen miles northeast of the city. Early on Saturday the people began coming into town, and by Sunday morning the homes in the city were crowded. Each village for miles around had arranged to do a stunt and had brought its village band. You can imagine what a din and "hot tumult," as the Chinese say, there was in Ping Ting. All day long it kept up. How far out of town they went with the rain god that day I do not know—probably not very far. It was one of the holidays of the year for the Chinese, but oh, how sad to see them wedded to such superstitions! May the Lord speed the day when they will know of the true God and will worship Him in spirit and truth.



This month saw the missionaries away on vacations returning to their stations to get ready for the opening of work for the fall and winter. Sisters Hutchison and Cripe spent several days with us on their way from the coast to Liao Chou. We were very glad to have a visit from them. Sister Hutchison gave a talk to the Sunday class of women and Sister Cripe led the English services for us that Sunday. They reached Liao Chou Friday, Aug. 27, and we know the workers there were glad to have them home again.



The buildings at Ping Ting are all under roof except the church, and this roof will be finished in a couple weeks. The Boys' School building at Liao, too, will be under roof in a week or two. How glad we will all be when the buildings are finished and ready for use!



The middle of this month was the day the Chinese visit the graves of their ancestors to repair the damage done to them by the rain. At this time they offer food at the graves and burn incense

and paper money. Most of the food is made to represent animals of different kinds. After it has been offered at the graves it is brought home and either put before the ancestral tablet or presented to friends. Ancestral worship means more to the Chinese as a nation than any other religion. In this they are always looking backward, thinking of the days that have been and their glory and power. Pray, dear readers, that they may turn around and look forward to the coming of the Lord Jesus Christ with power and glory. May the people of China accept Christ as their Savior and do His will. Oh, if you could see the hopelessness in the lives of these people, and then could see the brightness of the lives of those who are Christ's there would be many more of our young people willing, yea eager, to come over and help.



A couple of itinerating trips were taken this month. Bro. Bright with Mr. Chang made a trip to Shun Te Fu, and Dr. Wampler with Mr. Yin and Mr. Chao went to Niang Tzu Kuang. The latter place is about forty miles northeast of Ping Ting, on the railroad, while Shun Te Fu is about sixty miles east of Liao Chou. At the many villages on the way the men sold Gospels, gave away tracts, and preached to the people.



Just a little incident to show you how hard it is to have the people employed by us keep Sunday. No stone or material for the buildings is to be delivered on Sunday, but one Sunday we met a string of mules loaded with stone on the way to the works. On going to the gatekeeper, to give orders not to allow the animals inside on Sunday, it was found that the animals had already reached the place and had unloaded *outside* the gate. The driver well knew he would not be permitted inside, but this was his plan to evade the prohibition.

His purpose was to be able to deliver an extra quantity the next day *inside*, and as they are paid according to what is delivered, he figured he would get his extra money all right. Truly, "the sons of this world are for their own generation wiser than the sons of light."

Inquirers' classes for men have been organized at both stations, and much interest is being taken in the study of God's Word. Classes for women will be organized at an early date at both places. Remember these men and women in your prayers.

THE IMMIGRANT CHILD

J. Kurtz Miller,

Superintendent of Italian Mission.

WE are glad to know that no fewer than six of our churches are planning to do "Home Foreign Mission Work" among immigrants who labor in stone quarries in near-by localities.

In reply to these churches that have been in correspondence with us, and for the benefit of others who may be contemplating such work, I am prompted to write this article for general information and perchance inspiration to noble work of this kind. We are glad to aid where we can, either by our experience or by our converts. Bro. John Caruso is at this writing in Pennsylvania doing personal work among several hundred Italian families living in the vicinity of Palmyra. Sister Lydia Gible Geib, who did faithful work with us some time ago in the Brooklyn Mission, has carried this missionary fire to the Palmyra church, and as a result they are making a beginning to reach the immigrant child at their door.

Experience has taught us that it is far better to go into the community of the immigrants with workers, than to invite the children to the home Sunday-school. It is difficult to create a congenial atmosphere of genuine welcome in the average American Sunday-school. This is a serious problem. It may be your senior deacon who will militate against the immigrant child, but mostly it is the school as a whole. Racial pe-

culiarities, features, and the odd names of foreigners are made the object of ridicule by the thoughtless son of the deacon or some one else. What would happen next Sunday in your Sunday-school if there came to your school (as they did to our Italian Sunday-school last Sunday) the children of four immigrant families who had nine children whose names were "Pizzo," eight whose names were "Espisedo," seven whose names were "Fuctillo," and five who did not know just how their name was spelled, but I made an attempt to get it recorded? You know what would happen. Some one would say: "What names!" "Wouldn't have such a name for the world," etc.

Children are peculiarly cruel to each other, and especially the American child toward the immigrant. Since the immigrant child dreads to be pointed out as peculiar and different from an American it will shy off and next Sunday be a minus quantity at Sunday-school. We must learn to know that our names sound just as queer to them, and that they have much which they hold sacred and dear.

We have learned a few lessons by way of contact. A half dozen swings and seesaws will give you a splendid drawing card. We have these in the back yard of our mission, and admit the children according to age and sex. By keeping the girls separate, we have es-

tablished for ourselves a good standing with the Italian mothers, who do not care to have their girls romp with boys.

Again, we make every possible use of things which the Italian holds dear—pictures of saints, the crucifix, and the plain cross, and anything that binds them to the old mother church. These things give us often a splendid opportunity to lead out into some of the richest fields of truth. This is the way the Master taught.

It is no unusual thing for some little immigrant child to come to the mission door, and ask us, "Where is God?" or "Where is the picture of Holy Mary?" We have special pictures to show them, and they go home and tell their mothers that they saw "Holy Mary," etc., and back to the Mission they come again.

As we win these children our sympathies deepen, and we learn dearly to love them. They have souls, and souls are minus of nationality. In the Lord's eyes our souls and theirs are alike precious. This places us upon common ground, and in a measure we understand the compassion that our Master had in His heart for that multitude of "poor folks" who thronged Him, when He said that they were as "sheep having no shepherd."

Let us continue giving them the helping hand in the Master's name.

Note: We still need about 1,500 hands who will give us at least \$1 each to push our Italian Mission church to a finish.

664 Forty-fourth St., Brooklyn, N. Y.

A STORY IN TWO CHAPTERS

By the Editor.

Chapter I. That \$2,000 Deficit.

FIGURES are peculiar things, and stubborn. They always tell the truth; but no one likes to read them. Did you ever balance your bank account at the close of the month and find more money there than you supposed? And under that experience did you notice how wonderfully entrancing figures instantly became? But if, as is usually the case with most of us, you found the same old song of "not as much money in the bank as I thought I had," have you noticed how exceedingly dry and prosaic figures were, anyhow? And you would close your book, not to reopen it again for thirty days.

Well, that's why we wish you to notice the figures that are herewith presented from the account books of the Lord's money. They sing a different song than for years in the past; not quite so enchanting as usual. We do

not like to give you this story; but since you are a trustee with us, of the Lord's money, it is only just that you have it.

On the first page of this issue will be found an appeal from our General Board for a special thank offering for world-wide missions. This call comes at a time when our fiscal year is more than half gone and when we can with some degree of accuracy forecast the general situation. It will be seen that if our year does not close with a deficit larger than last year's it will be because some needs of the field are not met, or because we increase our monthly donations, and bring a large thank offering into the Lord's treasury.

During our fiscal year that closed Feb. 28, 1915, the Board received a total of \$114,720.82 for all the current funds in its care. This was an increase over the preceding year of \$14,986.73. In the

same period the Board expended \$125,-181.77, an increase over the preceding year of \$22,903.64.

This increase in income would be most gratifying if it came through donations. But only \$3,500.81 represents an increase in world-wide donations; \$10,901.68 being increase from our en-

dowment fund and earnings of the Brethren Publishing House. The small remainder is in other funds.

A few figures showing how our donations and expenditures have expanded during the last five years may be of interest. We append herewith a table giving this information:

Receipts by Donations.

	World-Wide.	India.	China.
1910-11,	\$27,983 40	\$15,084 23	\$ 3,020 95
1911-12,	25,056 27	17,385 85	5,432 14
1912-13,	29,015 39	18,241 12	5,855 40
1913-14,	32,197 19	18,931 11	12,813 84
1914-15,	35,698 00	22,385 25	9,936 98

Expenditures on Foreign Fields.

	India.	China.	Scandinavia.
1910-11,	\$27,002 52	\$ 3,763 90	\$ 2,380 02
1911-12,	32,490 08	9,998 09	1,374 30
1912-13,	34,773 61	12,658 52	2,236 06
1913-14,	39,265 58	16,752 49	4,717 13
1914-15,	43,109 12	23,902 21	6,550 35

From the above it is readily seen how the expenditures have increased proportionately faster than the income.

The following table shows whence the funds have come to supply these deficits in foreign accounts:

Amounts Drawn from the World-Wide Fund.

	For India.	For China.	For Scandinavia.	World-Wide Bal. at Beginning of Year.
1910-11,	\$12,797 24	\$ 757 15	\$2,380 02	\$28,386 93
1911-12,	17,954 55	4,650 95	1,374 30	28,155 39
1912-13,	16,733 13	7,706 34	2,236 06	19,329 73
1913-14,	22,497 48	9,248 36	4,717 13	13,260 19
1914-15,	23,701 65	13,344 76	6,151 58	7,593 69*

This little story explains why our Board is making its call for the world-wide fund. The needs of every field are supplied from that account.

It will likewise be noted that a deficit in each of the past five years has been averted only through a large balance in the hands of the Board. Our expenditures have exceeded our income during that period. This healthy balance dates back to the bicentennial offering in 1908. For a time our interest in missions grew faster than the fields developed; but now their development threatens to outdistance our support of them.

How does the present year's outlook compare with last year's? After careful analysis we find that during the first

six months of this year there has been donated for all current funds the sum of \$33,583.73, as compared with \$31,-132.39 for the same period last year. The increase in donations to the world-wide fund alone is \$1,027.09. But the Conference offering for world-wide was \$1,961.37 ahead of last year. Barring Conference offering we are confronted with the fact that our world-wide offerings have actually fallen off \$934.28 in the first six months of this year.

Hence the call of the Board for a thank offering for the world-wide fund. The point has been reached where the help of the entire Brotherhood is necessary to place the accounts in a healthy condition, commensurate with the demands of the field.

* Year closed with deficit of \$1,976.30 (approximately \$2,000).

Chapter II. How to Meet Our Growing Expenses.

This is a question well worthy of consideration. It would be splendid if we would all ponder it. Shall we expect annually to expend as much as we have done this year? Will there be no receding from that amount? Certainly we not only can not recede, but if our fields enlarge, as we are all praying they may, our expenditures will become greater. This of course is in the hands of the church. The sum expended seems large, measured in terms of the purse of most of us; but compared with the wealth of the Brotherhood it is a paltry amount. Last year we gave 68 cents per capita. If we had raised this amount to \$1 per capita—32 cents apiece—we would have shown a balance of more than \$26,000 on hand at the close of our last fiscal year.

A very simple solution for the question would be for those who are now giving to increase their gifts, and those who are not giving, to begin to do it. There are multitudes of purses in our church that never are opened when the Lord is pleading; yea, there are hundreds of churches that do not contribute anything, as congregations, to this great work. Their treasuries, perhaps, are being kept closed, until the Lord shall see that the strategical time is here for their gold to be poured forth.

I should like also, to call the attention of our people to a source of revenue enjoyed by many Mission Boards. That is money given for the erection of buildings on the foreign field as memorials to loved ones gone to rest. It may be it is sainted parents; a dear son to whom we looked for our strength in old age; an angelic daughter in the very bloom of youth; a tender babe, taken from our hearts in its prattle and innocence. Just now, with the Board seeking money for hospitals, churches, mission compounds, schools, dispensaries, how aus-

picious the moment for several to assume the expense of erecting some one of these buildings, as a memorial, and thus lighten the burden resting upon the shoulders of the General Board. In speaking some time ago with a brother regarding this subject, he said: "In the State District of ——— there are five hundred brethren, each one of whom could give the money to build a hospital in India, sleep over night, and never miss the money the next morning." Was that your District? Are you one of the five hundred? If you are, God bless you, brother! May this message find lodgment in your sympathetic heart.

Another possible source of revenue for missions deserves mention. That is the mission endowment fund. While most donors desire their money kept for a perpetual endowment, there is an increasing number who wish their donations used in work at their death. One case to illustrate: A dear brother in the West has given us \$20,000. He draws annuity during life. At death the money is at the disposal of the Board. Another brother has given us \$40,000. He draws annuity, and at his death the money is to be used as the Board sees fit—\$4,000 of the amount and interest per year as long as it lasts. The Board regards such funds as this as a most sacred trust. The same rates of annuity are paid on these funds as on those of perpetual endowment. Such a method assures the donor an income during life, and at death the amounts that otherwise would go for attorney fees, inheritance tax, executor's percentage, court costs, etc., are available, with what would be left, for mission work.

No, there is no occasion for worry over our \$2,000 deficit if each one takes to heart his own responsibility; and if each one will give a thank offering commensurate with the blessings enjoyed during the year.



Mission Study Class of Mound Church, Adrian, Mo.

Names of Class:

Back Row, left to right: John Enos, Sylvia Deardorff, Merle Witmore, Marie Hope, Ernest Wagner.

Front Row: Lillie Deardorff, Irma Witmore, Fern Wagner (teacher), Gertrude Witmore, Mary Wagner.

REPORT OF MISSION STUDY CLASS OF MOUND CHURCH

The young people of Mound church, Adrian, Mo., met May 30, 1915, for the purpose of organizing a Mission Study Class. Sister Fern Wagner was chosen as teacher. We took for a textbook "Christian Heroism in Heathen Lands," by Galen B. Royer. The class meets each Sunday evening before Christian Workers' Meeting.

A good interest is taken in the work by each member of the class, and all are ready to do any work assigned to them.

The class, wishing to do some practical mission work decided to send a Christmas box to the Chinese Orphanage. We bought two dozen dolls, and ten yards of red calico which we made into forty-eight books, each consisting

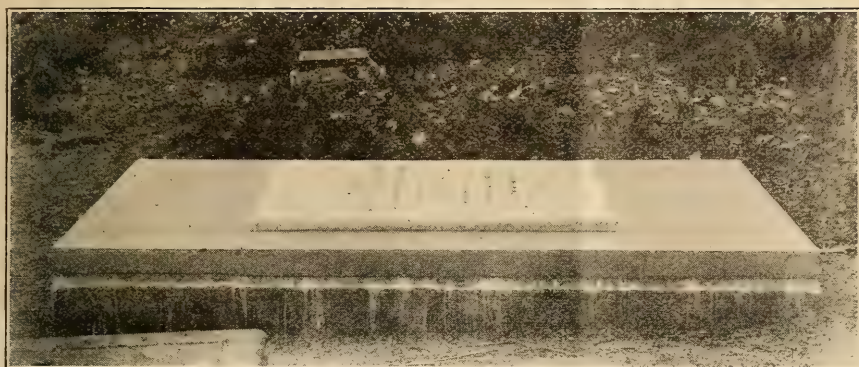
of six pages. Into these we pasted pictures, post cards, and Sunday-school cards, which were given by the class. We were assisted in making up the box by four of the younger Sunday-school scholars, who are enthusiastic young missionaries.

We can not do great things yet, but after all it is the little things that count, and we are sending our box with the hope that it will do some good in the Master's cause.

Merle Witmore.

Later: Since sending in our class report, Bro. D. L. Miller visited our congregation. He showed his appreciation of the work the class had done, by placing a contribution in our treasury.

Standard bearers to the front! The blood-stained banner of King Immanuel must be upheld on the battle lines!



IN MEMORY OF BRO. CHAS. H. BRUBAKER

THE whole Brotherhood was saddened in 1910 when Bro. Chas.

H. Brubaker was called to his eternal home, from India. He sleeps on a hillside at Landour, India. Brother and Sister J. M. Blough spent several months there during last year and 'the first of this, and visited Bro. Brubaker's grave. Of the attention he gave to the grave, he writes: "When we came here in the fall we found Bro. Brubaker's grave in bad condition. It had been plastered over, but that was all gone as it does not stand the winter climate, and there was just a name slab on the grave. I felt this was no honor to our dear brother, nor to the mission, so I appealed to the Field Committee. They gave me money left here by Sister Brubaker, and with this I had a nice tombstone put up which we think looks more like it ought to be.

"The tombstone is not upright, but lies on the grave. Thus it is more permanent than upright. It covers the whole grave. The lower part is masonry, then a large sandstone a few inches thick, and the marble slab set into it in the center. I also had the tombstone

endowed so that now the government will keep it in good condition without our worrying about it.

"The cemetery faces the eternal snows, being on a steep hillside. The grave lies almost east and west, as nearly as the hill allows. A number of missionaries lie buried here. It is a beautiful place to await the resurrection of the just."



THE STUDENT VOLUNTEER

THE DEVIL AMONG THE VOLUNTEERS.

Floyd M. Irvin.

WHAT, is it possible! Is the devil really in the Volunteer Mission Band! Yes, even where God's forces are the strongest, His adversary in his cunning and silent manner is jealously striving to steal away their power. Constantinople, one of the strongest forts of Europe and one of great value to the Teutons and Turks, is being attacked by the naval and military powers of the allies. Why? Because this great stronghold will be just as valuable to the allies as it is to Germany. Our band of nearly three hundred United Volunteers should be one of the greatest strongholds of Christ's kingdom. The devil is mindful of this, and he is doing his best to win the services of our band of strong young men and women. Yet some are so strong that he can not win them over to his side directly. Nevertheless, he knows how to make some of them indirect agents in the extension of his kingdom.

The devil knows that the soldier who lies in camp does not put the enemy to rout; and that the student volunteer who is careless and contented in his home will not hinder his work greatly. Accordingly, he works to get the student volunteer to lie at home and sleep. He is saturating with the chloroform of indifference the very air which we volunteers are breathing. He would have you so indifferent as to make you let some opportunities to feed on rich spiritual food in various religious meetings pass by unimproved. He would have you go to sleep upon the bed of hurrying and hustling industry, and in ambitious dreams behold the pleasantness of working where luxuries are cheap, and where selfish lust may easily be gratified. In order to pacify the restlessness of your soul, he may set in

the background of that dream the opportunities you will have in giving of your means for Christ's work. He is striving to keep you sleeping during the dawn of your life, unmindful of the great white harvest of souls that are going to ruin every day, and deaf to the earnest pleadings of your Savior to witness for Him to the best of your ability. O my fellow volunteer, are you asleep? Are you just beginning to doze? Think of the spiritual needs of the wide, wide world! Forget the commercial and industrial positions which may be filled by others. Drive the enemy of your soul away before he makes you as cold and worthless to humanity as the stone is to your feet. Deny him the privilege of leading you into an easy place in your chosen work of soul winning. Christ wants you to launch out into the deep, to fill the hardest place that you are able to fill.

Perhaps you are awake. You may be working earnestly and diligently to get an education—preparing to do great things for the Lord in foreign fields. Nevertheless, take care! That underhanded schemer may be directing your course, even if this is the case. Have you ever thought how pleased the devil is with the volunteer who is so busy getting his preparation to do great things for the Lord that he has no time to help his fellow students? Are you so busy that you can not take time to help the one who rooms next door to you in his struggles to do better? Are you so anxious to tell others how to win souls that you coldly turn away the one who comes to you expecting help and encouragement? School is a place where character is being formed and set. School is a place where young people have desperate struggles, where there are problems to solve which will have

their influence on life. If you are stronger than your fellow, it is your privilege and duty to help him. If you refuse to help him or neglect the opportunity it will very soon be gone. The eunuch's chariot went down from Jerusalem *once*. If Philip had arrived just five minutes late his opportunity would have been gone. He might have found work to do elsewhere later, but a Christian eunuch would not have been sent down into Ethiopia with the Gospel. What a force in God's kingdom might have been lost, had not a student member of the Y. M. C. A. taken the time and had the courage to speak to the young agnostic, John R. Mott, while he was in the State university! Your student days will soon be over. With them go opportunities which you will not have elsewhere—opportunities which never come back. Has the devil directed you away from your grand privilege of personal work in school?

The devil, as well as the best saint, knows the power of intercessory prayer. What would delight him more than to make us, my dear volunteers, careless and unconcerned in prayer? As long as we do not whole-heartedly intercede for definite advances in God's kingdom the devil knows that his kingdom will not suffer such a severe setback as it did when, with the real self-sacrifices, the prayers and fastings of the consecrated "Haystack Band" of Williams College began the modern missionary movement of America. When you were prompted by the Holy Spirit to throw off the cares of your school work and spend an hour or more in earnest

prayer for some special missionary work or worker, in behalf of a friend or a lost soul, or perhaps that you might give up yourself more fully to the leading of the Spirit, have you not found the destroyer of men's souls holding up to you the undue importance of your regular work and hiding from your sight the real importance of intercession? When your work was unusually difficult, or when you were indulging in pleasures, have you not felt your enemy prompting you to take less time for prayer? Even when upon your knees in prayer have you not found him pulling your mind away from God and His business toward worldly things? Ah, yes! He is very anxious to lessen your power in prayer.

Perhaps you have come to realize that "we wrestle not against flesh and blood," but against a more powerful enemy. The demon of the lower regions is our enemy. He is robbing us of the power which Christ and the church rightly demand and expect of us. He is doing it in such a quiet and stealthy manner that we are scarcely aware of it. How shall we fight him? How shall we drive the devil out from among the volunteers? How can you drive him from your life? "Put ye on the Lord Jesus Christ." Woo the Holy Spirit. Let Him help you. Permit the Father and the Son to make Their abode with you. Above all, take the shield of simple faith, trust in God, and by this ye shall be able successfully to resist the evil one.

Manchester College.

You must do the duty next your hand, that is certain; but of ten duties next your hand you are to choose that which you do most happily, which suits you best, or for which God fitted you.—Edward Everett Hale.

SWEPT IN BY THE TIDE

THE SERGEANT AND HIS BOOTS.

J. Stuart Holden relates the following story:

"I was in Egypt some years ago, holding meetings among some soldiers. I asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it is possible for a saved soldier to be, how he was brought to Christ.

"His answer was this: 'There was a private in our company who was converted at Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one night—a terribly wet night—he came in from sentry duty. He was very tired and very wet, and before getting in bed he got down to pray. My boots were heavy with mud and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. The next morning I found those boots beautifully polished by the side of my bed.

"That was his reply to me; it just broke my heart, and I was saved that day.'

"The man who met the test like a true soldier of the great Captain had his reward."



"I AM GOING TO BE LIKE DANIEL."

In the Bible Women's Training Institution at Ashiya, an out-station of Osaka, a meeting is held every Sunday morning for the Ashiya children. Miss A. M. Cox writes:

"We had one very striking evidence of God's power in this school last term. A little boy, aged about twelve, the child of Christian parents, had been attending the Sunday-school most regularly. One day his father received a letter from the boy's grandfather, saying that he hated Christianity and could not have his family all become Christians. The grandfather said that the boy's parents might remain Christians, but that the child himself must be prevented at all costs from becoming a Christian. If the parents did not prevent this the child should not inherit the family money. The parents were much distressed about the letter, but determined to leave it to the boy to make his own choice. So the father called the child, and telling him of his grandfather's command asked him what he would do? The child looked up at once into his father's face and answered: 'Whatever my grandfather says, I must serve the true God—I have been learning about Daniel who always stood firm for God, and I

am going to be like him.' The parents were much encouraged and helped by the child's strong faith, and wrote to his grandfather saying that their son would not give up his Christianity."—Missionary Gleaner.



The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite and disrelish for wholesome food, prayer, reading the Scriptures and devotional books. Wherever you perceive these symptoms be alarmed, for your spiritual health is in danger.—Payson.



APPEAL FROM INDIAN VILLAGES.

The following letter, received by a missionary in South India, is typical of the mass movements toward Christianity:

"Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have, therefore, resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."—Missionary Tidings.



"KNEE MEDICINE."

A Chinese convert, when asked by a missionary what remedy he found most effective in curing his fellow countrymen of the opium habit, idolatry, fear of persecution, and other sins, replied laconically: "Knee medicine."

Is there any other potent remedy for doubts and discouragements, failure and sin, than that found through earnest, persevering prayer? That has proved the efficacious remedy for opening closed doors, illuminating darkened minds, cleansing impure hearts, strengthening weak wills, supplying needed workers and funds, guiding a perplexed and struggling church and transforming whole communities. "Knee medicine" is a powerful tonic and remedy for all spiritual ailments.—Missionary Review.

THE LITTLE MISSIONARY

HE KNOWETH ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to One Who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows!

And He has loved me! All my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding on His breast,
Who knows and pities all!

—From "The Shadow of the Rock."



RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from my heart, life's crystal stream,
But from the depths of love.

—Henry Van Dyke.

THE SOWERS.

Such the sowing; what the reaping? Many
a full and precious ear
Waved and ripened, fair and early, for the
patient sowers' cheer.
Not without some gracious witness of God's
faithfulness and love
Toiled they, waiting for the coming of the
harvest home above;
Word and prayer and song and leaflet found,
though after many days,
Quickening energy and courage, brightening
hope and wakening praise.
Yet how many a seed seemed trodden under
foot and left to die,
Lost, forgotten by the sower, never traced
by human eye!
Many a worker meekly saying: "Lord, how
thankful will I be,
If but one among a thousand may bring
forth good fruit to Thee!"



SHINE JUST WHERE YOU ARE.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill for the day your mission
By shining just where you are.

—Selected.



THANKSGIVING.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

—Whittier.



GOLDEN SEEDS.

It was but a tiny corn grain,
Sown in the dark, cold ground,
But it sprang and grew to a bearded ear,
As the circling months went round.
The ear was sown again,
And a hundredfold it bore,

Thus increasing till field and plain
Gleamed with their shining store.

It was but a simple song,
By a wandering singer sung,
But its pathos soft, on the evening air,
With a stirring message rung.
And to one in that busy crowd
It came as a voice from heaven,
And love and strength for a Christlike work
Through its thrilling strains were given.

'Twas only a crumpled leaflet,
Blown down the squalid street,
And the wayfarers, all unheeding,
Passed it with hurrying feet.
But to one who had stooped to read it,
With eyes that were dim with tears,
It brought a hope that she loved to tell
Through the ever-changing years.

Then sow ye beside all waters,
In thought, in word and deed;
Sing love's song and hope's flowers strew,
With the seeking and wayward plead.
It may be the seed ye deem not
To golden ears shall spring,
To be garnered in at the harvest home,
Of the great eternal King.

—H. Julia Evans.



AT HIS FEET.

Dr. Arthur T. Pierson.

At Thy dear feet, once pierced for me.
With cruel nails, upon the tree,
I lay my life, for use by Thee,
Henceforth to know no anxious care,
With cheerful heart my loads to bear,
My sole resort—believing prayer!

No worry, lest my work be stayed,
No hurry lest I be delayed
By haste, to prayerlessness betrayed,
Not careful to be praised of man,
But only to be taught Thy plan,
What Thou wilt have me do, I can.

No greed of gain, since Thou hast said,
That if the beasts and birds are fed,
Thy children shall not lack for bread.
How sweet to live alone in Thee,
In danger to Thy wings to flee,
The name of Jesus, all my plea.

Before Thee, let Thy servant stand,
To watch Thine eye, Thy beckoning hand,
And promptly move at Thy command.
So shall my life be one sweet day,
Lit up by Heaven's cloudless ray,
A walk with God—a radiant way.



ONLY ONE WAY.

There is only one way to the crown, my
dear,

To the crown of endless life.
As our highest gain is secured through
loss,
The way to the crown is the way of the
cross;
And peace must be won through strife.

There's only one way to the Father's house,
To the many mansions there;
But the path lies not over beds of moss—
Ah, no; 'tis the rugged way of the cross
That leads to the land so fair.

There's only one way, and the path is
marked
By the footprints of Him Who died;
And to share His gain we must share His
loss,
As we follow His steps Who bore the cross
On which He was crucified.

There's only one way to the crown, my
dear;
One way to a royal throne;
For the gold we seek is unmixed with
dross
And is found alone in the way of the cross—
The way of the cross alone!

—F. G. B.



HE TOUCHED MY HANDS.

My hands were filled with many things
That I did precious hold
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands
(The Scars were in His own),
And at His feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands," said He,
"Wherewith to work My works through
thee."

My hands were stained with works of toil
Defiled with dust of earth;
And I my work did oftentimes soil,
And render little worth,
The Master came and touched my hands
(And crimson were His own),
But when, amazed, on mine I gazed,
Lo! every stain was gone;
"I must have cleansed hands," said He,
"Wherewith to work My works through
thee."

My hands were growing feverish
And cumbered with much care!
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands
(With healing in his own),
And calm and still to do His will
They grew—the fever gone;
"I must have quiet hands," said He,
"Wherewith to work My works for me."

SOWING AND REAPING.

What we sow
Will surely grow,
Though the harvest may be slow!
It may be
We shall see
Fruitage in eternity
From some deed
Dropped, like seed,
For a soul that was in need.

Let us strive,
While we live,
Worthy things to do and give;
Striving still
With good will
Empty granaries to fill.
For what we sow
Will surely grow,
Though the harvest may be slow!

—Josephine Pollard.

MAN'S ESTIMATE.

From the tips of his toes
To the point of his chin,

A man's worth two dollars a day;
Whether driving a street car
Or digging a well,
Or out on the farm making hay.
But from his chin up, the limit is off.
For, providing his mind is controlled,
The man with the mind is the king of man-
kind
And he rules with a scepter of gold.

God's Estimate.

From the tips of his toes
To the top of his head
A man is worth millions untold.
He was bought by the blood
Of the dear Son of God
Who owns all the silver and gold.
Surrendered to Jesus,
Controlled by His will,
Man counts all earth's treasure but dross:
But the soul of his brother
Is dearer than life,
And its death an unspeakable loss.

—William I. Robinson.

THE WEEKLY PRAYER HOUR

C. A. Wright.

Nov. 14-20.—CITY MISSIONS.

Pray that dying city missions be revived.
That weak missions be strengthened.
That new missions be started.
That our people may more realize the
need of city missions.
That more city workers be sent forth.
That city workers receive strength and
wisdom for their work.
That both rich and poor be reached.

Nov. 21-27. — COUNTRY CHURCHES AND LATENT MISSIONARY POSSI- BILITIES.

Pray for the country church in general.
That slumbering country churches may be
aroused.
That they may develop their latent mis-
sionary possibilities.
That they may educate prospective mis-
sionaries.
That the Spirit of God may move mightily
upon the country church.
Pray for missionary revivals in country
churches.

Nov. 28-Dec. 4.—FOREIGN WORK IN THE HOMELAND.

Pray that our eyes may be opened to the
opportunities at our doors.
That workers be trained for the foreign
work here.
That funds be forthcoming to maintain
this work.
That the Church of the Brethren may
realize her tremendous responsibility.
That detained foreign volunteers take ad-
vantage of the opportunity.
That other volunteers may go to for-
eign field in the homeland.
For our Italian missions.
For our Chinese missions.
For our Jewish missions.

Dec. 5-11. — DISTRICT MISSION BOARDS.

Pray that Boards be composed of Spirit-
filled men.
That each member feel his personal re-
sponsibility in the work.
That they may have tact and wisdom in
directing their work.
For success in raising funds.
For success in finding workers.
For success in starting more city mis-
sions.

FINANCIAL REPORT

CORRECTIONS.

The \$11.00 credited to Bro. B. D. Hirt, World-wide fund, Middle Indiana, Conference Offering appearing in the August issue of the Visitor should be credited to Kewanna Congregation instead.

Under Conference Offering, World-wide fund in the August issue of the Visitor, Seminole Sunday-school, Zion congregation, Florida, should have credit for \$17.57, thereby decreasing the Loose in Hat Offering by that amount.

During the month of September the Board sent out 113,545 pages of tracts.

The General Mission Board is pleased to acknowledge the receipt of the following donations during the month of September:

WORLD-WIDE.

Indiana—\$360.07.

Northern District, Congregations.
Blue River, \$41; Nappanee, \$34.73;
English Prairie, \$8.30; Yellow Creek,
\$21.75,\$ 105 83
In memory of Cecil Vernon Fifer,
Individuals, 3 50

A Sister, \$5; J. H. Fike (marriage
notice), 50 cents; Chas. A. Bame
(marriage notice), 50 cents, 6 00
Middle District, Congregations.

Prairie Creek, \$16.85; Clear Creek,
\$13.25; Somerset, \$5; Loon Creek,
\$30; Wabash, \$7.65, 72 75
Sunday-schools.

West Manchester, \$100; Loon
Creek, \$25; Burnetts Creek, \$2.49, 127 49
Individuals.

Rufus E. Hood, \$1; I. C. Snave-
ly, Flora (marriage notice), 50 cents,
Southern District, Christian Workers.

Buck Creek, 30 00
Individuals.

Harry A. Smeltzer, \$7; Mary
Highly, Four Mile, \$5; Mary Harsh-
man, \$1, 13 00

Pennsylvania—\$112.69.

Western District, Individual.
Mrs. Catharine A. Walker, 50

Middle District, Congregations.
Snake Spring, \$19.36; Yellow
Creek, \$12.34; Woodbury, \$1.92; Sa-
lem, New Enterprise, \$9.05; Claar,
\$5.10; Lewistown, \$19.78; James
Creek, \$4.30; Stonerstown, \$4.76;
Riddlesburg, \$2.80, 79 41
Individuals.

A Sister, Everett, \$1; A Brother,
Clover Creek, 50 cents, 1 50
Eastern District, Congregations.
Reading, \$1; West Conestoga, \$1,
Individual, 2 00

Emma Buckwalter, Lancaster, ... 1.00
Southern District, Sunday-schools.
Chambersburg, \$25.28; Hampton,
\$3, 28 28

Ohio—\$46.94.

Northwestern Dist., Sunday-school.
South Poplar Ridge, 4 93
Individual.

Claude G. Vore, 2 50
Northeastern District, Congregation.

Wooster, 6 00
Southern District, Congregation.

Hickory Grove, 18 75
Sunday-school.

Bethel, Salem, 10 11
Lord's Share of Uncle John's
Pension Check, 1 90

Mary Ockerman Estate, 1 75
Individuals.

Hugh Miller (marriage notice),
50 cents; Van B. Wright (marriage
notice), 50 cents, 1 00

Virginia—\$24.34.

First District.

Stonewall Missionary Meeting, . \$ 17 34
Individual.

Mary A. Barnhart, 1 00

Northern District, Individual.

Mrs. Geo. J. Hoover, Woodstock, .. 1 00

Eastern District, Individual.

J. S. Wine, 5 00

Missouri—\$17.00.

Middle District, Congregation.

Spring Branch, 12 00

Individual.

Effe Long, 5 00

Washington—\$16.16.

Mama's boys, Centralia, 10 00

Individuals.

P. J. Quesenberry, \$3; Individuals
of Mt. Hope, \$3.16, 6 16

Iowa—\$14.33.

Northern District, Individuals.

A. P. Blough (marriage notice),
50 cents; T. A. Robinson (marriage
notice), 50 cents, 1 00

Middle District, Individuals.

J. B. Sensenbaugh, \$5; E. L. West,
\$1; A Brother, \$4.33, 10 33

Southern District, Congregation.

English River, 2 00

Individual.

Elmer Miller, 1 00

Maryland—\$12.00.

Eastern District, Individuals.

Mr. and Mrs. H. L. Yingling,
Meadow Branch, \$10; J. Johnson,
\$2, 12 00

Kansas—\$7.77.

Southwestern District, Individuals.

A. L. Walker, \$2; J. C. Ulrey, 77
cents, 2 77

Southeastern District, Individuals.

Jas. P. Harris and wife, 5 00

Texas—\$5.00.

Individual.

Robertson Ellzie, 5 00

Arkansas—\$3.00.

Individuals.

Sister R. R. Fiant, Springdale,
\$2; Anna Fiant, Springdale, \$1, 3 00

Illinois—\$2.50.

Northern District, Individuals.

L. A. Walker, \$1; Merlin G. Mil-
ler, Chicago (marriage notice), 50
cents; W. H. Eisenbise, Mt. Carroll
(marriage notice), 50 cents; Levi
S. Shively (marriage notice), 50
cents, 2 50

California—\$2.00.

Northern District, Individual.

Mrs. W. H. Neher, 1 00

Southern District, Individual.

M. Q. Calvert, 1 00

New York—\$1.00.

Individual.

M. C. Maugans, 1 00

West Virginia—\$1.00.

First District, Individual.

Marvin D. Cosner, 1 00

Alabama—\$0.50.

Individual.

Wm. E. White (marriage notice), .. 50

Mississippi—\$0.50.

Individual.

George Good, 50

Oregon—\$0.50.

Individual.

H. H. Ritter (marriage notice),... 50

Idaho—\$0.50.

Individual.

S. S. Neher (marriage notice), ... 50

Colorado—\$0.50.

Northeastern District, Individual.

L. G. Templeton (marriage no-
tice), Colorado City, 50

Minnesota—\$0.50.

Individual.

D. W. Shock, Minneapolis (mar-
riage notice), 50

Nebraska—\$0.50.

Individual.	
W. W. Blough (marriage notice), \$	50
Total for the month,	\$ 629 30
Previously received,	26,693 81
For the year so far,	\$27,323 11

INDIA MISSION.**Ohio—\$1.00.**

Southern District.	
Proceeds of Uncle John's Waste	
Basket,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	370 15
For the year so far,	\$ 371 15

INDIA ORPHANAGE.**Pennsylvania—\$40.00.**

Eastern District, Aid Society.	
Harrisburg,	\$ 20 00
Southeastern District.	
Class of Ada Fitzwater, Green	
Tree Sunday School,	20 00

Indiana—\$32.50.

Northern District.	
Missionary Committee, Goshen,...	7 50
Middle District, Sunday School.	
Pipe Creek,	25 00

Ohio—\$20.68.

Southern District, Christian Workers.	
New Carlisle,	10 00
Aid Society.	
New Carlisle,	10 00
Proceeds of Uncle John's Waste	
Basket,	68

North Dakota—\$20.00.

Christian Workers.	
Egeland,	20 00

Kansas—\$11.31.

Northwestern District, Individuals.	
Clara T. Brandt and Daughter, ...	5 00
Southwestern District, Sunday-school.	
Slate Creek,	6 31

Washington—\$10.00.

Individual.	
E. C. Weimer,	10 00

Oregon—\$10.00.

Sunday-school.	
Newberg,	10 00

Michigan—\$8.00.

Sunday-school.	
Crystal,	8 00

Total for the month,

Previously received,

For the year so far, \$ 1,458 27

INDIA HOSPITAL.**Pennsylvania—\$31.26.**

Eastern District, Sunday-schools.	
Hatfield, \$18.26; Lansdale, \$13, ..	31 26

Nebraska—\$1.00.

Individual.	
A Sister, Octavia,	1 00
Total for the month,	\$ 32 26
Previously received,	319 41
For the year so far,	\$ 351 67

INDIA BOARDING SCHOOL.**Ohio—\$25.00.**

Southern District, Individuals.	
Minnie and Ella Hollinger, Green-	
ville,	\$ 25 00

Virginia—\$25.00.

Second District, Aid Society.	
Sangerville,	25 00

Iowa—\$12.50.

Middle District, Christian Workers.	
Robins,	12 50

Pennsylvania—\$10.00.

Eastern District.	
Class of Girls, Lansdale, Hat-	
field,	10 00

California—\$6.25.**Southern District, Sunday-school.**

Elementary, Pasadena,	\$ 6 25
Total for the month,	\$ 78 75
Previously received,	301 00
For the year so far,	\$ 379 75

INDIA NATIVE SCHOOL.**Nebraska—\$1.00.**

Individual.	
A Sister, Octavia,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	11 75
For the year so far,	\$ 12 75

CHINA MISSION.**Ohio—\$21.00.**

Southern District.	
Receipt No. 27865,	\$ 20 00
Proceeds of Uncle John's Waste	
Basket,	1 00

Pennsylvania—\$3.00.

Eastern District, Individual.	
Lizzie Andes,	3 00

Illinois—\$1.00.

Southern District, Individual.	
Mary Hester, Cerro Gordo,	1 00
Total for the month,	\$ 25 00
Previously received,	242 78
For the year so far,	\$ 267 78

CHINA ORPHANAGE.**Indiana—\$33.00.**

Northern District, Sunday-school.	
Oak Grove,	\$ 22 00
Southern District, Sunday-school.	
Primary Four Mile,	11 00

Michigan—\$11.00.

Aid Society.	
Woodland,	11 00

Ohio—\$7.66.

Southern District.	
Lord's Share of Uncle John's	
Waste Basket,	66
Individuals.	
Bro. and Sister John H. Rinehart,	7 00

Nebraska—\$0.50.

Individual.	
A Sister, Octavia,	50
Total for the month,	\$ 52 16
Previously received,	361 47
For the year so far,	\$ 413 63

CHINA HOSPITAL.**Indiana—\$20.35.**

Northern District, Congregation.	
Maple Grove,	\$ 15 35
Individuals.	
Mr. and Mrs. Henry Gale,	5 00

Pennsylvania—\$5.00.

Southern District, Missionary Society.	
Waynesboro,	5 00

Virginia—\$3.00.

Second District, Individual.	
A Sister,	3 00

Washington—\$2.60.

Individual.	
Mrs. N. E. Oswalt, Sunnyside, ...	2 60

Nebraska—\$1.00.

Individual.	
A Sister, Octavia,	1 00

Ohio—\$0.36.

Southern District.	
The Lord's Share of Money Found	
by Uncle John,	36

Total for the month,

Previously received,

For the year so far, \$ 566 07

LIAO CHOU HOSPITAL, CHINA.**Pennsylvania—\$25.00.**

Middle District, Individual.	
W. Emmert Swigart, Hunting-	
don,	\$ 25 00
Total for the month,	\$ 25 00
For the year so far,	25 00

CHINA BOYS' SCHOOL.

Pennsylvania—\$2.00.	
Western District, Individuals.	
Bro. John Berg and wife,	\$ 2 00
Ohio—\$1.02.	
Southern District.	
Proceeds of Uncle John's Waste	
Basket,	1 02
Total for the month,	\$ 3 02
Previously received,	122 85
For the year so far,	\$ 125 87

CHINA GIRLS' SCHOOL.

Ohio—\$0.68.	
Southern District.	
Uncle John's Earnings,	\$ 68
Total for the month,	\$ 68
Previously received,	74 17
For the year so far,	\$ 74 85

DENMARK AND SWEDEN MISSION.

Virginia—\$0.50.	
Second District, Individual.	
D. S. Wine,	50
Total for the month,	\$ 50
Previously received,	39 10
For the year so far,	\$ 39 60

CHURCH EXTENSION.

Indiana—\$0.50.	
Northern District, Individual.	
Mrs. Anna Brown,	\$ 50
Total for the month,	\$ 50
Previously received,	23 45
For the year so far,	\$ 23 95

WARRENSBURG CHURCHHOUSE.

Ohio—\$24.00.	
Southern District, Congregation.	
New Carlisle,	\$ 4 00
Individuals of Newton.	
Barbara West, \$5; John Sleppy,	
\$5; D. J. Grisso, \$5; I. B. Deeter,	
\$2; A. C. Shafer, \$2; Samuel Pierce,	
\$1,	20 00
Total for the month,	\$ 24 00
Previously received,	123 00
For the year so far,	\$ 147 00

ITALIAN MISSION—BROOKLYN.

Indiana—\$79.45.	
Northern District, Individuals.	
Mr. and Mrs. Henry Gale,	\$ 5 00
Middle District, Congregation.	
Flora,	14 00
Sunday-school.	
Loon Creek,	18 15
Individual.	
A. H. Snowberger,	1 00
Southern District, Congregation.	

Nettle Creek,	31 30
Individual.	
Anna F. Whitesell,	10 00
Pennsylvania—\$38.50.	
Western District, Individuals.	
G. K. Walker and wife, Plum	
Creek, \$2; C. B. Kimmel and wife,	
Plum Creek, \$1.50; W. A. Allison,	
Shade Creek, \$1,	4 50
Middle District, Individuals.	
Mrs. S. Henry, Altoona, \$5; Fannie	
Quinter, \$3.50,	8 50
Eastern District, Congregation.	
Elizabethtown,	15 00
Southern District, Sunday-school.	
Rouzeville, Antietam,	10 50
Ohio—\$25.84.	
Northwestern Dist., Individual.	
Mary A. Unger,	1 00
Northeastern Dist., Individuals.	
Talitha Martin, Maple Grove, \$10;	
Bro. and Sister D. W. Martin, Ma-	
ple Grove, \$4; A. Bro. and Sister,	
Black River, \$3,	17 00
Southern District, Congregation.	
Painter Creek,	7 00
Proceeds of Uncle John's Waste	
Basket,	84
Virginia—\$17.00	
Northern District, Congregation.	
Greenmount,	10 00
Timberville Prayer Meeting,	3 00
Individual.	
Catherine R. Kline, Linville Creek,	
Second District, Individuals.	2 00
Mrs. M. A. Huff, \$1; Salome A.	
Gochenour, \$1,	2 00
South Dakota—\$15.00.	
Individuals.	
A Brother and Sister,	15 00
California—\$8.50.	
Northern District, Class.	
Sunshine, Patterson,	1 50
Southern District, Individual.	
Wilson J. Miller,	7 00
Illinois—\$6.00.	
Northern District, Individual.	
A Sister,	5 00
Southern District, Individual.	
Bernice J. Ashmore,	1 00
Maryland—\$5.00.	
Eastern District, Individual.	
Mrs. Chas. E. Royer, Meadow	
Branch,	5 00
Oklahoma—\$3.00.	
Individual.	
Sarah Latimer,	3 00
Washington—\$2.00.	
Individuals.	
S. Bock, \$1; Mary C. Hixson, Mt.	
Hope, \$1,	2 00
Nebraska—\$2.00.	
Individuals.	
Lydia Dell, Beatrice, \$1; Cora Van	
Dyke, Beatrice, \$1,	2 00
New Jersey—\$1.00.	
Individual.	
Sister Annette Enck,	1 00
Iowa—\$1.00.	
Southern District, Sunday-school.	
Council Bluffs Mission,	1 00
Total for the month,	\$ 204 29
Previously received,	1,923 08
For the year so far,	\$2,127 37

Each New Year is a leaf of our love's rose;
It falls, but quick another rose-leaf grows.
So is the flower from year to year the same,
But richer, for the dead leaves feed its flame.

—Richard Watson Gilder.

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of the Church of the Brethren

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Child with Mary His mother, and fell down and worshipped Him."

W. B. MILLER & J. W. T. V.
MAN BRIDGWATER, VA.
1915

Vol. XVII
No. 12

DECEMBER, 1915

The Missionary Visitor

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CHURCH OF THE BRETHREN

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The Missionary Visitor

Volume XVII

DECEMBER, 1915

Number 12

EDITORIALS

This month we are once more to celebrate the birth of our Savior. Blessed event! Bringing hope and cheer into the lives of countless millions. Glad tidings they were which were pealed out through the crisp night air to the waiting centuries. Perfect peace in the hearts of those who fully put their trust in Him; in spite of the fact that we live in a world that knows no other peace. Good will to man, as evidenced by the Fatherly care of Him Who proclaimed Himself the Victor over all sin. We wish all our readers the joys of a Happy Christmas celebration.



We rejoice in the contemplation of the thousands of children in the heathen world who will, for the first time, this year experience the joys of celebration over the birth of the Babe of Bethlehem. Your gifts have helped to make this possible.



But what of suffering Europe at this Christmastide! Ruined business, destroyed homes, wasted lands, impoverished governments, spending their lives and possessions with profligate hand, in worship of the god of war. Pinched faces of little children will on Christmas Day be pressed against the window pane, longing for their absent father, and little hands will be extended from many a home, aching to embrace their papa who has gone away to the war and will never come home again. May God have mercy!



We read somewhere the other day that the German motto is "Duty,

Obedience, Work—for God and Native Land." The motto is perfectly all right, but how distorted is the conception of working for God and native land, as shown by the present interpretation on the bloody fields of Europe!



In an address not long ago, Dr. John R. Mott, commenting on present religious conditions in Europe, said: "There is a revival of religion all over Europe today. I would characterize it as an Old Testament revival—one toward the God of Battles or the Lord of Hosts, as contrasted with a revival toward our Lord Jesus Christ." And then, after a consideration of the tremendous sacrifice now being made by Europe, he exclaimed: "While whole nations are stretched upon a Calvary Cross, how incongruous it would be for any one to go out to live a selfish life!"



It is a sign of the selfishness of the times, of how hard it is to learn the lessons of the folly of war, and the true meaning of peace, that our own nation should now be resounding with the cries of those demanding preparation for war. An indication that we ourselves are not far removed from the religion of the Lord of Hosts is the quotations of Scripture used even by those in authority, to strengthen their position. Quotations are freely given from the Old Testament—none from the New.



We commend to those arranging Christmas entertainments the suggestive program in this issue, prepared by

Sister Anna M. Hively. We shall be glad to hear of your Christmas celebration being a white Christmas—embracing a giving feature in the program. We should like to hear from any who use this program.



During the month of September Bro. Ross D. Murphy held thirty meetings in Pennsylvania, in behalf of missions. If all the mission study students graduate that have enrolled in classes which Bro. Murphy has assisted in organizing during that month the number will be 125. He and Sister Ida Himmelsbaugh are making a systematic missionary campaign among the churches of Western Pennsylvania.



The Mississinewa Sunday-school, Indiana, has pledged the support for little Joseph Daniel Pittenger in India.



Yes, and we must not forget to mention the new missionary in China. Little H. Calvin Bright came to enliven and bless the home of Brother and Sister J. Homer Bright in China, Sept. 19.



We wish to call the attention of our readers to the splendid service programs arranged by the Brethren Publishing House, for the use of our Sunday-schools. One on home missions, another on foreign missionary work are well worth the use of our schools. These eight-page programs can be obtained from the House. Price, single copy, 5 cents; per dozen, 25 cents; per 100, \$1.50.



We are glad to note that Middle Missouri is planning to support a missionary on the foreign field. Pledges for a sufficient amount have been made.



We are sorry to report that Sister W. B. Stover has been compelled to go to the hills for a period of rest and re-

cuperation. Her exacting duties have been too much for her. May we pray that our missionary force at this trying time shall have sufficient strength for every labor.



What will the Master think of those churches that wilfully neglected to raise a thank offering for Him at the last Thanksgiving Day? Thankless living destroys the noble intent of Thanksgiving Day.



We are not nearly so much concerned just now about the souls of the heathen, who are denied the Bread of Life at this time by elders of churches, refusing or neglecting their plain duty for an offering, as we are for the souls of those very elders themselves.



The Mission Study Class at Middlebury, Ind., taught by Bro. J. L. Mishler, has adopted a splendid plan for reading the books of the seal mission study courses. They have chosen the book from each course which they will read, and then as a class order one of each of the books, reading them after the manner of the reading circle. We commend this plan to all classes.



Brethren S. G. Nickey, of Haxtum, Colo., and W. I. Buckingham, of Prairie City, Iowa, with their families, have assumed the support of Dr. Barbara M. Nickey on the India mission field.



The Mission Study Class of East Nimishillen church, N. E. Ohio, with Bro. S. S. Shoemaker, teacher, has solved the question of keeping their class going, along with a teacher-training class, by simply making up their minds that both are indispensable. We would commend this display of interest in the Lord's work to those places that feel they are too "busy" for both classes. Sometimes the busiest people have the most time.



Do you know that the worst massacre of Christians in the history of the last thousand years is now taking place among the Armenians of Asia Minor? The unspeakable Turk, in all his Moslem fury, has been turned loose against these people. Long has he thirsted for their blood, and now he has his opportunity. It is reported that 800,000, or one-half of the Armenians in Eastern Turkey, have been killed, deported, kidnaped, or have died as a result of Turkish cruelty. Whole mission schools and colleges have been almost completely depopulated. The *Missionary Herald*, the organ of the American Board, which has many missions in Asia Minor and Persia, somewhat epitomizes the situation in its November issue. It says, editorially: "Torture, rapine, exile, and massacre have virtually exterminated the Armenians over wide areas of the country; family, property, life, all have been scattered and broken. Towns and villages have been deserted; roadways lined with the corpses of those who fell sick or starving on the march; the men shot, hanged, or beaten to death; the girls forced into slavery or the harem; the women and children driven on to slow exhaustion in lonely desert lands. And when an American lady of high standing, not a missionary, went to plead with Talaat Bey, minister of the interior, in behalf of these outraged and defenseless women and girls, his reply was, 'This amuses us.'"

THE DIET FOR A SICK CHURCH

Rev. James I. Vance, D. D., LL. D., Nashville, Tenn.

Pastor of the First Presbyterian Church, Nashville; Chairman of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

MORE churches die of dry rot than of heresy. More churches become infirm through misdirected efforts than from overwork. More churches rust out than wear out. When the funeral of a church is held—and such mournful obsequies must sometimes be performed—a careful canvass of the situation will discover the fact that it was not poor preaching, or a bad neighborhood, or the removal of wealthy members, that accomplished the decease. The church sickened and died from malnutrition.

There are churches that feed on food which does not nourish. Their hunger is appeased. They are not conscious that they need anything. But they are slowly starving, and, unless the diet is changed, their doom is sealed.

The Value of the Church.

It is a public calamity when a church gets on the sick list, for the church is the saving agency of society. Its business is to look after people, and to lend a helping hand to every movement which makes for human betterment. The public does not exist for church welfare, but the church is for public welfare.

The church is the social dynamo. Its business is to start and keep going all kinds of good enterprises. All benevolent and philanthropic work trek back to the church for their inspiration, initiative, and maintenance. It is a significant fact that there has never been a hospital in any country until Christianity had entered that country. If the support given, as the output of influences generated by Christian ideals and impulses, were withdrawn, humanitarian work in the world would be hopelessly crippled.

The product of the church is redeemed men and women, and its business is to give to these a motive big enough to drive life uphill. Social redemption can come only as a result of the redemption of social units, and so the work of the church in personal regeneration lies at the very foundation of any scheme for a social millennium. We can never have a sanitary world as long as the sources of life in the human heart are uncleansed.

The church is the divine instrument for the establishment of the kingdom, the one piece of machinery which God has set up in the world to bring to pass the civilization that is to last forever. The state is important, but the church is more important. The state may be infirm or despotic,

but if the church remain loyal to its mission, and faithfully and fearlessly discharge its ministry, the day will come when society will build a new state on the ruins of the old. But if within a sound state there rots a decadent and decaying church, society's life is fouled at its sources.

It becomes, therefore, of first importance to all human interests that the church maintain a vigorous life.

When Is the Church Sick?

A church in a poor state of health is usually absorbed in its own troubles. Like most sick people, it is self-centered. Its daily round is a recital of its aches and pains, its moods and temperatures. But the trouble a sick church is to itself is the smallest part of the disaster. A sick church is a social infirmity. Many of the troubles in the family, in the school, in business, in government, originate in the failure of the church to maintain a vigorous life.

Often the explanation of the increase in crime, frequency of divorce, political corruption, commercial dishonesty, Sabbath profanation, lawlessness, social impurity, and other evils, is to be found in the fact that the church has lost its power. It has become formal and ineffective. To be sure, it is not fair to unload on the church the blame for all that is bad. Original sin is still an orthodox explanation. But if the church is entitled to the high place it claims as the divine instrument for the establishment of the kingdom, it must shoulder the blame when the machine breaks down and fails to do the work.

Some frosty morning the water fails to run from your faucet. You will probably find the trouble in a sick water-pipe. It is not that the springs in the hills have run dry. It is not that the river has ceased to flow, nor that the reservoir is empty. It is merely that the line whose business it is to carry the water into your house has ceased to perform its functions.

A great war flames in Europe, and cheap thinkers say Christianity has failed. It would be more accurate to say that Christianity's instrument for conveying the will and life of God to men has failed to perform its function in such a way as to prevent war. The church is sick. It has not possessed sufficient vigor to control the situation. It has been overrun by the militarists. It has been ridden down by the war spirit. It has been sent to the rear where all

the sick and infirm belong. It is not in control, and the reason it is not in control is that it has lost its power. It has lost its power because it is a sick church, or it is a sick church because it has lost its power. In either case, it has become a public calamity. Instead of conquering the world and saving society, it needs a nurse.

Is not this the condition of many a church, not only in Europe, but in other countries as well? There are churches that are not saving the town; they are on the town. Instead of being a municipal asset, they are a municipal liability. They must be taken care of. Instead of living, they are barely existing. Their horizon is bounded by their own needs, and their sympathies are exhausted with their own distresses. They regard themselves as the end of Christianity, and not as means to the end. They are churches all of whose aspirations and activities end in themselves, and whose plight is sufficiently described by Isaiah when he said: "The whole head is sick, and the whole heart is faint."

The Symptoms of Sickness.

The symptoms of a sick church are easily recognizable.

1. Loss of appetite is one of the first disorders to appear. There is no eagerness to hear God's Word expounded. Bible preaching fails to draw. Church attendance falls off. The preacher faces great spaces of empty pews, which yawn discouragingly and depressingly at him when he rises to deliver his message. He wonders what is wrong with himself, and he may well wonder, for he may be in a measure responsible for the situation. The disgrace of a church dying on his hands torments him. In his despair he resorts to anything to draw a crowd. He preaches on freak topics. He advertises extensively. He competes with the newspapers in the discussion of current events, and with the picture-shows and concert halls in his efforts to attract a crowd. For a while he succeeds, but soon his novelties grow stale, and he must invent something more highly flavored or lose his crowd. For they are still suffering from a loss of appetite for divine truth. It is still a sick church.

2. Loss of appetite is followed by anemia. The blood is thin, and the circulation is poor. People call it a cold church. The charge is made that it is unsociable and exclusive. An impression gets abroad that it does not care for poor people, for working men, or for anybody who is unable to add to either the social or the financial assets of the organization. People who attend the services of such a church are not disposed to repeat the experience. They find nothing there to attract them. The church lacks magnetism, and its services are without inspiration. The ungodly speak of it

as an ecclesiastical refrigerator. The trouble, however, is not that the church wishes to be frosty and exclusive. The trouble is that the church is sick, and its heart action is bad.

3. It is not long until various functions of the body ecclesiastical get out of order. The extremities grow cold, the limbs suffer from a numbness, digestion is poor, respiration is bad. The minister appeals for workers, but there is no response. He goes to his pulpit white hot, but no sooner is he there than he begins to feel cold currents blowing from somewhere, and when he finishes, he feels as if he had been in an ice-pack. His people have lost their responsiveness, for the church is seriously ill.

4. Aches and pains are felt. Tumors and eruptions appear. Complaints and petty jealousies arise. Some of the brethren feel that they have not been duly consulted. The pastor's aid becomes the pastor's anxiety. The good women have a serious difference as to how the work of the Lord should be done. There are dissensions and divisions. Schism impends, and a split is imminent. And this is the church to which the Lord says: "Let brotherly love continue." But the church has grown peevish and fretful and discontented. It is not so much a church with a Gospel as a church with a grievance. Instead of blessing, it pesters the community. It insists on being noticed, and so far from "laying down its life for the brethren," is quick to take offense at the slightest indication of a failure to treat it with reverence.

Soon a condition of general debility ensues. The church has ceased to think of its mission. It thinks now not of saving the world, but of saving itself. Its annual reports are regarded as eminently satisfactory if it can say that it is "holding its own." It has long since given up the idea that it is an army in the field for conquest, and has fallen back on the claim that it is a veteran deserving a place on the pension list. It would like to be endowed, to have an income derived from the graveyard rather than from the benefactions of living saints. It groans over changed conditions, and has grown discouraged and pessimistic. It seems powerless to plan and impotent to execute any forward movement. It lacks faith and hope and love. It is disenchanted of its task, and nervous about the Almighty.

It is a sick church, and it needs a nurse.

What is such a church good for? It is good for nothing unless it can be cured. There is no particular merit in an aggregation of folks calling themselves a church and going through the forms of religion, but sterile and useless when the mission of the church is presented.

A church that has ceased to be of value to society has no claim to either the sym-

pathy or support of society. A sick church is without market value.

A Diagnosis.

With these symptoms, which are all too common, and which every pastor will recognize as having come under his observation from time to time, how shall we diagnose the disease? What, precisely, is the real trouble with a sick church?

It has lost its power, the one thing the Lord promised it should have. Christ's supreme gift to His church is the Holy Spirit. He bade them tarry at Jerusalem until Pentecost, when the endowment came.

Christ has not promised His church influence, but power. The two are very different. A church may have great influence, and be without spiritual power. It may be rich and increased in goods, and have need of nothing, but be utterly powerless to achieve spiritual results. It may possess numbers and wealth and social prominence, and still be a very sick church.

Health is the best foe of sickness in the human body. Physicians are finding that physical vigor beats drugs in the battle with disease. When the vigor of the body gets below par, and the activities become sluggish, disease finds it easy to make inroads on the system. The best way for a man to avoid sickness is to "keep fit."

The same thing is true of a church, and a church is fit only when it is in possession of spiritual power. What vigor is to the human body, power is to the body of Christ. A church without power is a disqualified church. A church that is not in constant and unbroken fellowship with the Spirit of God is susceptible to all kinds of spiritual contagions and diseases.

The fundamental trouble with a sick church is, therefore, not to be sought in the character of the neighborhood in which it is located, nor in the station of the people who compose its pewholders, nor in the shabbiness of the structure in which it worships, nor in the dryness of the sermons to which it must listen, nor in the exceeding sinfulness of sin in the hearts of the worldlings who decline to be charmed by its holy dirge. The trouble with a sick church is discovered in the fact that it is a church without spiritual assets. A street-car line without a power-plant will never carry passengers; and a church without a living connection with the divine dynamic will never save a soul.

A church without power may seem to grow, but its growth is merely fatty degeneration. It may have a kind of generosity, but its generosity is only a back-handed way of feeding itself. If you ask it for money to fresco the church or purchase a new organ, the response will be lavish; but if you ask it for money to clean up a slum or send out a missionary, the response will be a "frost."

The trouble is, the sick church is not interested in spiritual things, and its malady is that it is without a Pentecost.

If this be a correct diagnosis based on the symptoms which show themselves in a sick church, what is the cure?

What Is the Remedy?

If the church is really living, and not dead, the remedy for its stagnation and coldness and lack of vitality will be found in missions. The way to cure a sick, selfish church is to get it interested in the business for which it was created. The way to take the church's eyes off itself is to get it absorbed in a world campaign. The way to make it forget its own aches and pains is to stimulate its sympathies with a vision of world need. The way to quicken the pulse and thicken the blood of a sick church is to engage it in activities which call into play all the normal functions of the church. The way to warm up a cold church is to fire it with a world passion. The way to heal the divisions of a sour and schismatic church is to unite it in a service where it has unbroken fellowship with the world Redeemer.

It is a significant fact that our Lord's promise of spiritual power and the command to world service are linked together. With one breath the risen Christ said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you," and with the next breath He said: "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Is not the inference unavoidable? The secret of the acquisition of spiritual power is in the carrying out of the great commission. The church which declines to go into all the world and preach the Gospel to every creature can not claim the promise of the Holy Spirit.

The church forfeits its spiritual assets when it turns its back on its world task. Forfeiting its spiritual assets, it heads straight to the hospital and becomes a candidate for the dispensary. Refusing to be a missionary church, it divorces itself from all the conditions of vigor and health. That the relation of spiritual power and missionary activity as set forth in Christ's ascension promise is not an arbitrary one is proven by the actual experience of the church. Many a church has been not only toned up and rejuvenated, but literally raised from the dead, by a baptism of missionary fervor. There is nothing better for the church at home than to get it profoundly enlisted in the work abroad. A church is bound to drop its provincialism when it becomes really cosmopolitan. It is likely to forget its own petty aches when it becomes a tender nurse, ministering to the wounds and woes of a sin-sick world.

An old Puritan divine tells how his sympathies were taxed and his time and energies exhausted in efforts to comfort his flock. Wherever he went, it was a tale of woe. Everybody seemed to be afflicted with trials and tribulations. Finally he heard of something called foreign missions, and he determined to try it on his congregation. He declares that it worked like magic. Lamentations ceased, trials and tribulations were forgotten, until at last, instead of his having to comfort his people, they began to comfort him.

Any pastor who really tries the missionary cure on a sick church will find that it works. It takes the church's mind off itself. It substitutes hope and expectation for introspection. It sets the machinery of the church to its legitimate work in producing spiritual results, and so saves it from grinding in on itself. It employs the energies of the church in a sane and scriptural way, and so prevents fatty degeneration of the ecclesiastical tissues.

The church of Christ was built for a world task. It has a world message and world resources. It confronts world need. It is summoned both from heaven and earth by a world call. It preaches a world Savior. For it to retire into anything less than a world career is, therefore, its supreme peril.

The Treatment Administered.

How is the remedy which is to effect the cure to be administered? How is a sick church to be enlisted in the missionary enterprise?

Some remedies must be taken internally. It is so with missions. The people must be informed. Many a church is unmissionary because the members of that church do not know any better. Their congregational information stops with first aid to the injured. Their leadership lacks missionary statesmanship. The church is out of touch with great world movements, and their piety is a backwoods product. The facts of missions must somehow be gotten into the minds and hearts and prayers of the people if the remedy is to have a chance to effect a cure. Mission study classes must be organized. A circulating missionary library must be gotten under way. Missionary literature must be gotten into the homes of the people. There are many ways of doing it, but it must be done. There must be a definite and persistent missionary propagandum. The pastor and church officers must promote this. In doing so, they will find that they are improving their own equipment, for they will become themselves the beneficiaries of their campaign.

It is not enough to exhort a sick man to be sound, neither will it go far to exhort a sick church to missionary enthusiasm. A

fire must have fuel, and "facts are the fuel that feed the fires of missionary zeal."

The brain of the church must be packed with missionary ideas, if the blood is to be enriched with missionary corpuscles. The heart must be charged with missionary convictions, if the energies are to be occupied in missionary activities. It is well-nigh a waste of time to take a collection for missions in a church where the people are ignorant of the progress of Christ's kingdom in mission fields; or to preach a sermon on missions to a church whose keenest interest is pew-rents.

The start of this educational work may be a little hard, but as the people begin to learn, their interest will develop rapidly. There is no more fascinating story than this of modern missions. God's greatest miracles are these He is working under our very eyes, but there are still eyes that are holden so that they do not see.

Dr. Egbert Watson Smith, one of the foreign mission secretaries of the Southern Presbyterian Church, has culled from his recent mail statements of missionaries, showing the progress of the work in their respective fields. Each statement is from a different source, and represents a distinct phase of the work.

It is not possible for a Christian to come face to face with such facts as these statements reveal, and remain indifferent.

Sanitary conditions are also needed. Sunshine and good air fight disease. A sick church must be given the right atmosphere. A Christian church should live and move and have its being in a missionary atmosphere. The preacher must create this. He can do something in this direction by occasional sermons on foreign missions, but he can do far more by giving to all his sermons and prayers the missionary outlook. It is not always necessary to say the words. The attitude is the main thing. Let the preacher feel that he is a citizen of the world at large, and he can not keep internationalism out of his message. Let him be convinced that the Bible is a missionary Book, the church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth.

One thing more remains, if a thorough and permanent cure is to be effected. First, a prescription—the facts of missions; second, sanitary conditions—a missionary atmosphere; and third, exercise—missionary activities.

The gifts and energies of the church must be enlisted in the maintenance of missionary work. This should be done in a systematic way. Churches, or groups of individuals or individuals, should be encouraged to assume definite missionary obligations. The support of missionaries, or

shares in a mission station, or the care of an entire station, may be undertaken. Anything is good that gets the church into action, and keeps it in action doing the right thing.

Information without activities may be as disastrous to a church as feeding without exercise to an individual. The missionary treatment for a sick church has a gymnasium as well as a breakfast-room. It has

a program of work as well as a schedule of study. If both are followed, we may count on a complete recovery.

Therefore, foreign missions is as essential to the Christian as it is to the non-Christian world. It is as much the salvation of the church at home as it is the hope of lands whose torch is still unlit.—Missionary Review of the World.

NOTES FROM INDIA FOR SEPTEMBER

Mary E. Stover.

GUJARAT has longed and hoped for rain. Only a few inches of rainfall came in June and July, except in a few localities, and now that September is well advanced, we can scarcely hope for any more rain. The conditions are almost identical with those in the year 1900, when lack of rain was followed by the great famine. Already people are coming and begging us to give them work, for there are no crops, hence no chance for these day-laborers to get work.

Our station of Anklesvar is in the southern border of the stricken district, which extends northward to Ahmedabad and beyond, a distance of perhaps several hundreds of miles in length, and somewhat less in width.

If we were to have one good rain now, it would help much. Government officials are considering the situation, and will do all in their power to meet the grave need as it comes. Unfortunately the government is hampered by this awful war. Will it be able to do what it did in 1900? This is the question often asked. Also the question comes, Will our friends at home be able to help as they did fifteen years ago, since the cost of living is higher now? We can only trust and pray the Lord of the harvest that somehow good may come out of it all.

In one of the villages the Christians have been having a hard time, are without work, and in addition are en-

during persecution. For a short time they have been without a teacher. A few days ago a group of them came to visit us. Among other things one old man said, "We have learned how to go hungry, but we can not get along without some one to teach us the Way of Life." A few weak ones may go back in times of trial, but for the most part these poor people will be all the stronger. If *we* were in their places, could this be said of us?

On the last Wednesday of this month the conference of missionaries of Gujarat and Kathiawar will meet in Mehmedabad. The conference is for one day only. These are helpful in uniting all missionaries in the great work of evangelization.

The Bible School at Bulsar will soon have finished its present term. We look for great good to result from this branch of our work in India. One of our great needs is efficient teachers and leaders in the Indian church.

Our missionaries, who are studying the language at Poona and at Landour will soon be ready for the examinations given on first and second year's work, respectively.

We rejoice to know of new workers to arrive, we trust in a few months. Under God's blessing we shall strive to do all we can. Do you not forget to carry us daily in prayer to the Father, that our strength may not fail us.

Anklesvar, Sept. 15.

CHINA NOTES FOR SEPTEMBER

Rebecca C. Wampler.

SEPTEMBER saw the opening of the schools at both stations, and the boys and girls were soon at their lessons. At Ping Ting Bro. E. D. Vaniman took charge of the Boys' School and Orphanage, and with the responsibility of the evangelist work falling on him when Bro. Crumpacker leaves, together with his language study, he will have his time more than full.

The head Chinese teacher of the Liao Boys' School, a Christian, was found unfaithful and had to be dismissed. His place is filled by another. It is hard for the school and for the station to have one of the Christians and teachers prove unfaithful, but we are praying that God may bring good out of this and that the Christians there may be drawn nearer to God.

Ping Ting Chou, too, had a sad day recently. The head carpenter on the buildings and the timekeeper for the men are both Christians. One morning some of the carpenter's men came late and the timekeeper would not permit them to go to work. That night five of the men went to his house and beat him. In the scuffle his old mother, who had come in to help him, was knocked down. The next morning these five men were dismissed, but the timekeeper's relatives threatened to sue the head carpenter. He was not in any way involved in what his men had done, except that they were employed by him and this made him responsible for their actions. The timekeeper was not badly hurt, and would likely have dropped the matter, but his relatives were not satisfied. For a day there was much anxiety. Prayers were offered and talks were made, and finally

an amicable settlement was reached, and, according to Chinese custom, this was consummated by the offending party making a feast for the offended and his friends. We are very glad, indeed, that the men showed the Christian spirit they did, and we hope the Chinese will see there is a better way of settling difficulties than by going to law.

Sept. 19 a big, ten-pound boy came to the home of Brother and Sister Bright at Liao Chou. They call him Homer Calvin, and we know he will be a source of much happiness to his parents.

Dr. Wampler, Sister Horning, and the writer spent the second Saturday and Sunday at Le P'ing. Nearly a hundred sick people were seen by the doctor, and on Sunday he led the prayer meeting for men. Sister Horning stayed a week, visiting in the homes and having services each day for women and children.

Several short itinerating trips were taken by some of the workers at Liao during the month, Dr. Brubaker going with them and looking after the sick people they met. The people are friendly and seem open to teaching. In quite a few homes Gospels and tracts were found, and one man said he had read the entire Bible and that each day he read and tried to explain some portion of Scripture to his neighbors. "The entrance of Thy words giveth light." Our earnest prayer is that they may understand and that the light may grow and become brilliant in their lives.

Dr. Brubaker was called a few days ago to He Shun, an out-station from

Liao a day's journey to the north, to attend a case of attempted suicide, and the last reports we have are that the man is doing nicely. He Shun is proving a good place for medical work.

Land has been bought for the hospital compound at Ping Ting, and to-day work on the wall around it was begun. This wall is to be completed in about a month. The land is in the east suburb and is about ten minutes' walk from the compound in the city. It is a very desirable location and cheaper than land inside the city, and we are very glad we were able to get it.

All the new buildings are under roof and are being plastered and in a short time we hope they can be occupied. Plans are to have the dedicatory serv-

ice for the churchhouse at Ping Ting the first part of December.

Referring to the prayer list published in the September VISITOR, the readers will notice that the week of Jan. 2-8 has been set apart for prayer for Liao Chou and the week of Jan. 9-15 for Ping Ting Chou. We desire very much that Sunday, Jan. 9, be set apart as a day of special prayer for the evangelization of China, and we hope this may be observed by all the churches in the Brotherhood. In another part of this issue will be found a list of subjects for the two weeks of prayer for the work in China. China needs your prayers as well as your young men and women and your money. "The effectual, fervent prayer of a righteous man availeth much."

Oct. 4.

SEARCHING FOR PEACE

Emma Horning.

WHEN Henry Van Dyke was in Jerusalem he watched the people as they visited Jesus' tomb. Here comes a sad-eyed Russian peasant, bent with the sorrows of many years. He lays his cheek silently on the tombstone, with a look on his face as if he is resting on his mother's bosom. Now passes a serious-faced, bare-foot boy, who tries to kiss the stone, which is too high for him, so he kisses his hand and lays it on the stone. Next passes a dark-eyed Italian nun, shaken with sobs, and with tears running down her cheeks, as she kisses the resting place of the Friend and Savior of every nation.

Yes, the whole world is seeking rest and peace, but can find it only in Jesus, the Savior of sinners. The other day, as I was teaching one of the women who has asked to be baptized, we were reading of the death of Christ, when a sob choked her and the tears

came to her eyes so that she could not read. Later she said, "He suffered all that for us." One of the men who has requested to be baptized, was leading in prayer at morning worship, and as he asked the Lord to forgive his sins his voice broke with sobs and his body shook, for he has realized that the Savior will forgive his sins and he will have peace. Thus the peace and power that passeth understanding is taking hold of these people.

Satan Objects.

The other day I visited the home of one of our young Christian men, where I had called a number of times and had received a hearty welcome. This time when I came in the atmosphere seemed a trifle cool, for the dear little wife hardly spoke. I talked a few moments with some of the others till her husband, the Christian, arrived, and I began to show the chart pictures of Je-

sus. Several of the neighbors entered and her husband told them about Jesus and His wonderful religion, which has taken such a hold on his heart. He had spoken only a few minutes when the wife took her darling baby and left the room, and we saw no more of her. We continued the service in song and prayer, left a little present for the baby, and then started to leave.

According to their polite custom the husband followed me to the outer gate to say good-bye. There, in a sad undertone, he said, "Pray for my wife. She is being persecuted by the neighbors, for she is listening to what others say." They live some distance from the other Christians, and she is too young to come out to services, or even to visit us, so all she hears is what her husband tells her, and what a hundred heathen neighbors tell her to make her afraid. No, Satan can not let this young, noble Christian off too easily, for he is doing much to break down the devil's strongholds. This spring he has sold more than a thousand Gospels and preached to thousands of people in the villages around the city. Pray that he may soon have the peace in his home that he has in his heart. Pray that his wife and baby, father and grandmother, friends and neighbors, may all be won by his life and prayers.

Sorrow's Footsteps.

The same afternoon we visited another home, where sorrow has left its roots. The woman is a widow, her husband and sons having died some time ago. She is left with the care of her daughters-in-law, an older sis-

ter of hers, who is sick, and an adopted daughter, who has consumption. She once was well off, owning several shops which brought her in a good income, but last year they failed and she lost not only them but a large part of the compound in which they used to live. Now she is living in one small court, but it is one of the remarkably clean and tidy homes that we visit. We held services with her and told her of the peace that is not to be compared with earthly treasures. Her thin, gray hair and sweet, sad face tell of the suffering through which she is passing. May she find the True Peace!



SOMEBODY PRAYED.

Grace Dolen, in Western Christian Advocate.

Somebody prayed, and refreshing rain
Fell on the parching grass and grain;
Cooling, reviving, the drouth was stayed,
And food was growing—for somebody
prayed.

Somebody prayed, and a hospital grew,
With long, cool windows and lovely view,
With clean, white cots for fevered head,
And white-capped nurses with gentle tread.

Somebody prayed, and from war came
peace,
With honor for heroes and captives' release;

The dove in the cannon's mouth, undis-
mayed

And fearless sits—for somebody prayed.

Somebody prayed, and peaceful rest
Sweetly came to the troubled breast,
Bringing new hope where anguish before
Crushed and darkened the life path o'er.

Somebody prayed, and across the sea
The old, old story of Calvary,
With its new, sweet meaning of love un-
told,

To the waiting million hearts was told.

Somebody prayed! O gift divine!
Linked with service for yours and mine;
Communing each day with a living Lord,
Working and waiting to prove His word.

WORKERS TOGETHER WITH GOD.

FOR a long time the Lord has had a few of His workers at this place doing witnessing for Him under very unsatisfactory conditions. Finally the Lord gave to us through the home church a sum of money sufficient to build Him a churchhouse for His worshippers. Now that this house is nearing completion we have set a day for dedication services. And since we have been workers together with God and each other, we here feel to ask you to continue to work with us and God.

On Dec. 12, while we are doing all that we can to help the people of this place to know what the new church is to stand for, we hope that you will be with us in prayer, and thus help the Lord to know that we are workers with each other as well as with Him. In thus doing we hope to make this a great day for the Lord at Ping Ting Hsien. We have longed for this nice place in which to worship and now that the Lord has given it to us we are wanting each one of you to rejoice with us as we dedicate it unto Him.

May it stand as many years as the Lord wishes it to stand, as a meeting place for His servants in this place. Though we are planning it so that it will seat between six and seven hundred we are praying that it will not be many years until it will be too small to hold our congregations. Keep the date in mind and pray much with us that December 12 may be a blessed day for the Lord's work here. We are all well and busy planning for another good day. This is Oct. 30, baptism and communion day. For the blessings of the Lord we will continue to work and pray. Come with us. F. H. C.

Ping Ting Hsien, Shansi, China.

GIRL BABIES AT NINGTEH.

Dr. Mabel Huntington.

THE number of women and children treated at the Ningteh Hospital is steadily increasing, and whereas formerly the patients consisted chiefly of chronic cases, or children at the last gasp, whom the "foreigner" could not do worse than kill anyway (!), they now include sufferers from all sorts of maladies, —bronchitis, malaria, meningitis, dysentery, etc., and also various eye troubles.

Maternity cases, too, are now beginning to trust us and come in; though oftener, as yet, we are called to homes where the type of case and condition under which it must be conducted baffles description as a rule. This branch of the work is bound to grow, and is of the utmost value, as it offers such a good chance to teach these Chinese mothers care and cleanliness of the infant, the value of the small girls, and much else beside the "doctrine" before they return home.

An Unsatisfactory Experience.

Visits to patients of any kind in their homes is very unsatisfactory, however, and the rule is made never to go if the family can be persuaded to bring the patient to be seen here instead. Most cases that have a chance of getting well are brought; to the majority of the others we are only invited as a last resort—usually after weeks of native treatment, and when, as in four cases seen last year, the patient is already moribund; three were dead! Even if one does find a good curable case, one cannot go to see the patient again unless specially sent for, which is a rare exception. The family do not understand such little absurdities as that the patient—in pneumonia, for instance—will be worse before she can be better; no! she must decidedly improve or be more comfortable after the first dose or two, or no more of the foreign doctor, and her doses! Recently, in an early case of caries of the cervical vertebrae, where a bright and attractive young mother was just beginning to feel paralytic complications, the family paid no attention to the explanation nor appeal on her behalf—they "really couldn't go to the trouble of having her come to hospital, etc., etc., if she died, it couldn't be helped," and they smiled the doctor out, probably not believing a word said—if they did, the patient was but a woman, and certainly a great deal of care and bother would have been necessary.

The Girl.

And that brings us to the question of The Girl in general, a question that affects every type of mission work in China, and not least the medical work.

"Are baby girls still killed at birth?" is often asked us. "Many of them are," reply those of us who know, even though we

thankfully record that the next decade or two should show great improvement in this respect, as there is considerable indication of officials awakening to their responsibilities in the matter, in several places. The senior hospital nurse destroyed her first three girls at birth—no necessity; no one compelled it, her mother-in-law was dead, the father-in-law an amiable old man, and her husband a feckless sort who did not care one way or the other. "It is a girl, you don't want it, do you? Shall I throw it under the bed?" the neighbor asked her. And she said, "All right." Twice it was winter, once early spring, and cold in the home on the hills. "The one that cried longest only cried all day," says the nurse. Now that she is a Christian, she shrinks from speaking of it, and we from thinking of it—but it is typical of the many. Indeed we do not know a home into which one could go, except an advanced and established Christian one, and be certain such a thing would never take place there, though in the wealthy homes it practically very seldom does, there being no difficulty there in arranging for the daughters satisfactorily. For, after all, it is a matter of domestic economy largely.

The Boy.

The Boy's position is very different, he is a permanent family asset; he is essential to the religious rites that later will maintain the comforts of his parents in a nether world; he brings his wife to the ancestral roof; he is responsible for nourishing his parents in their old age, he inherits their all. The girl, anywhere between the age of a few days to eighteen years, leaves her parents' home for that of her parents-in-law; according to the distance and means of the home she is there after cut off from them and, unless specially arranged otherwise, from all claim upon them; while a daughter-in-law is easily procured to take her place, and be brought up in the home she has vacated. In poorer and village homes it may not be easy to arrange for betrothal of the unwanted daughter promptly; and meantime she might be considerable bother and expense; the daughter-in-law arrangement is so convenient (they can be had for a shilling, when a few weeks old, amongst poorer homes), and the mother will nurse her instead of the baby girl, a soon-forgotten little corpse carried off on a rubbish-basket to the hills. One hears of this kind of thing every week in the medical work, but amongst the natives it excites so little comment, and is so easily carried out, that one sees less of its horror than would be expected.

A Ghastly Story.

Only, once here, where the practice of taking in babies has never developed, have we seen them exposed outside—then there

were two little girls together. December, soaking rain, they had been out for hours. Some one having thrown a rock upon them, a benevolent man connected with a quasi-native foundling home, passed by to investigate, and having, as he explained, "a kind heart, just like you foreigners" (!), sent a servant to take it off, and then had them thrown, as they were, into a coffin shed to wail their lives out! We brought them into the hospital, warmed and fed them, with aching hearts, but they died next day from their injuries. In the earlier years of the work, baby girls were offered us "for our own" from all sides. In the district one of the pastors rescued two babies that he could not see destroyed almost under his eyes (one was next door to the church), and they were later sent to the C. E. Z. M. S. Foundling Home at Kucheng.

"Truly, truly," said one of our Bible women, as she was being reminded of her "high calling in Christ Jesus," "yes, truly, the Lord chose me for this work. Wasn't I thrown into the next room to die when I was born? But there I yelled till next day, and a neighbor came in and said, 'That's a fine, lusty child you've got there, I'll buy her from you if you like.' So she brought 10 cents (2½d.) and took me off home, and brought me up, and here I am. Truly, truly, the grace of God."

"Lead-a-Brother."

First girls are not objected to so much, a favorite name, "Lead-a-brother," being suggestive of the hope of their bringing better luck next time! And it is worth noting that where she is kept in her father's home, rich or poor, the little girl may be almost as much of a pet and only a little less spoiled than her brother; it is only in some time of sickness or crisis in the family fortunes that the wide difference in their relative importance is apparent. For instance, the sick boys brought to hospital and out-patient department far outnumber the girls, and dozens of the tiny slaves that do come in were only sold from their homes when some special money was needed, or a boy was born and displaced them. In a poor home they may sell a girl for a slave to get money to buy a wife for the son! or when more money is needed for illness of the father or brother.

As for small betrothed daughters-in-law, they, too, may be treated very well in richer homes, but oftener amongst the poor are the half-starved drudge of the family. Sometimes, if the boy dislikes her, she may be kicked or beaten even, with a surprising disregard for the treatment of a family possession! We have known of it repeatedly. On the other side, one sees very amusing episodes occasionally, with the small boy dandling his future wife like

any old nurse, and more or less responsible for her.

A Little Slave Girl's Fate.

Daughters-in-law are, of course, often in hospital as members of the ordinary Chinese home. Slaves are only sent in by the big houses as a rule. In families of less means, it is heart-breaking almost every week to have them refuse to send some little ailing girl of ten years of age or so into hospital because "house no leisure, she must work." Such children often come time after time for the medicine for mistress or child of the house, while one sees them slip steadily downhill themselves without a thing being done to help them. Most of the wealthy homes are very heartless towards these children, too. Now it is a small tot of ten whose mistress seemed so solicitous for her welfare. Tuberculous peritonitis! "You fear she really cannot recover? We will see what can be done to carry out your directions." And before a week had gone by, she was quietly sold in Foochow, before the disease had made too apparent ravages—sold as a good bargain, the cheat of which when discovered will mean the brunt of her new mistress' anger for her, and certainly reselling, till at last the little white-faced thing finds a corner in which to die. Twice we have found lately that when rich people took away a slave girl from hospital, as a hopeless case, they had her carried to the beggars' hut on the city wall, paying them to keep her the day or two till she died and then bury her. Now we would be on guard to prevent that, though if such a case were to die in hospital we might find it almost impossible to get the corpse taken away, and, except in the case of a small infant, patients are terrified by a death in the wards, and are liable to leave at once.

Happy Child Patients.

But whether they prove curable or not, we are thankful for every child we get to hospital. It may be the only bit of child life they have had—the one glimpse of personal care they have known—and they have the memorized words of the little hymn or prayer to carry with them on the hard path, at least.

And some children are the brightness of the wards—nothing does one more good than a game with them at evening rounds after some discouraging or tiring day. Especially those in without their mothers soon make friends, and the doctor's appearance is the signal for all sorts of ruses to induce a mild romp. The climbing-monkey or the jumping-jack brings the delighted elders around one, as much as the youngsters, and we say that they sometimes seem to think more of the virtue of playing with them, than of all the labor spent on their healing! There is nothing our hospital feels prouder of, perhaps, than

that the nurses are taught to see that a sick child is propped up restfully, and made happy with toys if its ailments will allow. The children have never seen blocks or such playthings before coming to hospital, and these are a great delight. Two children are often put into the same bed in the daytime, as they play best so, a top made from a reel affording them lively competition.

Learning to Play.

It is touching to see some little neglected slave, or weary little sufferer, really learning to play—some of them seem to change under our eyes. One little girl, with terribly deformed spine, came in looking as if she had never smiled; a fortnight later, when she was in a comfortable plaster jacket, it was worth while going through the ward to hear her ringing laugh, as she and another small child built houses at the same table. Sometimes these children learn very rapidly, and it was not the first experience of the sort, when, entering a ward a few days ago, a small boy of ten was found to be teaching, line by line, two bright young women the hymn he had just mastered in a week's stay—they seated at one end of the ward, shouting back the characters, as he from his bed chanted them as vigorously as any old schoolmaster.

In warm weather all patients possible spend the day on the veranda, any who are not able to sit on the benches propped in long chairs, the small children in cradles or improvised lounges. Sometimes little cripples are laid on a rug on the tiny lawn; and it is delightful to have the hospital so situated, outside the city, that we get freshest breezes and clear air whenever there are any to be had. Every foreign visitor we have warmly congratulates us on the excellent position, the simple and yet satisfactory style of the little building—the one thing lacking being a maternity ward, the erection of which has had to be postponed till better days, while meantime some adjustment has made it possible to utilize the operating room for the purpose temporarily.

Youthful Tyrants.

Amongst a more trying type of case is the obstreperous child of two to four years whose mother brings him in, and the doctor must refuse to treat unless he is weaned. These children are like veritable small demons at such a time; they will kick, beat, and scratch their mother on face and breast, rage and scream violently half the day, and become almost convulsed with rage when the nurse or doctor appears. The mother may be very grateful for release from what was becoming an unbearable tyranny, and may more or less realize that the child's restoration to strength, as well as her own, depends on the step; but nevertheless very few will

punish the child or allow it to be punished, and sometimes it is a great problem to know what to do. Several cases have been met where a self-willed child was not weaned till seven or eight years old! One woman left hospital because, her raging child making it impossible for the doctor to make her rounds, he was put out on the veranda for ten minutes.

A Soul in a Coat.

A few years ago a boy of five, who had been in a hospital for some weeks with his mother, who was the patient, was put into a room off the dispensary in order that her leg might be dressed, as he was in a passion she could not quell. He was good in two minutes, and given the promised cake, and as friendly as could be for the subsequent week of their stay. Yet a month later when he had a feverish attack and called out in his sleep that he "wanted to go home," the family decided that one of his souls must have been scared out and lost in the room where he had been shut up that day. They came down to look for the soul, bringing his little coat to catch it in, and, the permission being given, they swept it about the floor calling to the soul, scooped an imaginary something in, bundled the coat up tight and went off cheerfully. These tales, which might be multiplied indefinitely, may give some faint idea of the conditions against which enlightenment and knowledge have still to fight in this land. Too much is written home of the advance in a few large foreign-influenced centers, too little of the actual conditions that obtain throughout the country at large and that have a well-nigh impregnable hold on the village population. Amongst such the medical work is truly pioneer work still, and the only effective agency to meet some of its problems, and find a point of entry for the light.—Mercy and Truth.



THE APPALLING PROBLEM IN PERSIA.

Rev. Robert M. Labaree.

OUR mission in Urumia has been established for eighty years and has served the people in many and important ways, but at no time in the mission's history has it performed a more remarkable service than within the last two months. It is a record of benefits conferred that can be equaled very seldom in the annals of missionary work.

When on Jan. 2 of this year the Russian troops withdrew suddenly and with-

out warning, not only from Urumia, but from all Azerbaijan Province, there was absolutely no human power left seemingly competent to protect the Christian population of the border districts from the savage vengeance of the wild Kurdish tribes.

It was an awful situation, and all who could leave started immediately on a long and painful journey to the Russian border, realizing that only so could they save their lives. As I recall their suffering by the way, there is a tugging at my heart that is real pain.

The story of that awful flight can never be adequately told. The whole northern section of the Urumia Plain learned of the departure of the Russian troops about ten o'clock on Saturday night, January 2. By midnight the terrible exodus began, and by morning the Christian villages of that district were practically deserted. People left their cattle in the stables and all their household goods in their homes just as they were and hurried away to save their lives. If any one possessed a horse, a donkey or any other beast of burden, he was fortunate, and if he happened to have ready cash in his home he was even more so. Many who, according to the standards of the country, were rich, started on their long journey with a mere pittance; and the vast majority of men and women and children were on foot.

Before the seven days' hard walking through the slush and mud was accomplished to the Russian border, all encumbrances were cast aside, quilts, extra clothing and even bread, for it became a question with the poor, tired, struggling crowd which they would carry, their bedding or their babies. Of course very many of the weaker ones never reached Julfa at all, but lay down by the roadside for their last, long rest, and those who did reach the Russian border were so haggard and emaciated that

their own friends did not recognize them. Almost worse than the weary tramping by day in the most terrible mud were the nights by the way. Every possible shelter was so crowded that there was no room whatever to lie down, and the air became so foul before morning that the occupants were nearly suffocated; and yet those who could find no shelter and lay out all night in the wet were even more miserable.

I should like to give two instances that have come under my personal knowledge; such stories might be duplicated a thousand times.

1. One old man started with two daughters-in-law and six grandchildren. All were afoot, and the women carried their little ones by turns, while the old man stumbled along as best he could, unable to carry any burden. He at last gave out, lay down by the roadside and died. The women pressed on for a day or two longer, when one of them gave birth to a baby by the roadside. The mother tore off her dress, wrapped the baby in the pieces and resumed the weary tramp. Fortunately for them, the two women found their husbands waiting for them in Russian Julfa, but, alas! in the complications arising from the coming of the baby, two of the other children were separated from the party and lost. Two days the parents waited in Julfa until a wagon load of little waifs was brought in by kind-hearted soldiers. They found their two little ones among the number, but so emaciated by their hardships that they died shortly afterwards.

2. Here is another instance. The pastor of a congregation set out in the dark with his wife, married daughter and a five-year-old granddaughter; became separated from them very soon, so that the women were compelled to make the journey alone. They reached a town in Russian territory with hundreds of others in a wholly exhausted condition. All

three of them were sick and were taken to the local hospital, where a few days later the father of the family found them. Shortly after, when the thousands of refugees were cleared out of the town, he was forced to leave, and his family have not seen him since. The daughter and grandchild were dismissed from the hospital, and the old mother, rather than remain alone, sick as she was, left also. For five days they stayed with a crowd of others in the railroad station, when they were moved on to another village, and there, the old woman having become ill and the little girl having developed the prevailing scarlet fever, they were taken to the village hospital. I found them there a couple of weeks later, or rather the younger woman and her child; the mother had passed away two hours before I arrived.

I buried the dear old woman, in whose house I have been many times, and gave her a better funeral than most of the other dying refugees; but it was only a rough coffin with shavings for a pillow for her poor, tired head.

The humble, kind-hearted villagers have carried the heaviest end of the burden, taking in the homeless wanderers, giving them shelter and food.

In one village of fifty houses I found 307 refugees. Scarlet fever has carried off a multitude. There was scarcely a house which I visited where from two to five little ones had not been carried out to the cemetery.

While many thousands fled, still many more remained behind, simply because they could not leave, their villages being so situated that flight was impossible. Some of these remained in their villages, and only the future can give us a correct roll of those murdered in cold blood and with cruel tortures, of the women and girls carried off to a life that is many times worse than death, and of children lost and families separated in the time of

this terrible catastrophe. All who could fled to the city and found the one shelter that gave them the best hope of safety. It was our American mission property, guarded by the American flag, and what was even more potent than the flag, the position of influence and confidence, earned by long years of service of our missionaries. It is estimated that 12,000 at least of such fugitives took refuge in our different mission compounds in Urumia, while perhaps three thousand more were given shelter at the French mission.

Then came days of the utmost anxiety. Would the leaders of the invading force respect our flag, and even if they did could they hold their lawless followers in check? It was then that the value of years of unselfish, straightforward dealing with all classes of the community began to show itself; and it was then too that all the long experience of dealing with the natives of every nationality and grade could be utilized for the salvation of this helpless multitude. I said before that the American flag did much (thank God that at this time our nation has been neutral!), but much more was done by personal influence exerted with the utmost diplomacy and tact. Those who took refuge with us remained untouched. It was as though the angel of God had taken up his station at our gates. Even more. One of the largest villages of the plain, and one in which our Protestant work has taken the strongest hold, was attacked by the Kurds. Many from other villages had reached that place on their way to the city. All fought for days in defence of their lives, but at last were driven to their last stand in the two churches on the hill. It was at this time that our missionary physician, Dr. Harry P. Packard, determined to see what his long and intimate relations with many of the Kurdish chiefs would do. At the risk of his life he visited the sheikh and

begged that the lives of the villagers might be given him; the property would gladly be given to the Kurds. He prevailed, and in the middle of the night he brought into the city with him over a thousand men, women and children who had by his intercession been saved from massacre in its most horrible forms.

All these thousands have to be fed; three tons of bread daily has been needed to keep them from starvation. Fleeing merchants had left in the keeping of the mission a good many thousand dollars, with permission to use the money free of interest in case of need. In yards where five thousand could scarcely find accommodation, ten thousand have been crowded, and naturally there has been a fearful mortality among them, at times forty a day. For a while it was unsafe to leave the premises, and none of these could be buried, but later, when the way was opened, one missionary was kept busy most of the time attending to the burial of the dead. Then there was the still more trying work of looking up captured girls and trying to get them restored to their families, and other work which only one who has been in such circumstances can describe. And from now on there is even more to do. For these people must be sent back and started once more in their plundered homes, many of which have been entirely destroyed.

We can not turn these people out to starve, as we could not turn them out to be slaughtered. But what is to be done? Until the middle of February we had spent ten thousand dollars; we are still spending at the rate of two hundred dollars a day. We must have the money; it would be a crime to leave our task half done. But who will give the funds unless it is our Christian friends in America? It is to them we send this appeal.

On the basis of later advices of massacres and destitution, cabled through the

State Department and Associated Press, the American Committee on Persia War Relief is asking for a total of \$100,000. Even this increased amount will not adequately supply the desperate needs. Friends may send contributions for this cause through Spencer Trask & Co., 43 Exchange Place, New York City. Twenty-two thousand dollars has already been cabled out to Persia.



TENNESSEE AS A MISSION FIELD.

A. G. Crosswhite.

PERHAPS it is the natural thing for the writer to attempt a plea for greater missionary activity in the old "Volunteer State," for the first thirty years of his life was spent there, and the situation can be viewed from a close angle. What we have to say must not be interpreted to mean the slightest degree of discouragement of world-wide evangelization nor a deflection from organized efforts elsewhere in the "Sunny South," for up to the present time no portion of this vast field has been overworked. What remains of the harvest is greatly in need of attention.

A Dark Past.

Just as Pennsylvania presents a bad appearance on the map as regards her temperance activities, so Tennessee is behind in mission work. Had the great Civil War not thwarted her purposes her religious and educational record would read differently.

She was considered a pivotal State—the gateway between a united, enterprising North and a "solid South." Some of the doctrines of our beloved church, especially those referring to slavery, non-resistance, and equal constitutional rights, have hitherto been stoutly opposed, but thanks to the onward march of religious influences we are not only granted religious tolerance, but urged to preach a *whole* Gospel, and such efforts have borne fruit.

Light Is Breaking.

The period of "reconstruction" did not last so long under that name, but a full half century has been consumed in *readjustment*. Family ties were rent asunder, property destroyed or confiscated and, greatest of all, confidence lost in mankind; for who could witness, read, or hear of such cruelties as war imposes upon a Christian nation and maintain a proper estimate of human life or sacrifice?

The work has been slow, that is true; but so it was in India, Africa, China, and Japan. The light once kindled in these heathen nations never went out, and the least spark was always visible, while with us it was different. It was like the sun going under a cloud, the hiding of the Father's face, the breathless period of expectancy. But the right has triumphed and God's hosts are marshaled for still greater victories. But, listen a moment!

How Can We Help Them?

1. Arouse and encourage the sleepers on the *home base*. A native missionary is endowed with double capacity.

2. Get large-hearted, optimistic men and women, who have Macedonian visions, to go into these inviting fields with a message.

3. Keep the work before them by a healthy comparison of statistics, and cause them to see that their own harvests have been on a much grander scale than the sowing.

4. In missionary teaching give special prominence to apostolic activity along these lines; refer in strongest terms to pioneer work and workers, and encourage a systematic study of missions, both from a biblical and an historical standpoint.

A Little Meeting at Hershey.

In order to get the work under way, or rather to stimulate the efforts of our dear brethren and sisters in our native State, a few of us met in a blessed little

informal meeting in the mission room at Hershey at the noon hour on Wednesday, June 9.

Eld. Geo. A. Branscom, who represented a cluster of the Southern States, had much to say in favor of aggressive work among the whites of the South, and especially Tennessee. The work being done among the freedmen by Booker T. Washington at Tuskegee, Ala., is spreading and offers a solution of the problem of their final uplift.

Eld. Jesse D. Clark, Tennessee's representative on the Standing Committee, believes the way is gradually opening for a systematic canvass of neglected fields and the enlisting of latent talent and means for the further prosecution of the work.

Henry Garst, of Sullivan County, son of Eld. Henry Garst, of sacred memory, shares in this opinion and sees a marked change in the attitude of Tennessee churches toward mission work since the Bristol Conference.

Eld. J. H. B. Williams, whose mother was of the Bashor-Bowman stock, next spoke of boyhood remembrances down there. He hopes, as an adopted son, to see great things attempted for Christ and will lend his personal services in any way he can, to the accomplishment of the same.

Bro. W. O. Beckner, who has just returned from an extended trip through the Chinese Empire and the Philippine Islands, spoke touchingly of his childhood home, and feels that well-established basic principles are worth much in mission work. The fundamentals are well established, the structural work unchallenged, and further development must follow.

Eld. J. S. Sherfy, representative of southeastern Kansas, and a cherished son of one who comes of a long line of men and women who have prominently

figured in Tennessee's history, is heartily in accord with the movement.

Eld. J. A. Dove, of Virginia, spoke of his election to the ministry in his boyhood days, of being too busy to leave his father's mill the day of the council meeting, of stoutly refusing to accept the holy office until melted to tears and submission by a fond mother's pleading. He heartily seconds any effort to bring his native State to her deserved position in missionary activity.

Prof. Paul Bowman, the recent beloved pastor of Bethany Mission, Philadelphia, now president of Blue Ridge College, Md., was next to speak encouragingly of the hearty response of the southern people to every uplifting influence, and thoroughly believes in the church's future in his native State. He thinks the cherishing mother has done enough for her honored sons and daughters to merit sympathy and assistance as God may direct.

His father, Dr. S. J. Bowman, was moved to tears and visible emotion as acts of heroism and self-sacrifice were related regarding the pioneer ministers, among whom were his own kinsmen. He prays and pleads for increased missionary activity among the beautiful mountains and fertile valleys of East Tennessee.

Bro. Paul Bowman then led the little circle in prayer, but not before we had planned to make the organization a permanent affair and laid plans for a home coming at their District Conference, which meets somewhere among the strong churches in the central part of the District in 1916.

Brethren Garst, Clark and S. J. Bowman were appointed a committee of arrangements. May God's richest blessings rest upon the work there and elsewhere. Those interested in the project may address the writer.

Roaring Spring, Pa.

DECISION DAY AT PING TING HSIEN, CHINA

F. H. Crumpacker.

WE have been planning to have at least one Decision Day each year. If there is need for it we can have more. Our plan this year was like this: On June 6, as had been announced the week before, we had a sermon especially prepared on this subject. After the sermon we gave the audience a chance to make a decision for Christ. Out of an audience of probably two hundred and fifty we had twenty decisions made, which means one step toward entering the church. After the meeting others were mentioned who wanted to decide but were not ready at the time. They asked for more time, so on the following Sunday another opportunity was given. On this day seven more were registered as inquirers. This means that after sufficient teaching they will be received by regular baptism and thus become members of the church.

We have about a dozen on the list from last year who were held over as not having sufficient knowledge of the Gospel to come in at that time. So at the present we have about forty that we list as inquirers. Their coming is voluntary and means much to most of them. Among this lot are about a half dozen of our schoolboys. These will likely be ready in the coming fall for baptism. We hope by then to have at least twenty of this number who can enter the church intelligently. Several of them will likely have to remain as inquirers for another year, and then if they have made the proper advancement they will be received.

It requires much time and patience to get these people to make the ad-

vancement that is needed for becoming real Christians. Paul's letter to the Ephesians often comes in place in our teaching. It is a rather difficult point to say that any of us becomes a full-grown man in Christ Jesus, and this is certainly true of these who have so far to come. Our church feels wonderfully blest at this time to see this many coming into the ranks, for their support and sympathy are needed. However, it is our hope that we may, year by year, get them to advance one step at a time till they become a wonderful help to the cause of Christ at this place or wherever they may be used.

The church was in good shape for Decision Day as man views it. We had just received word that we were to have our new churchhouse this year, and the pledges by the local membership were regularly being paid and almost constant prayer was being given for an outpouring of the Spirit's power.

We are so glad for all who come. May this Decision Day mean much to the people who heard today. The crowds are still more than we can accommodate in our rented chapel. Today we used benches in the yard, and many people sat on the ground around the walls to keep in the shade.

Will the home church join us in the one thing that you can do at a distance? Pray for these people. Their knowledge of Christ in many instances is not as much as that of a child of ten in the average Christian home in the States. With your help and prayers we undertake for the Lord the task of teaching these and others for His kingdom and service.

SWEPT IN BY THE TIDE

Twenty-two years ago Albert A. Hyde, today the richest man in Wichita, Kans., found himself without money and fifty thousand dollars in debt. But with high courage he again started in business, and opening his Bible at the twenty-eighth chapter of Genesis, he made a ring around the twenty-second verse. A doctor who had known Mr. Hyde for some time gave him a recipe for an ointment he had used in his private practice, and suggested that he put it on the market as a commercial commodity. This ointment is the mentholatum sold everywhere in the United States at this time. Mr. Hyde has kept his promise, and his giving is very much in excess of the tithe. It supports a mission school in India; it contributes largely to the Young Men's Christian Association in Wichita; it maintains a missionary steamboat in Africa, supports in full three missionaries in China, one in Japan, one in India, and seven in the United States, besides numerous private philanthropies, which few besides Mr. Hyde himself know about.—Lelia Munsell, Herrington, Kans.



Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism: images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishops, abbots, abbeesses, monks, neophytes, relics and relic-worship, etc.—London Christian.



In non-Christian countries our missions have been successful by their works. . . . From contact with many missionaries in the Philippines I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living. . . . the heads of missions are trained diplomats, having learned much of statesmanship in their study of native conditions. . . . No man can realize the great influence for good that the churches can exercise until he exercises executive authority at the head of a government like that of the Philippine Islands, as I did for four years. This experience completely changed my views of the benefit of foreign missions and their usefulness in the spread of Christian civilization. . . . We can not exercise power without responsibility. Our foreign missions have led us on and have shown where good work could be done.—Ex-President Wm. H. Taft, in *The Youth's Companion*.

After the missionaries had been a few years in Hawaii, a certain agnostic asked the king if conditions were not much worse there than before the missionaries came.

"Why, sir," was the answer, "you have done three things since you came into my presence which, but for the missionaries, would have cost you your life."

"What are they?"

"First, you walked into my presence instead of crawling on your hands and knees; next you crossed my shadow; and then you sat down in my presence, any of which offences would once have been punished with death."

In substance, the king's answer will apply to the condition of any heathen country where the missionary goes.—Record of Christian Work.



"After the second battle of Bull Run, the people of Lexington, Va., the home of Stonewall Jackson, were very anxious for news. The wires were down. But a day or two later a letter came to Dr. White, the Presbyterian pastor, in Stonewall's well-known handwriting. The news spread through the village, and the people all hastened to hear the tidings. Dr. White broke the seal of the letter and read: My Dear Pastor: I recall that next Sunday is the day for our missionary collection. Enclosed please find my contribution. Yours truly, Stonewall Jackson."



MISSIONARY STATISTICS OF CHINA.

Roman Catholics, 1,500,000.

Protestants, a Christian community of 324,890.

502 ordained pastors (native).

7,281 evangelists (native).

1,789 Bible women (native).

2,955 Congregations (native).

\$150,000 contributed by the Chinese for one year for church work.

Foreign Missionaries:

Protestant, 5,144.

Roman Catholic, 1,475.

One Protestant missionary to every 78,000 inhabitants.—From *China Mission Year Book*.



"How did you reach here with your five little children?" was asked of a poor Christian mother. The woman had traveled for nine hours to be able to reach the services which were being held each day and evening while their pastor was visiting the districts in the mountains. Part of the journey was up such a steep hill that there was no way of getting to its summit except by getting a grip on the stray roots and tufts of grass and simply drawing one's self up

in this way. If friendly arms were at the top to take hold of your outstretched hand, and then catch hold of the other and haul you up, it helped, but is not enjoyable.

"How did you with those five children get up that bad place?" "Oh, that was easy, pastor," explained the woman. "I went up with one at a time, coming back for each one until I got them all up."

The husband thought the nine hours' journey not too long to reach the Bible services, and he appeared each evening in time for the last service, and returned late at night to take care of the few live stock on their little farm. To have new thoughts given of God was worth weary travel nineteen hours out of the twenty-four.—All the World.



The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticise. It is only my part to ask. It is entirely His to give or withhold, as He knows it best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I

finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.—Dr. Grenfell.



MR. GOLD.

"There is a gentleman, I suppose now, in this house. He is a very fine gentleman, but he is very, very modest. He does not like to show himself. I do not know how long it is now since I saw him; he comes out so little. I am very much afraid he sleeps a great deal of his time, when he ought to be going about doing good. His name is Mr. Gold.

"Mr. Gold, are you here tonight? Or are you in your iron chest? Come out and help us to do this great work to preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself, to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good in the world while you are sleeping. Come out, Mr. Gold, from your iron chest, and fly around like your active brother, Mr. Silver.

"And then, Mr. Gold, just think of your active little brother, Mr. Copper. Why, he is everywhere. He is flying about doing all the good he can. Be active like him! Come out, Mr. Gold! Do come and help us in this good work, and if you really can not come yourself, well, do the next best thing you can—that is, send us your shirt; that is, a bank note."—John Sunday, an Indian preacher, in missionary meeting at Toronto.

THE STUDENT VOLUNTEER

Glorifying God

Byron M. Flory.

WHEN we observe the habits and daily trend of man, and at the same time take a broader view of his inclination, we are persuaded to believe that he is inclined to let the days and weeks pass without utilizing his opportunities to glorify God. We are inclined to become absorbed in our work and forget that the activities of man, as well as the conditions in his environment, are directed by God and that we should glorify His name at every possible opportunity.

That man should glorify God is obvious for two reasons. The first is his position. Man is the climax of the creation. He is God's own likeness

and image. Mentally, he is above the other animals. Man alone possesses a mind which enables him to plan, to foresee, and to be conscious of a higher power. Man—that is, the spiritual man—is like God in continuity. He lives for a period in the world and then lives on through eternity. Man is given dominion over the earth. He, subject to the will of God alone, rules the earth, tills the soil, and tames the beast at his will. Therefore, it is through man that God must be glorified.

Again, we should glorify God because of our relation to Him. God is our Father, we are His children, and should recognize our relationship as

such. As a Parent He cares for us at all times, helps us through trials and temptations, through dangers, both seen and unseen by us. He feeds and protects us as a father would his child. He has shown unmeasurable love toward us, by giving His only Son to die for our sins, that He might receive us unto Himself, and that we might be with Him in glory. We, through love and as children of God, should use our talents to His glory.

Now, volunteer and Christian friends, how may we glorify our heavenly Father? First, we may thank Him for His blessings. Christians should be as prompt and persistent in thanking God for His gifts as they are in thanking each other. In daily prayer thanks should receive first consideration and petitions second. Greater than this, how noble it is to say, "Thank you" when we receive a cup of water, which is a gift from God. The world recognizes the attitude. The non-Christian bows his head while thanks are being offered for the meal, and likewise bows in time of prayer. He is impressed and God is glorified.

Again, we may glorify God in our attitude toward our neighbor. Jesus said, "Thou shalt love thy neighbor as thyself" (Matt. 22: 39). When we do it we glorify God. It becomes us to deal with our neighbor honestly and as we desire to be dealt with. The Christian should be mindful of these facts daily, as he is scarcely ever alone,

but rather associating with some one, and here is his great opportunity to glorify God! The world is a close observer of the Christian. Thus, in our daily business transactions, in our walk and conversation, we should conduct ourselves so as to show others that there is peace and joy in living the Christian life.

Third and last that we mention, we may glorify God by giving our lives to His service. The acceptance of Christ, both as Savior and as Master, is a significant step in one's life. If we are His we will do His will, and if we do His will we must do it now and with all our power. Paul, when writing to the Romans, said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Rom. 1: 14, 15). Paul states clearly that there can neither be a division in service nor an opportune time looked for. He is *ready* to give his entire self to the cause. Every Christian should, likewise, realize what has been done for him and be ready to serve others. He should do it with a loving heart and to the glory of God.

May each volunteer consecrate his life more completely to God, make use of his daily opportunities to glorify Him, continue his necessary preparations, and finally enter that field of service to which God sees fit to lead him.

Bridgewater, Va.

WHERE IS YOUR HEART?

Elgin S. Moyer.

WHAT does it mean—yes, what does it all mean? Brother and sister volunteer, my heart has been stirred this evening, as I think it never before has been stirred for our blessed Lord's work, the greatest work that mortal man can do, that of car-

rying the Gospel to the darkened corners of the earth. O fellow volunteer! Were you not stirred to the very depths? If you were not where is your heart? Of what is it made? Surely those four appeals from the brethren on the four mission fields, in the Octo-

ber number of the VISITOR, were enough to soften a heart of stone. Have you read those articles? If you have not, read them with open, receptive, and sympathetic hearts. If you have read them, fall upon your knees and ask God to give you a heart of love and sympathy and read them again.

When I was yet at home, helping father on the farm, many, many times did I put the MISSIONARY VISITOR in my pocket as I went to the field to work. Then, while the horses were resting in the shade of some tree, or even in the rays of the sun, would I sit on the plow handle or on the bare ground and read the news, calls, and appeals from across the waters. Oh, how my heart welled up within me! How I longed to be ready to go and give my life to those people! How I longed to be a missionary! During my school work, as I have pursued mission study courses, and as I have read books and articles of inspirational and missionary tone, often has my deepest concern gone out to the poor, benighted, hungry souls on other shores. Often have I longed to carry to them the Gospel and reflect to them some of the real peace, joy, and happiness that my blessed Master has brought into my life. Lord, haste the day that my life may be used in their behalf and for the cause of Christ.

As I have worked among some of the sons of the Orient who have come these thousands of miles to receive light and the true religion, as I have given my time in prayer and service that they might learn to know my Master, and grow in the grace and knowledge of the Lord Jesus Christ, how my heart has been and is filled with love and sympathy for them, and how I long to see them enter in, and partake of the blessed fruitage of the Spirit! As they embrace Christianity, and become noble sons of the cross,

and plead for our love and sympathy, that their beloved ones at home, too, may receive the light, oh, how my heart is filled with compassion and a burning desire to give them the Gospel!

But as I read these articles, written by the beloved at the battle front, my heart was stirred as I believe it never was before. How I wished that I could in some way make a dozen people who are ready, if they were only willing to go, see this great need, and hear this great call that comes ringing over the waters!

How it must pain the hearts of the workers on the field to learn that we in America, blessed with the Gospel and gospel privileges, are too selfish and faithless to give our lives for full and complete service! How it must grieve the Lord when He sees our stubbornness and unwillingness! What did He mean when He said "Go"? Did He mean that nine thousand, nine hundred and ninety-nine out of every ten thousand should stay at home? Volunteers, think of it. Brethren, who have not become volunteers, meditate over this. Does the Lord say to you "Stay at home"?—"too much work to do at home"? Ah, no. That may sound all right now, but I fear that some day the Lord will convince you that it was a groundless excuse. Beloved one, be sure the Lord has definitely called you to stay at home before you dare entertain such a thought. He has said "Go," and how dare you say "Home church," "City missions," "Evangelistic work"? The Lord will take care of that work. He has said, "Go to all the world." Why halt between two opinions? Why take the easier job? Why do what the other fellow can do? O brother, be a man, be a Spirit-filled man, be a Christ-like man. Do the work that somebody else can not do. Do the work that the Lord expects you to do. Would that I could fill my place in the field now.

Would that I could take a dozen others along.

O coworkers, let us arise to our possibilities; yea, more, let us arise to our Lord's expectation of us. It is a serious thing to disappoint the Mission Board. It is possibly a more serious thing to disappoint the workers on the field. It is yet more serious to disappoint the poor heathen who are calling daily, "Come over and help us." But it is still more serious to disappoint the Lord when He bids us go with the gospel light. Unless we arise to our duty, I fear that some of us are going to be disappointed some day. I wonder how clear our record will be. I wonder how many will have to say that life was a failure because the Lord was disappointed in their lives.

Why does our Board need to call for men, men, men? Why does it need to write to dozens of our prepared young men, only to be disappointed by receiving no answer from them or, if it does receive answer, to receive nothing but bare excuses? We have dozens

of young men—school men, graduate students, church leaders—who ought to be willing to present themselves to the Board. If the Lord wants us to stay at home, he will clear that up for us. It is up to us to show our willingness to go. Brethren, until we have become willing to take the step, we have not laid our all on the altar. The Lord can never use a stubborn or disobedient child. He wants willing service, and He wants full-hearted service. Offer your service and see whether He will accept it. If He says "No" to your offer to foreign work, then proceed in other lines, but be sure the Lord does not want you in one of these foreign fields before *you* say "No." Let the Lord say "No"; then it will be all right. If you say "No" you may be making a serious mistake. Let us arise in the strength of the Lord and give our best. If we give the best of our talent, the best of our church, the very flower of the church in the homeland, the Lord will take care of

(Continued on Page 432.)

THE WEEKLY PRAYER HOUR

Dec. 12-18.—GENERAL MISSION BOARD.

Pray that the Spirit may abide with each member of the Board.

That the Spirit may be present at each Board meeting and direct all proceedings.

That the Board may have sufficient finances to carry on mission work.

That needed workers may be available.

That no stations will have to be closed.

That new stations may be opened.

That the Board may have the fullest cooperation of all elders and churches.

For a generous response to each call of the Board for men and money.

Dec. 19-25.—DENMARK. (Requests sent by Bro. A. F. Wine.)

Pray that our workers in Denmark may be successful in getting the people to accept their teaching, as Denmark is a country with a State Church, and all outside of it are considered false teachers and heretics.

Deeper work of grace and consecration by native members.

For Danish members who are compelled

to do military service or suffer imprisonment.

That missionaries may have wisdom and understanding to direct work and workers in face of strong opposition.

For the special winter campaign of Bible teaching and evangelistic efforts.

Pray that if it is the Lord's will, Sister Wine's health may be better.

Dec. 26-Jan. 1.—SWEDEN. (Requests sent by Bro. J. F. Graybill.)

Pray for the supplying of our needs which are:

1. A brother and his wife and a missionary sister for Stockholm, which is a more fruitful place than Malmö.

2. For \$25,000, which will put us in good working condition in Malmö. Suitable mission halls are very scarce, so we need a church building with equipment.

3. Strength of body and mind.

4. Wisdom to perform the Lord's work.

5. Special wisdom and divine grace to meet the problems which exist here.

Pray for the work among the children.

Jan. 2-8.—LIAO CHOU, CHINA.

Pray for the health of the workers at Liao.

That hindrances to the work may be removed.

That all things may work together for good for the station at Liao.

That natives desirous of becoming Christians may have strength to bear the opposition which they meet at home.

That the personal contact of the workers with the people may have the desired effect.

For the success of the Girls' School.

For the furtherance of the medical work.

For needed medical room and equipment.

Jan. 9-15.—PING TING HSIEN. (Requests supplied by Ping Ting Mission.)

Sunday, Jan. 9, pray that the home church may awaken to the fact

That China is being lost and that each individual member of the church is responsible.

Pray for all China and the work of all Christian missions; for all lines of Christian activity—evangelistic, woman's evangelistic, tract societies, orphanages, homes for the blind, deaf and lepers, general educational, Bible educational and medical educational.

Pray that the latter may be kept under Christian influences.

Pray for all the Chinese who are being trained in schools representing the above.

Pray for our own part of Shansi, with its million of people; that it may be open to the Gospel Message; that we may properly occupy it; that the Lord may thrust forth laborers into His harvest.

Pray that the following men and women may come to our mission in China in 1916: A Bible School teacher, two nurses, a practical builder, two men evangelists, two men prepared for educational work, two doctors, three single sisters, one of whom is specially prepared for school work.

Pray that the educated men and leaders of thought in China may be saved for Christ before it is too late.

Pray that the Chinese may look upon labor as dignified.

Monday, Jan. 10.—FOREIGN WORKERS.

F. H. and Anna Crumpacker, evangelistic work; Ernest and Susie Vaniman, educational work; Dr. and Mrs. Wampler, medical work; Emma Horning, woman's evangelistic; Anna Blough, woman's evangelistic; Minerva Metzger, educational.

Pray for the preservation of health, that their spiritual life may be deepened, that they may be living messages for Him, that they may understand the natives, that their viewpoint and motives, that the gap which naturally exists between the foreigner and the natives may be constantly decreased.

Tuesday, Jan. 11.—NATIVE CHRISTIANS.

Pray that they may overcome temptations

such as lying, anger, love of money, pride and a desire for self-glory, breaking the Sabbath, and impurity; that they may have a deeper interest in winning their families and neighbors to Christ; that they may more and more approach the ideal of a self-supporting, self-governing, and a self-propagating church.

Wednesday, Jan. 12.—EVANGELISTIC WORK.

Pray for Bro. Crumpacker, Bro. Yin and Bro. Chao. Bro. Yin will have heavier responsibilities in preaching and teaching inquirers during Bro. Crumpacker's furlough.

Pray for the evangelists at the out-stations, that they may be active in witnessing for Christ, that they may spend more time in Bible study and prayer.

Pray that wisdom may be given as we open new out-stations, that we may be led in opening the right places and the selection of men.

Pray for the Sunday-school just being organized.

Thursday, Jan. 13.—MEDICAL WORK.

Pray for Dr. Wampler, Bro. Tu, the nurse, and Bro. Chao, the hospital evangelist.

Pray that the medical work may glorify God, that as the people are healed in body they may find salvation; that all the people from far and near who come to the hospital may return to their homes and help open the way for the Gospel Message; for the out-station opium refugees; for the itinerating medical work; and pray for the young men we are supporting in medical school in Peking.

Friday, Jan. 14.—EDUCATIONAL WORK.

Boys' School: Pray for Bro. Vaniman, Brethren Yin, Wang and Wang, the Christian teachers; for Mr. Yang, the teacher who is not a Christian, and for the teachers in the out-station schools; pray for the health of the students, for the orphans, that they may grow into useful workers for the church; that they may accept Christ; that all the school-boys may be lights for Him in their homes.

Pray that the boys may not be ashamed to do manual labor.

Girls' School: Pray for Sister Metzger and Miss Ch'in, the teachers.

Saturday, Jan. 15.—WOMAN'S EVANGELISTIC WORK.

Pray for Sister Horning, Sister Blough, and all the married women at the station.

Pray for the spiritual development of the Christians and enquirers; for the Sunday and Thursday religious services; for those learning to read the Bible; for the development of the Christian homes; pray for us in the training of Bible women.

CHRISTMAS PROGRAM

Arranged by Anna M. Hively.

Christmas will soon be here in all its splendor. How shall we spend the season of festivities this year? Shall we spend more in presents to lavish upon our friends perhaps than we have given to help save souls or shall we make of the day a Holy Day, as it should be instead of a holiday. Why not make this Christmas a Missionary Christmas? Never was the need greater at home and abroad to help humanity at large than at the present time.

The poems we give here, with the exception of the one entitled "The Carpenter," are printed by the kind permission of the Hope Publishing Co., Chicago. We leave the supplying of details to the preference of those who might use the program.

Song: No. 230, Brethren Hymnal.

Scripture Reading: Isa. 9: 1-8.

Special Christmas Prayer.

Song: "Hark, the Herald Angels Sing."

Recitation:

CHRISTMAS WELCOME.

Welcome to the Christmas morning,
When the Christ Child came to earth,
While the Star shone out in glory,
And the angels sang his birth.

Welcome to the Christmas morning,
When the Lord of Light came down
Giving up His throne of glory,
Royal robe and kingly crown.

Welcome to the Christmas morning,
When the world received a King,
Born a Child in Bethlehem's manger
Our salvation's price to bring.

Welcome to the Christmas morning,
And the Gift that came that day,
Peace on earth, good will to mortals,
Nevermore to pass away.

Welcome to the Christmas morning,
When the King of kings was born,
Thus with love and adoration
Do we hail His birthday morn.
—Edith S. Tillotson.

Recitation:

A REAL GRANDMA.

Tom wrote a letter to Santa Claus:
He said, "Please bring me this—
A grandma just like the other boys',
That I can hug and kiss.

"There's not a house in the row but ours
But has at least just one;
The boys declare, and of course they
know,
I miss such lots of fun.

"Do send a grandma with nice white
curls,
And shining bright blue eyes,
Who can cover balls, good stories tell,
And loves to make mince pies.

"I want to lay my head in her lap—

The other fellows do—
And hear her say, in a pleasant voice,
'My dear, I'm proud of you!'

"I'll give up my sled and all the toys,
The candies, too, maybe,
If on Christmas Day you'll truly bring
A real grandma to me."

—Lizzie DeArmond.

Recitation:

THE LOST LAMB.

(Two young men, dressed in the costume of Christ's time, one as a scribe or priest and the other in plain shepherd's garments, stained and torn as if from a long climb among the mountains.

The scribe enters from one side of platform, erect and strong. The shepherd from the other, walking wearily and partly supporting himself on staff, his eyes bent searchingly on the floor.)

Scribe—

Whither goest thou, shepherd?
The storm's beating wild,
Thy flock surely needs thee;
Pray, what has beguiled
Thy steps so far from them,
When needing thy care?
How darest thou leave them?
O shepherd, beware!

Shepherd—

Fear not, nor reproach me;
Though tempests may rock,
And storms beat above me,
All safe is the flock
Save one wee lamb, missing,
Astray in the cold;
And, mourning, I seek it,
Afar from the fold.

Scribe—

O shepherd, good shepherd,
The ninety and nine
Should surely suffice thee—
All these are still thine.
But one lamb is straying,
And why seek its track,
Thine own life imperiled,
Just one to bring back?

Shepherd—

No dangers appal me.
[Holding up hands]
Look! bleeding and torn
My hands and my bosom;
And weary and worn
My feet are with wand'ring;
My heart is oppressed
With fears for my lost one.
Not once will I rest
Till safe in my keeping
My lamb is once more—
Safe in the fold's shelter,
Its wanderings o'er.

Then, then what rejoicing
To heaven shall rise!
"Not one lamb is missing!"
Shall ring thro' the skies;
And voices of angels
Shall blend with our own
In songs of thanksgiving
Before God's great throne.

Girls—

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which was lost till he find it, and when he hath found it he layeth it on his shoulders, rejoicing?

Boys—

And when he cometh home he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

All—

I say unto you likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

—Ida L. Reed.

Song: "The Ninety and Nine."

A Christmas Story:

THE CAROL BETWEEN THE TRENCHES.

It was Christmas Eve in 1870, when French and Germans lay encamped one against the other.

On the night preceding December 25, 1870, as the captain in command of a company of volunteers engaged in the defence of Paris was walking about, one of the men came up to him and saluting, said:

"Captain, I want you to permit me for a little while to leave the trenches."

"Impossible!" said the captain. "You want to go to Paris?"

"No, not to Paris," said he smiling, "but in that direction," pointing towards the Germans.

He had aroused the captain's curiosity, who granted him permission, but warned him that he would most probably get killed.

"No fear," he said, and leaping out of the trenches, he walked into the plain.

"We followed him with our eyes," says the captain in narrating the story, "listening for the sharp crack of the enemy's rifles, and expecting at every step to see him fall. Not a sound save the crunching of the frozen snow beneath his feet! As soon as he had come within hearing of the German sentinels he paused, saluted, and began to sing the well-known Christmas carol with the refrain—

"Noël! Noël! Born is the King of Israel!"

"It was so unexpected, and so simply done, the strain took from the night, the scene, the circumstances such a beauty and sublimity, that the least religious of us

hung upon his lips, and the hardest-hearted in our trench was moved.

"The Germans neither spoke nor stirred. As soon as X— had done his hymn, he gave another military salute, turned on his heel, and deliberately walked back to our line.

"Well, captain," said he, 'are you sorry that you gave me leave?'

"Before I could reply a soldier had begun to move across the snow from the opposite camp. He, like X—, saluted, and between the companies of armed men he sang a lovely German version of the 'Noël, Noël' that the French recruit had sung. I gave orders, though they were superfluous, not to fire on him. He sang the hymn through, verse by verse, and when he came to the refrain the soldiers in both camps joined in the chorus:

"Noël! Noël! Christ hath ransomed Israel!"

"The same emotion filled all hearts. All diversities and enmities had been forgotten in the presence of the Prince of Peace."

—From the Chronicle, London Missionary Society.

Essay or Talk: "As Ye Have Done It to the Least, Ye Have Done it Unto Me."

Recitation:

THE CHRISTMAS STORY.

(An Exercise for Eight.)

First—

'Twas midnight o'er Judea's town:

The stars were shining bright above:

And oh, I think the moon looked down

Upon the earth that night in love;

It was the town of Bethlehem,

The town of great King David's birth—

Not known so very widely then,

But famous now o'er all the earth.

Second—

Except that shepherds on the green

Were watching o'er their flocks of sheep,

The little town of Bethlehem.

Was wrapt in sound and peaceful sleep:

But had it been awake that night

It might have heard the story too:

It might have seen the wondrous sight

That broke upon the shepherds' view.

Third—

Oh, yes, the sky, I do not doubt,

Was shining brightly overhead:

But now, behold, around about

A brighter-dazzling light is shed!

So brilliant is the light, that they,

The shepherds, bow in awe and fear;

When, hark! A voice is heard to say.

In accents sweet, "Fear not, but hear!"

Fourth—

"Behold, I bring to earth good word—

Good tidings of great joy to men:

This day, a Savior, Christ the Lord,

Is born to you in Bethlehem!"

That they might know that it was He,

The angel told them that the Babe

Enwrapped in swaddling clothes would be,
And found within a manger laid.

Fifth—
Before the shepherds could reply,
Behold, a great angelic throng
In radiant robes of light stood by,
And then they heard this wondrous song:
"Glory be to God in the highest realms
above!

Peace on earth, and unto men good will
and love!"

This was the carol brought to earth
By angels at the Savior's birth.

Sixth—
When the angels ceased their song,
And from the shepherds' sight withdrew,
The shepherds did not tarry long,
But quick to Bethlehem they flew:
They did not doubt upon their way,
As many hearers do, alas!
But, "We will go and see" said they,
"This wondrous thing that's come to
pass!"

Seventh—
They found it all as had been told—
The mother, Babe, and manger-bed;
So glad were they, these men of old,
They haste at once the news to spread:
How blest, to hear the angels sing
The glorious song of Christmas morn!
The first to see the world's great King,
The first to say, "The Christ is born!"

Eighth—
To us has come no angel tongue
To say that Christ has come to earth;
To us no heavenly choir has sung
The carol of the Savior's birth:
Yet, did the shepherds in their day
Know more of Him, the Christ, than we?
Are we not called as much as they
The heralds of the Christ to be?

—S. C. Kirk.

Song: "Holy Night."

Recitation:

THE CARPENTER.

In the shop of Nazareth
Pungent cedar haunts the breath;
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plow,
Finished by the Carpenter,
Lie about the pavement now.

In the room the Craftsman stands,
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His hands—
Let the light play on them;
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there

Where a tool slipped and hurt,
Show each callous; be alert
For each deep line of toil
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.

When night comes, and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands, know that He
Shared my lot, every bit;
Was a man, every whit.
Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
"Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee
Son of Man, close to me
Close and fast, fearlessly."

—Selected.

Recitation:

THE CHURCH AT CHRISTMAS.

(Motion Exercise.)

This exercise is intended for the very tiniest children of the baby class, who are not old enough yet to do more than make the motions of the familiar nursery rhyme. If desired, two older children may give all the questions and answers, and the tiny ones say only the first two and last two lines.

All (with usual motions)—

Here's the church, and here's the steeple;
Open the doors and see all the people.

First Child—

Why are the windows all shining so bright?

Second Child—

Christmas is here and the church is alight.

Third Child—

Why does the steeple point up to the sky?

Fourth Child—

That's where the angels sang "Glory on
High."

Fifth Child—

Why do the people come crowding abroad?

Sixth Child—

Christmas is here and they come to praise
God.

Seventh Child—

We love our church always; we love to
come here.

But we love to come best on Christmas.

All (with motions)—

Here's the church, and here's the steeple;
Open the doors and see all the people.

—Bertha E. Bush.

Talk: "What Will This Christmas Mean
to the Homes in Europe?"

Receiving of Missionary Offering by the
Audience.

Song, No. 8, Kingdom Songs.

Closing Prayer.

FINANCIAL REPORT

During the month of October the General Board sent out 68,644 pages of tracts.

The General Mission Board acknowledges with pleasure the receipt of the following donations during the month of October:

WORLD-WIDE.

Pennsylvania—\$111.76.

Western District, Sunday-school.
Walnut Grove, Johnstown,\$ 12 55
Individual.

Cornelius Shaffer, Shade Creek, . 1 00

Middle District, Congregations.

Spring Run, \$10.50; Tyrone, \$3.88, 14 38

Martinsburg Missionary Society.

Clover Creek, 20 00

Individuals.

A. B. B., Huntingdon, \$5.20; R. P. 40 53

Good, Altoona, \$15; Cyrus Replogle, Altoona, \$5; R. B. Replogle, Altoona, \$5; S. N. Brumbaugh, Altoona, \$5; A. Brother, Altoona, \$5; Carmon Replogle, 33 cents, 40 53

Eastern District, Individuals.

Mary E. Lentz, \$1; John G. Yeagley, \$1, 2 00

Southern District, Sunday-school.

New Freedom and Shrewsbury, Codorus, 3 00

In memory of Wm. G. Leas, per D. H. Baker, Hanover, 10 00

Individuals.

Solomon Strawser, \$6.30; Mrs. Bruce Clippinger, \$1; G. Howard Danner (marriage notice), 50 cents; David Hollenshead, 50 cents, 8 30

North Dakota—\$87.86.

Congregations.

Brumbaugh, \$11.16; Egeland, \$10.70, 21 86

Individuals.

M. P. Lichty, Cando, \$60; D. T. Dierdorff, Surrey (marriage notice), 50 cents, D. F. Landis, Minot, (marriage notice), 50 cents; A brother and sister, Carrington, \$5, 66 00

Indiana—\$82.75.

Northern District, Congregation.

Pleasant Hill, 20 75

Individuals.

Mrs. E. E. Shively, \$10; J. W. Grater, 2nd S. Bend (marriage notice), 50 cents; C. Walter Warstler (marriage notices), \$1; Cyrus Steele, Middlebury (marriage notice), 50 cents, 12 00

Middle District, Congregation.

Loon Creek, 25 00

Southern District, Individuals.

Ethan Weimer, \$10; A brother, \$15, 25 00

Ohio—\$51.83.

Northwestern District, Congregation.

Lick Creek, 6 25

Sunday-school.

Wyandot, 6 74

Individuals.

Nora M. Shively, \$10; W. S. Canour, \$1, 11 00

Northeastern District, Individuals.

Geo. H. Irvin, \$10.80; Mrs. Sarah Grisemer, \$1; M. L. Hower, \$1; Maria Zellner, Loudonville, \$1; Mrs. H. W. Palmer, \$1; A. B. Horst (marriage notice), 50 cents, 15 30

Southern District, Individuals.

Jas. K. Shroyer, New Carlisle, \$10; Uncle John, \$2.54, 12 54

Illinois—\$51.50.

Northern District.

Mission Fund, Mt. Morris, 35 17

Individuals.

L. J. Gerdes, Sterling, \$5; A Sister, Chicago, \$2; Elizabeth Gnagey, Chicago, \$1; Mrs. Beard, Mt. Morris, \$1; A. C. Wieand, Chicago (marriage notice), 50 cents; A Sister, 50 cents, 10 00

Southern District, Congregation.

Mulberry Grove,\$ 5 33

Individual.

J. G. Wolfe, Okaw, 1 00

Maryland—\$23.00.

Middle District, Sunday-school.

West Brownsville, 10 00

Eastern District, Congregation.

Woodberry, 10 00

Individuals.

Wm. H. Swam, \$1.50; Emma Patrick, Meadow Branch, \$1; A. Chambers, Washington (marriage notice), 50 cents, 3 00

West Virginia—\$22.35.

First District, Sunday-school.

Harman, 10 35

Individuals.

Joseph Rembold, Maple Spring, German Settlement, \$10; Minor Leatherman, Knobley, \$2, 12 00

Iowa—\$19.80.

Northern District, Individuals.

A. P. Blough, Waterloo (marriage notice), 50 cents; I. W. Brubaker, Grundy Center (marriage notice), 50 cents, 1 00

Middle District, Individual.

J. A. Robinson, Des Moines (marriage notice), 50

Southern District, Sunday-school.

North English, English River, ... 7 30

Individuals.

Elizabeth Gable, \$10; J. G. Burrows, \$1, 11 00

Oklahoma—\$9.20.

Individuals.

Gilbert Brubaker, \$7.20; Lillie McConkey, \$1; Marshall Ennis, \$1, .. 9 20

South Dakota—\$7.00.

Congregation.

Willow Creek, 7 00

Kansas—\$6.75.

Northwestern Dist., Ch. Workers.

White Rock, 6 25

Northeastern District, Individual.

J. F. Hantz, Abilene (marriage notice), 50

Arkansas—\$5.00.

Individual.

Ira P. Eby, 5 00

Missouri—\$3.60.

Middle District, Individuals.

J. M. Elliott, \$1; Lulu Fahnestock, \$1, 2 00

Southern District, Sunday-school.

Dry Fork, 1 60

California—\$2.95.

Southern District, Congregation.

Covina, 1 95

Individual.

J. K. Shively, Long Beach, 1 00

Colorado—\$2.00.

Northeastern District, Individual.

T. J. McGee, 2 00

Louisiana—\$1.00.

Individual.

Robert Lewis, Roanoke, 1 00

New Jersey—\$1.00.

Individual.

Eld. H. T. Horne, 1 00

Wisconsin—\$1.00.

Individual.

Lee Henderson, 1 00

Washington—\$1.00.

Individual.

Mrs. Homer Weimer, Plain, 1 00

Canada—\$0.50.

Western District, Individual.

M. N. Rensberger (marriage notice), 50

Arizona—\$0.50.

Individual.

Wm. Stutsman (marriage notice), 50

Idaho—\$0.50.

Individual.

Isaac Thomas (marriage notice), 50

Michigan—\$0.50.

Individual.

C. L. Wilkins (marriage notice) . . . \$ 50

Total for the month, . . . \$ 493 35

Previously received, . . . 27,323 11

For the year so far, . . . \$27,816 46

INDIA MISSION.**Pennsylvania—\$196.05.**

Western District, Congregations.

Shade Creek, \$2.13; Summit,

Brothers Valley, \$17.90; Sipesville,

Quemahoning, \$22.60; Greenville,

\$10.77; Maple Glen, \$15; Summit

Mills, \$14.17; Elk Lick, \$17; Salem,

Brothers Valley, \$5; Beachdale, Ber-

lin, \$8.41; Reiman, Brothers Valley,

\$12.01; Pike, Brothers Valley, \$17.47;

Hooversville, Quemahoning, \$8.40, . . . \$ 150 86

Sunday-school.

Maple Glen, . . . 10 00

Individuals.

S. J. Davis, Maple Glen, \$10; J.

L. Ankeny, Plum Creek, \$5; Sarah

Keim, Elk Lick, \$1, . . . 16 00

Middle District, Sunday-school.

Fairview, . . . 11 19

Individuals.

Sister J. C. Miller, Tyrone, \$6;

A Sister, Huntingdon, \$1, . . . 7 00

Southern District, Individual.

Minnie E. Metcalfe, Antietam, . . . 1 00

Illinois—\$52.37.

Southern District, Congregations.

Big Creek, \$11.30; Hurricane

Creek, \$8.50; Allison Prairie, \$6.82;

Macoupin Creek, \$6.80; Lamotte

Prairie, \$2.15; Okaw, \$1.75, . . . 37 32

Sunday-schools.

LaMotte, \$9.09; Virden, \$6; Sugar

Creek, \$4.71; Salem, \$1.25, . . . 21 05

Ohio—\$0.32.

Southern District, Individual.

Uncle John, . . . 32

Total for the month, . . . \$ 254 74

Previously received, . . . 371 15

For the year so far, . . . \$ 625 89

INDIA ORPHANAGE.**Iowa—\$47.00.**

Middle District, Individual.

Dr. S. B. Miller, Cedar Rapids, . . . \$ 32 00

Southern District, Sunday-school.

South Keokuk, . . . 5 00

Aid Society.

Libertyville, . . . 10 00

Maryland—\$32.00.

Middle District.

Young People's Missionary Soci-

ety, Hagerstown, . . . 32 00

Texas—\$25.00.

Sunday-school.

Manvel, . . . 25 00

Kansas—\$25.00.

S. W. Dist., Sunday-school.

Bloom, . . . 25 00

Indiana—\$20.25.

Northern District, Congregation.

Turkey Creek, . . . 6 25

Class.

Manus Laborum, Elkhart City, . . . 14 00

Pennsylvania—\$20.00.

Middle District, Individuals.

P. P. Ray and family, . . . 20 00

Michigan—\$8.00.

Sunday-school.

Sunfield, . . . 8 00

California—\$3.00.

Northern District, Sunday-school.

Lindsay, . . . 8 00

Ohio—\$2.33.

Southern District, Congregation.

New Carlisle, . . . 2 33

Total for the month, . . . \$ 187 58

Previously received, . . . 1,458 27

For the year so far, . . . \$ 1,645 85

INDIA HOSPITAL.**Pennsylvania—\$24.85.**

Southeastern District, Congregation.

Royersford, . . . \$ 5 35

Sunday-school.

Royersford, . . . 19 50

Nebraska—\$18.21.

Individuals.

P. A. Nickey and wife, Kearney, . . . 18 21

Iowa—\$5.00.

Southern District, Individual.

Elizabeth Gable, . . . 5 00

Ohio—\$0.40.

Southern District, Individual.

Uncle John, . . . 40

Total for the month, . . . \$ 48 46

Previously received, . . . 351 67

For the year so far, . . . \$ 400 13

INDIA BOARDING SCHOOL.**Maryland—\$7.00.**

Eastern District, Congregation.

Denton, . . . \$ 7 00

Total for the month, . . . \$ 7 00

Previously received, . . . 379 75

For the year so far, . . . \$ 386 75

INDIA NATIVE SCHOOL.**Maryland—\$15.00.**

Eastern District.

Garber Bible Class, Washington, . . . \$ 15 00

Total for the month, . . . \$ 15 00

Previously received, . . . 12 75

For the year so far, . . . \$ 27 75

INDIA WIDOWS' HOME.**Illinois—\$1.25.**

Northern District.

Mt. Morris Mission Fund, . . . \$ 1 25

Total for the month, . . . \$ 1 25

Previously received, . . . 60 50

For the year so far, . . . \$ 61 75

VALI CHURCHHOUSE—INDIA.**Iowa—\$5.00.**

Southern District, Individual.

Elizabeth Gable, . . . \$ 5 00

Total for the month, . . . \$ 5 00

Previously received, . . . 62 34

For the year so far, . . . \$ 67 34

CHINA MISSION.**California—\$18.00.**

Northern District, Sunday-school.

Kerman, . . . \$ 3 00

Southern District, Christian Workers.

Union, E. & S. Los Angeles, Pas-

adena, Englewood & Long Beach, . . . 15 00

Illinois—\$5.35.

Northern District.

Mt. Morris Mission Fund, . . . 2 00

Southern District, Congregations.

Okaw, \$1.75; Lamotte Prairie,

\$1.60, . . . 3 35

Virginia—\$1.00.

Northern District, Individuals.

Zelia and Emmert Hoover, Wood-

stock, . . . 1 00

Kansas—\$1.00.

Northwestern District, Individual.

Bertha Albin, Maple Grove, . . . \$ 1 00

Ohio—\$0.30.

Southern District, Individual.

Uncle John, . . . 30

Total for the month, . . . \$ 25 65

Previously received, . . . 267 78

For the year so far, . . . \$ 293 43

CHINA ORPHANAGE.**Montana—\$22.00.**

Aid Society.

Medicine Lake, . . . \$ 22 00

Ohio—\$20.00.	
Northwestern District, Congregation.	
Eagle Creek,	20 00
Kansas—\$5.50.	
N. W. Dist., Christian Workers.	
Quinter,	5 50
Nebraska—\$5.80.	
Classes.	
Morning Star and Buds of Promise, South Beatrice,	5 80
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable,	5 00
Total for the month,	58 30
Previously received,	413 63
For the year so far,	471 93

CHINA BOYS' SCHOOL.

Indiana—\$8.57.	
Northern Dist., Mission Study Class.	
Maple Grove,	8 57
Pennsylvania—\$5.00.	
Southeastern District, Aid Society.	
First Philadelphia,	5 00
Ohio—\$0.36.	
Southern District, Individual.	
Uncle John,	36
Total for the month,	13 93
Previously received,	125 87
For the year so far,	139 80

CHINA GIRLS' SCHOOL.

Indiana—\$8.58.	
Northern Dist., Mission Study Class.	
Maple Grove,	8 58
Illinois—\$4.77.	
Northern District, Sunday-school.	
Hastings Primary, Chicago,	4 32
Mt. Morris Mission Fund,	45

Ohio—\$0.36.	
Southern District, Individual.	
Uncle John,	36
Total for the month,	13 71
Previously received,	74 85
For the year so far,	88 56

CHINA HOSPITAL.

Ohio—\$15.20.	
Northeastern Dist., Ch. Workers.	
East Nimishillen,	15 00
Southern District.	
Uncle John's Waste Basket,	20
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable,	5 00
Total for the month,	20 20
Previously received,	566 07
For the year so far,	586 27

ITALIAN MISSION—BROOKLYN.

North Carolina—\$25.00.	
Individuals.	
J. H. Shickel and wife,	25 00
North Dakota—\$25.00.	
Individual.	
M. P. Lichty, Cando,	25 00
Pennsylvania—\$15.50.	
Western Dist., Christian Workers.	
Ligonier,	1 50
Eastern District, Individuals.	
Mrs. F. B. Keller, Elizabethtown, \$5.00; Mrs. I. N. S. Will, Elizabethtown, \$5,	10 00
Southern District, Class.	
Willing Workers, Hampton,	4 00
Michigan—\$11.60.	
Congregation.	
Elmdale,	11 60
Kansas—\$11.00.	
Northwestern District, Individual.	
Bertha Albin, Maple Grove,	1 00
Northeastern District, Aid Society.	
Washington Creek,	5 00
Southwestern District, Aid Society.	
McPherson,	5 00
Indiana—\$10.90.	
Northern District, Sunday-school.	

Baugo,	\$ 4 90
Southern District, Congregation.	
White,	2 00
Individuals.	
Sarah Moomaw, \$2; Sister Emma Kilmer, Indianapolis, \$1; Brother Dorsey Kilmer, Indianapolis, \$1, ...	4 00
Ohio—\$10.22.	
Southern District, Individuals.	
Jas. K. Shroyer, New Carlisle, \$10; Uncle John, 22 cents,	10 22
California—\$9.50.	
Northern District, Class.	
Sister Forney's, Reedley,	2 50
Southern District, Individuals.	
Susan Hauser, Inglewood, \$5; E. B. and Emma Welty, Lefever, \$2, ..	7 00
Virginia—\$9.00.	
Northern District, Individuals.	
L. S. Miller and wife, Harrisonburg \$8; Mrs. M. A. Burner, \$1, ...	9 00
Oklahoma—\$5.50.	
Individual.	
Birdie Lehman,	5 50
Louisiana—\$5.00.	
P. M. Harris,	5 00
New Jersey—\$5.00.	
Individual.	
Robert S. Grosh,	5 00
Minnesota—\$5.00.	
Individual.	
Mrs. Sue Montz,	5 00
New Mexico—\$3.00.	
Individual.	
A Sister, Miami,	3 00
Total for the month,	\$ 151 22
Previously received,	2,127 37
For the year so far,	\$ 2,278 59

CHURCH EXTENSION.

Maryland—\$1.50.	
Eastern District, Individual.	
Wm. H. Swam,	1 50
Total for the month,	1 50
Previously received,	23 45
For the year so far,	24 95

**WHERE IS YOUR HEART?**

(Continued from Page 425.)

the church. He will raise up others to look after the home base. It is only as we are willing to give our best for mission work that the Lord can use us to do the best work at home.

Loyal volunteers, give yourselves unreservedly unto the Lord. Do not consecrate yourselves with a hedge about you. Give yourself for the furthest and most difficult task, and if the Lord wants you to stop short of that, He is able to see to that. Say "Anywhere," and then live out your resolve, your declaration, your vow.

Read again with open heart and mind, the first four articles in the October number of the VISITOR. Let the Lord have your life, and respond as the call comes. God bless you all in your decision for a life work.

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